Reality magazine: Volumes 3-4

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propa'tation of his doctrine in Persia. clergy, no religious ce~onial. no puNic
After the death of the Bab he was, with the prayers; its only dogma is belief in God
principal Babis, exiled to Baghdad. and and in His Manifestations.... The
later to Constantinople and Adrianople. principal works of BARA'O'LLAH are the
under the surveillance of the Ottoman Kilab-ul-lgluJn, the Kitab-al-Akdas, the
Government. It was in the latter city Kitab-al-Ahd, and numerous letters or
that he openly declared his mission. • • • tablets addressed to sovereigns or to private
and in his letters to the principal Rulen! of individuals. Ritual holds no place in the
the States of Europe he invited them to religion, which must be expressed in all the
join him in establishing religion and uni- actions of life, and accomplished in neigh-
versal peace. From this time, the Babis borly love. Every one mu~t have an
who acknowledged him became Bahaia. occupation. The education of ("hildren is
The Sultan then exiled him (1868 A.D.) enjoined and regulated. No one has the
to Acca in Palestine. where he composed power to receive confession of sins. or to
the greater part of his doctrinal works. give absolution. The priests of the exist-
and where he died in 1892 A.D. (May 29). ing religions should renounce celibacy. and
He had Confided to his son. Abbas Effendi should preach by their example, mlnglinl!
(Abdul-Baba). the work of spreading the in the life of the people. Monogamy is
religion and continuing the connection univen!ally recommended, eU. Questions
between the Bahais of all parts of the not treated of are left to tbe civil law of
world. In point of fact, there are Bahais each country. and to the decisions of the
everywhere. not only in Mohammedan BaU-ul-Adl. or House of Justice. instituted
countries. but also in all the countries of by BARA'O'LLAR. Respect toward the
Europe. as well as in the United States. Head of the State is a part of

respect
Canada, Japan, India. etc. This is because toward God. A univenlBi language. and
BARA'O'LLAR has known how to transform the creation of tribunals of arbitration
Babism into a universal religion, which is between nations. are to suppress wa~.
presented as the fulfilment and completion "You are all leaves of the same tree, and
of all the ancient faiths. The Jews await drops of the same sea." BARA'O'LLAR has
the Messiah. the Christians the return of said. Brietly. it is not so much a new reli-
Christ, the Moslems the Mahdi, the gion. as Religion renewed and unified.
Buddhists the' fifth BUddha. the Zoro- which is directed today by Abdul-Baha.-
astrians Shah Bahram, the Hindoos the NOItfICa. I..t.roasse IUlUtre, supplement. p,
reincarnation of Krishna. and the Atheists 60.
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BAHAI ACTIVITIES
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ABDUL BAHA

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Lay down your arms, oh, Worldl
Cease your endless strife.
Do you not know God's 8weetest
Gift to you-is life?

R IGHTLY understood human life is the opportunity for spiritual development.
On any other plane it is merely mineral, vegetable 'or animal. .
This opportunity for spiritual development is the dividing line.
Therefore it is God's greatest gift.
In all so called civilized countries, it is unlawful for individuals to carry weapons.

This law was made for the protection of the weak from the strong by our courts of justice.
Countries are made up of individuals.
What is good for the individual is good for the country.
Therefore there should be a court of justice to force the disarmament of countries.
There is a court of justice, God's Justice, forcing this faCt through the density of man's false conception of life.
Disarmament is in the air.
People are thinking of it.
People are talking of it.
People are believing in it.
If the great nations of the world turned their cannon into ploughshares, there would be peace and happiness on earth, and plenty for all.

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Let every individual in the world spread the doctrine of disarmament.
Let America be foremost in her physical demonstration of her spiritual supremacy by insisting upon disarmament.
Tohroughout the ages much has been written and said as to the power of "right" and "might."
Perhaps never before in history has a nation had both "right" and "might" behind her.
As America set a new spiritual standard by crossing the ocean to fight for "right," now by the power of "might," she can complete that spiritual progress.
The world is sick of war.
The hearts of humanity are crying aloud against it.
YOU CAN~OT PREPARE FOR PEACE BY PREPARING FOR WAR.
Let America demand disarmament.
Disarmament for the world.
The following words of Abdul Baha will demonstrate the importance both on the spiritual and material plane of-disarmament.
THE EDITOR.

Words of Abdul Balla

T HE government of America has recently budgeted $ I 5,-000,000 towards the expenses of making a new battleship.
This means that prior to the illtemational peace an international war will in all certainty take place."
Abdul Baha: Extract from a talk given in Montreal, Septem" ber 21, 1912.

"When perfect justice reigns in every country of the eastern and western world, then will the earth become a place of beauty. . The dignity and equality of every servant of God will be acknowledged; the ideal of the solidarity of the human race, the true brotherhood of man will be realized; and the glorious light of the Sun of Truth will illumine the souls of all men."
Abdul Baha: Talks by Abdul Baha gi'l:en in Paris, p. 156.

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" It is our hope that after the cold winter a new spring will come, giving new life to nature, so that the trees of humanity will again sprout and become verdant in the gardens, so that they bring forth leaves and blossoms and fruit. Thanks be to God, the illumined century has dawned. Thank God that this spiritual spring has come. Thanks be to God, that the reality of all things has been revealed. This century is the century of light. This period is the period of science. This cycle is the cycle of reality. This age is the age of progress and freedom of thought. This day is the greatest day of the Lord. This time is the time of eternal life. This age is the age of the breath of the Holy Spirit. This time is the time in which all is resurrected into new life. Therefore, I desire that all may be united in harmony. Strive and work so that the standard of the world of human oneness may be raised among men, so that the lights of universal peace may shine and the East and the West embrace, and the material world become a mirror of the kingdom of God, that eternal light may shine forth and that the day break which will not be followed by the night.
Abdul Baha: Star of the West, Vol. 4, NOá4, p. 69.

"Among the teachings of Baha O'llah is likewise the following: That the world of humanity is in need of the breath of the Holy Spirit, for the oneness of humanity is necessary. The most great peace, is necessary, and it is self-evident that this cannot be assured through racial force; it cannot be promulgated through the patriotic force, for countries differ. And it is certain that political force will not accomplish it, for the interests of the government differ. And it will not be accomplished through a consensus of opinion, for opinions differ. There is need of a force which can execute the oneness of humanity and which can destroy the foundations of warfare and strife. Through human agencies this is an impossibility. Hence it must be through spiritual agencies. And no other force has such power as the Holy Spirit, hence this can be made feasible through the breath of the Holy Spirit.
"No matter how far the material world advances, it cannot establish the happiness of the human world. Rather when the

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material civilization shall be linked with the spiritual or divine civilization, then happiness will be assured. Then material civilization will not contribute its services to the forces of evil to destroy the oneness of humanity, for through the factors of the material civilization good and evil advance together-keep up the same pace.

"For example, -consider how greatly material civilization has advanced in the last decade, in this century. Consider how many schools and colleges have been founded, hospitals have been founded, asylums for the orphans have been founded, the science of medicine has advanced. Together with this there has been an advance in the inventions of the means and instruments of destruction. In the early days the instrument of destruction was the sword; today it is the gun. In_the early days the organ of destruction or warfare was the dagger; today it is the rifle. How' many torpedoes have been invented, and how many kinds of ammunition have been invented 1

"All this is the result of material civilization. Therefore, just as material civilization serves the good purposes of life it also serves the evil ends. But the divine civilization is good because it is concerned .with the reign of morals. Consider how much the prophets have contributed to the reign of morals. His holiness, Jesus .christ, summoned all to the most great peace. He called all to the acquisition of good morals.

"If good morals which constitute the divine civilization shall become united with the material civilization there is no doubt that the happiness of the world of humanity shall hoist its banner and from every direction composure and rest shall be forthcoming. Humankind shall achieve extraordinary progress, the sphere of thought will be greatly enlarged, great inventions will be made, great spirituality shall reveal itself, for humanity there will be great joy, and the life eternal will then be conferred thereon. The spiritual force will make itself effective and the breath of the Holy Spirit will penetrate.

"Therefore, just as the material civilization progresses so should the merciful civilization likewise become progressive until the greatest and utmost aims and desires of humanity may be realized. "

Abdul Baha: Star of the 'West, Vol. 5, No.6, p. 4.

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"Japan has made wonderful prggress in material civilization, but she will become perfect when she will also make spiritual developments and the power of the kingdom become manifest

in her."
Abdul Baha: Tablets of Abdul Baha, Vol. 3, p. 564.

"~o matter how much the world of humanity advances in material civilization, it is, nevertheless, in need of the spiritual development mentioned in the Gospels. The virtues of the material world are limited, whereas divine virtues are unlimited. Because the \áirtues of the material world are limited, therefore man's need of the divine world, the divine perfections and virtues, is unlimited.
"Consider me history of humanity. You will find that although the very apex of human virtues has been reached at certain times, yet they were limited; but the divine virtues have ever been unlimited. The limited is ever in need of the unlimited. The material must be confirmed by the spiritual. The material is I'kened unto áthe body, but the breaths of the Holy Spirit are the Spirit itself. The body without spirit may be in the utmost state of beauty, it is, nevertheless, in need of the spirit. The chimney of the lamp, no matter how polished it be, is in need of the light. Without the light within the candle or the lamp, it is not illuminating. The body without the spirit is not productive. The teaching of a merely material teacher is limited. The philosophers claimed to be the educators of mankind, but if we refer to history, we find that greatest philosophers were at most enabled to educate themselves. If they educated others, it was within a limited circle; but they failed to give a general education. The divine power, however, the power of the Holy Spirit, conferred this general education.
"For example, his holiness Christ ~ducated universally. Numerous nations, numerous peoples he rescued from the world and bondage of idolatry. He summoned them all to the oneness . of God. They were dark, they became illumined. They were material, they became spiritual; they were earthly, they became heavenly. He illumined the world of morality. And this general education is not possible through the power of philosophy.

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This is possible through the 'Power of the breaths of the H~ly Spirit. That is why no matter how far the world of humamty advances, it fails to reach the highest degree except through the breaths of the Holy Spirit; through spiritual education and divine bestowals. They insure progress and prosperity.
"Therefore I exhort. you that you may be thinking of developing your spirits. Just as you have striven along material lines and have reached this degree, may you likewise advance in order that your spirits may become strengthened, your spiritual sus-

ceptibilities increased, your devotion to the kingdom of God augmented. May you be the recipients of the Holy Spirit, be aided in the world of morality and attain ideal power, so that the sublimit}t of the world of mankind may become apparent in you. Thus may you attain the highest happiness, the life eternal, the glory everlasting, be born again and become the manifestations of the bestowals of God."
Abdul Baha: Star of the West, Vol. 4, NO.5, p. 86. .

"In this cycle there shall be such progress along the lines of civilization as to be unparalleled in the history of the world; for the world of humanity has heretofore been in the state or stage of infancy. Now, it is beginning, or it is in the process of attaining, maturity.
"Just as the human organism, attaining the period of maturity, attains a great development, the intellectual faculties ripen to the fullest extent and in one year of this period there is accomplished a tremendous, unprecedented development, likewise the world of humanity having reached the period of maturity, will accomplish a tremendous upward progress, and that power, which is the depository of God in the human realities, that universal power like unto the intellectual faculties of man, will reveal tremendous development.
"Therefore, thank ye God that ye have come into the plane of existence in this radiant century, wherein the bestowals of God are appearing from all directions, the doors of the king-.dom have been opened unto you, the summons of God are beingá raised, and the virtues of the human world are in the process of promulgation.

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liThe day has come when alL darkness is to be dispelled, and the Sun of Truth is to shine forth radiantly.
"This century may be likened unto the equinoctial in the annual cycle: For, verily, this is the spring season of God I
"It is, therefore, that in the Holy Books a promise is given concerning a time when the springtime of God shall make itself manifest, and the Jerusalem-the Holy City-shall descend from heaven, and that Zion shall leap forth and dance, and that the Holy Land shall be submerged in the sea of the holy lights.
") ust as you observe a tremendous motion 'in the time of spring in the material world-how the vegetable kingdom receives a new life, a new stimulus,-how the animal kingdom and the ,human kingdom 'are resuscitated and moved forward,-what a circulation takes place in the blood; how the gentle zephyrs are set in motion; how flowers are in bloom i what delightful and temperate air is enjoyed i how pleasant and delight-

ful become the mountains, the fields and meadows!
"Likewise, this bounty of God will endow the world of humanity with a new motion, a new movement. All the virtues which have been deposited in the human verities and realities, like unto these flowers will be revealed from that Reality.
"It is a day of joy. It is a time of happiness. It is a period of spiritual progress.
"I beg of God that this divine spiritual civilization may have a tremendous impression and effect upon you. May it make you growing plants. May your trees bring forth leaves,. variegated -blossoms i may they bear the ideal fruits appearing therefrom in order that the world of humanity-akin to the growth and development of material civilization-may develop spiritually along the lines of idealism.
"Just as the intellects have revealed mysteries of matter and have brought forth from the invisible nature her mysteries, may the minds and spirits likewise come in touch with the verities of God, and the realities of the kingdom be made manifest.
"Then the world will be the paradise of Abha, the standard of the most great peace will be upraised, and the oneness of the world of humanity, in all its beauty, glory and usefulness, become apparent I
Abdul Baha: Star of the West, Vol. 3, NO.3, p. 9.

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From Hidden Words-Baiza O'//alz
(IS) Page 7
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.

TlzeAttitude Of a Balzai Towards Otlzers
Words of ABDUL BAHA

P EOPLE who have never heard of BAHA O'LLAH, yet are they doing His will, the power of His words compels them to do so. You must love and honor them. It is just as in the spring, the warm sunshine and showers make the Rowers grow, though they know not why. It is the spirit of spring that compels them to grow."

To the Higher Thought Center, London.

"It matters not by what name one calls himself-the great work is one. Christ is ever in the world of existence. He has never disappeared out of it. Rest assured Christ is present. The spiritual beauty we see around us today is from the breathings of Christ."

Someone asked if the Humanitarian Society was good. Abdul Baha said : "Yes, all societies are good; all organizations that are working for the betterment of the human race are good, very

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good. All "who work for their"brothers and sisters have the blessing of BAHA O'LLAH; they will surely succeed."

A painter asked, "Is Art a worthy vocation?" Abdul Baha, turning to her, said, "Art is worship."

An actor mentioned the drama and its infiuence. Abdul Baha said: "The drama is of the utmost importance. It has been a great educational power in the past; it will be again."

A student of modern methods of the higher criticism asked Abdul Baha if he would do well to continue in the church with which he was associated, and had been all his life, and whose - language was full of meaning to áhim. Abdul Baha answered: "Y ou must not disassociate yourself from it. Know this: The Kingdom of God is not in anyone society. You can be a Bahai-Christian, a Bahai-Freemason, a Bahai-Jew, a Bahai-Mohammedan. The number 9 contains eight and seven, and all the other numbers, and does not deny any of them."

Wáhen asked by an American friend, "Which is the best way to spread the teachings?" Abdul Baha said, "By deeds i this way is open to all, and deeds are understood by all. Join yourselves to those who work for the poor, the weak, the unfortunate. This is greatly to be commended."

"I have never heard of BAHA O'LLAH," said a young man. "I have only recently heard of this movement, but I recognize the mission of Abdul Baha and desire to be a disciple. I have always believed in the brotherhood of man as the solvent of all our national and international difficulties."

"It makes no difference whether you have ever heard of BAHA O'LLAH or not," Abdul Baha answered. "The man who lives the life according to the teachings of BAHA O'LLAH . is already a Bahai. An ugly man may call himself handsome, but he deceives no one, not even himself."

Abdul Baha was asked, "By what process will peace be established on earth? Will it come after a universal declaration of Truth?" "No," He replied, "it will come gradually. A plant that grows too quickly lasts but a short time. Through education and the power of the Word of GOD to change the hearts

of the people Peace will eventually be established.""

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REALITY

"When a man turns his face to God he finds sunshine everywhere; all men are his friends, his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people. Ask if you can render them any service. Try to make their lives a little happier. Let ~hose who meet you know without your proclaiming the fact that you are indeed a Bahai. Do not be content with showing friendship in words only. Let your heart burn with loving kindness for all who may cross your path."

"Wáhat profit is there in agreeing that universal friendship is good, and talking of the solidarity of the human race as a' grand ideal? Unless these thoughts are translated into actions they are useless."

"The wrong in the world continues to exist, just because people talk only of their ideals, and do not put them into practice. If actions took the place of words, the world's misery would soon be changed into comfort."

"Set your faces steadily toward the Light of the World. Show love to all. Love is the breath of the Holy Spirit in the heart of man. Take courage; God never forsakes His children who strive and work and pray., Let your hearts be so filled with the strenuous desire for peace, that tranquility and harmony may encircle all this warring world, and with the Universal Brotherhood will come the Kingdom of God, in peace and goodwill. Let this gathering be a foreshadowing of what will in very truth take place in this world when every child of God realizes that they are all leaves of one tree, Rowers in one garden, drops in one ocean, and sons and daughters of one Father whose name • is Love."

"All are seeking Truth and there are many roads leading to it. Truth has many aspects, but it remains always and forever One."

"Do not allow difference of opinion or diversity of thought to separate you from your fellow men., or to be the cause of disputes, hatred and war in the hearts of your enemies. Rather search diligently for Truth, and make all men your friends."

"Let your actions cry aloud to the world that you are indeed

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!l Bahai, for it is action which speaks to the world and is the cause of the progress of humanity. If we are true Bahais speech

is not needed; our actions will help on the world; will spread civilization i will help the progress of science and cause the arts to develop. Without action, nothing in the material world can be accomplished i neither can words unaided advance man in the Spiritual Kingdom. It is' not through lip service only that the elect of God have attained to holiness i but by patient lives of active set'L';ce they have brought Light into the world. Therefore strive that your actions day by day may be beautiful prayers i turn to God and seek to do always that which is right and noble. Enrich the poor; raise the fallen; comfort the sorrowful; reassure the fearful i rescue the oppressed i bring hope to the hopeless, shelter to the destitute. This is the work of a true Bahai. If we neglect to do it, we are not followers and we have no right to the name. God, who sees all our hearts, knows how far our lives are the fulfillment of our words."

"When. we are in earnest in our search for anything, we search for it everywhere. This principle we must carry out in our search for Truth. The Truth sh.all make you free. So shall we see the truth in all religions, for. the Truth is in all, and Truth is One."

Question asked ABDUL BAHA: "Does Abdul Baha wish the Bahais to take part in charitable and political affairs, or should they interest themselves in spiritual things only?"

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

"The only difference that exists between people is that they are at various stages of development. Some are asleep i they must be awakened. Some are negligent i they must be aroused. But one and all are the children of God. Love' them with your whole heart. No one is a stranger to the other-all are friends."

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"I in the East and you in the West-let us try with heart and soul, that Unity may dwell in the world; that all the people may become as One people, and that the whole surface of the earth may be as one country, for the Sun of Truth shines on all alike. "

"I DESIRE THAT YE BE STt:DESTS OS THE PATHWAY OF REALITY."
-A btlul Btlttl A bbtU.

Faith's Yision

Dedicated to the Bahai Unity Circle.
By LOL"ISE WAITE

We hear a song above the din of battle,
Above its roar, its discord and its strife,
Above its bloodshed and above its horror
We hear a song of Life.

We see, beyond the darkness of the hour,
Beyond the smoke and lurid fires of hate,
Beyond the earth, within Love's dear horizon
We see the morning break. .

We feel, above the clash of arms and shrapnel,
The throb of Love, born in the heart of man.
Out of the storm shall come a Peace enduring,
Out of the chaos, God's Eternal Plan.

Out of the .strife a song of life arising,
Out of the darkness, Light and Liberty,
Out of the chaos, Peace and Love abiding
And a new world for all humanity.

Ignorance.
"Whatever lessens ignorance and increases knowledge was, is, and ever will be acceptable to the Creator."-Baha O'llah.

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FAITH'S VIsfoN IS
Study of Self.
"Know thyself. He who hath known his Lord hath known himself," and "Think not thy body a small thing while in thee is enfolded the universe."-Baha O'Uah.

"The aim áof the prophet of God is to raise man to the degree of knowledge of his potentiality, and to illuminate him through the light of the kingdom, to transform ignorance into wisdom, injustice into justice, error into knowledge, cruelty into affection and incapability into progress. In short, to make all the attainments of existence resplendent in him."-Divine Philosophy.

Divine Tolerance and Appreciation.
Tolerance must yield to sympathy, sympathy to appreciation, appreciation to love, and love to understanding which is the Reality of Unity.

Unity.
We realize that there is room in God's Love for all our distinctions but no room for intolerance, prejudice and exclusion. We realize that all life is a means to an end and that end God-

consciousness, or consciousness of our oneness with God.

"0 Son of Man I 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."

"0 Son of Spirit I I created thee sublime, but thou hast degraded thyself: Therefore ascend to that for which thou wast created."

"0 Children of the Spirit! Ye are my treasures, for in ye I hare treasured the pearls of My Mysteries and the Gems of My Knowledge."

We realize that we are deathless souls on an endless journey and above our own self-created pathway.

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"0 Son of Man! My Eternity is My creation. I have created it for thee; therefore make it the garment of thy temple. My Oneness is My design. I have designed it for thee. Therefore clothe thyself with it. Thus thou mayest be a star of My Omnipotence forever."
"0 Son of Spirit I The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient and without end."
"0 Son of Spirit I The Gospel of Light I herald to thee; Rejoice in it. And to the state of Holiness I call thee! Abide in it, that thou mayest be in peace forever and ever."
"0 Son of Man I Clothe thyself with My Beautiful Garment and forfeit not thy portion from My Living Fountain that thou mayest not thirst forever."
"0 Son of Man I Ascend to My Heaven that thou mayest drink of the pure Wine which has no likeness-from the Chalice of everlasting Glory."-Baha O'Uah.
We realize that all creation is vibration; each atom in the universe is conscious intelligence in action, in form. "This "material universe is infinite, and if material existence is endless how much more is the world of God? When we think of the material worlds as infinite, bow can we think that the worlds of God are limited? There is no beginning and no end in the material or spiritual worlds. Man passes through different degrees and when in a lower consciousness he cannot comprehend the consciousness above."-Divine Philosophy.
"0 Son of Existence I By the Hands of Power I have made thee, and by the Fingers of Strength have I created thee. I have placed in thee the essence of My Light:

Therefore depend upon it, and upon nothing else, for My Action is perfect and My Command has effect. Doubt this not, and have no uncertainty therein."-Baha O'llah.
"Each soul is an individual center of God-consciousness. Each being is a center for the shining forth of the Glory of God."-Abdul Baha.

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We realize that if weá would know the truth of a matter, we must not look at it onesidedly, but from all sides within and without. Consider it not only as it appears, but the cause, and above all else-the effects. .
We rc;alize that many are desirous of attaining spiritual powers, but few are willing to cultivate spirituality. To get something for nothing, to reap where one has not sown is impossible. Spirituality is a flower which grows in the soil of loving service to our brother man. Abdul Baha has said: "To be spiritual is to characterize yourself with the characteristics of God."
True Law is the Command of Principle, the working of Spirit: therefore there is but one Divine Law which is God's Law and as a result of this a man demonstrates his loyalty in proportion as he demonstrates his understanding of Truth or Principle, with the result that the measure of a man's loyalty is the measure of his demonstration. We follow only in so far as the Master follows the Christ Principle and lives the Christ Life.
We realize that to follow the Master is to manifest the life of the Spirit He manifests in deeds: tli be patient, forgiving, non-resistant, truthful, compassionate, etc. This loyalty is manifestation of the Principle followed in "living the life," and this Principle is Universal and Divine. Thus in the final analysis theá Principle manifested through the Instrument or Master and not His Personality is that to which we must be loyal.
We realize the glory of service and self-sacrifice-that the golden key which opens all the doors of the Kingdom of Reality is that of service to the world of humanity.
We realize the sublime truth of these words of Abdul Baha: "The key to self-mastery is self-forgetting," and we strive to manifest tJte fruits of the spiJ;it. Abdulá Baha has said, "First of all be ready to sacrifice your lives for one another, to prefer the general well-being to your own personal well-being. Create relationships that nothing can shake; form an Assembly that nothing can break up; have a mind that never ceases acquiring riches, that nothing can destroy. If love did not exist, what of Reality would remain? It is the lire of the love of God which renders man superior to the animal. Strengthen this superior force through which all the progress in the world is attained.

May the light of divine advancement shine upon you. This is the glory and the progress of man. This is eternal life" that

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he who loses his life (in service) shall soon "return rejoicing, bringing in his sheaves."

We realize that in meeti.ng in the spirit of true love and the Reality of Unity that we are establishing a center from which the rays of harmony and love emanate, bearing pe~ce ~nd healing on their wings and encircling the whole world and thus uniting our forces with the constructive forces of the universe and helping to overcome the powers oJ darkness and to hasten that day of which Abdul Baha has said, "If the people of the entire globe are welded into one great commonwealth, the prayer, 'Thy Kingdom come, Thy Will be done on earth as it is in heaven' will be a reality, for each will have the Kingdom of God within himself. What sublime happiness I What God-inspired progress I What a heavenly ideal I What a Divine Disposal I I desire that each one of you work for this great Cause, that bloodthirstiness may be forever quenched; that the horizons of the world may become illumined by the rays of a divine humanity and the East and West become radiant with the Light of the Lord."

We realize that "should we spend all our time in praising God, we could never be sufficiently grateful for His having brought us to this great Day of fruition when the Tree of Reality is bearing Its Fruit."-Divine Philosophy.

We realize that the Bahai Cause is an inclusive movement; that it asks of its followers the giving up of no former ideals; and that it teaches that all great spiritual revelations which have come from the Divine Educators of the past are essentially one and will be so understood when their followers are willing to divest them of the traditions, doctrines and dogmas instituted by man.

That the Bahai teaching is constructive; its aim the brotherhood of man, but it does not sympathize with the breaking down of all degrees and distinctions between men as held by radical thinkers.

To the end that all nations may become united and that we may, in obedience to the desire of Abdul Baha, lielp thoSe sunken in materiality to realize their divine sonship and encourage them to arise and be worthy of their birthright, we will endeavor to study the Twelve Basic Principles revealed by Baha O'llah, "one by one, until they are realized and understood by mind and

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heart." So will we become "strong followers of the- Light, truly Spiritual, Heavenly Soldiers of God, acquiring and spreading the true civilization j for this will be the Paradise which is to come on earth when all mankind will gather together under the Tent of Unity in the Kingdom of Glory."
We turn to Abdul Baha as the Expounder of His Father's Words and the Standard Bearer of Love and Unity.

From Hidden Words-Baiza O'//a/z
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o Son of Spirit!
No peace is ordained for thee save by departing from thyself -and coming to Me. Verily thy glory should be in My Name, not in thy name j thy trust upon My Countenance, not upon thine own; for I will to be loved above all that is.

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. Our Future Government

By RICHARD MANUEL BOLDEN

W E believe th.e administrators of Government in our country have attempted to function the government from the basis of the national constitution by the way of two theories, one the Jeffersonian theqry, and the other the Hamiltonian theory. A study of these two political schools of thought will disclose a difference in minor details,. but they agree in fundamentals. These fundamentals are that this nation is a union of states, and that each citizen within these states is to act upon the rights given him or her by our paternal instrument, the Federal Constitution. The idea is that each citizen is a co-sovereign in the governmental affairs of this nation, and that this nation is to be a real Democracy.
In the past these conceptions and ideas have not been realized by one of the great masses of the people in the United States, for the colored people in this country have had their political rights flagrantly violated.
Among the thinking minds of this country. the colored race has been and still is classed as a loyal type of citizen. While some may think that the unrighteous treatment of this race and the unjust legal enactments against them may tend toward national disillusion and anarchy, it is also believed that we are in the dawn-of a New Day-a day that gives hope to all oppressed people.
The Divine spirit in this day is leavening the whole lump of humanity, and everywhere throughout this world a higher and more glorious brotherly form of government is coming to the

front. And in these United States our forty-eight (48) states will soon come to realize, through the force of our national government that they are forty-eight (48) limited co-sovereign states whose citizens' interest and rights are to be guarded and protected in the light of the Federal Constitution. The national government will regulate and control the election laws with a view of seeing that justice is done to each and all of her citizens. Men are beginning to see that the good of this nation rests upon good will toward the government. They are realiz-

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ing that the best energy and activity can only be given to the country from minds that are peaceful and contented. They are realizing that they are to begin to educate and inspire men and women to feel and realize the responsibility of good citizenship. All the people must be tra.ined to understand and regard the President of these United States, as the President of each and all of the people in this nation. Tqey are to be taught that our President is more than a party leader, a sectional representative, a class champion, or an expounder and an exponent of white race supremacy only. For according to our constitution, and the theory of our democratic form of government, he is my President, your President, our President, and by virtue of his great position in the eyes of the world the champion and the silent exalted defender of the rights of humanity. As to this country, he is the President of all the people, regardless of party, race, creed, or color. This day that is upon us calls for a review and a clarifying of the political methods by which Senators and Congressmen come into office and position in our government. Our Senators and Congressmen from every section of these, our United States, will come into their offices through political justice and true representation. This will assure each and every citizen in each and every county and state in the Union that he hath a Counsellor at the bar of Justice. Though it was a repetition of others who had preceded him, and it also showed that the intentions of the fathers of the Declaration of Independence and the Constitution was again being proclaimed, we feel that President Woodrow \Vilson's declaration on January 22, 1917, is very fitting at this time. In his discussion on Peace terms between the belligerent nations on the date previously mentioned, he said, "The governments derived all their just powers from the consent of the governed, and that inviolable security of life, of worship, and of industry, and social development should be guaranteed to all the peoples."

Our Senators and Congressmen will become the guardians and trustees of the people's estates, such as the coal, iron, and

other mineral mines, oil wells, transportation facilities and any and all o~her necessary industries that are so very important in the development of a nation and the people's welfare. We are going to centralize our industries. This national goodwill will cause all of our citizens to endeavor to be and do their best.

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We shall soon see a good citizens' national insurance and children's protective associations and old-age pensions.
Our Mayors will sit in counsel with the Governors of the various states once a year. Our Governors will perhaps be called in counsel with our President bi-annually. For it will be the purpose of the leaders of the people to have a closer and a clearer understanding as to a nation.,l plan and purpose. Our national cabinet will be automatically formed upon the basis of representation as expressed in the party candidates for the Presidency, based upon the graduating, voting strength of the parties, the official standing, as members of the Cabinet will be designated. This will give our' President a clearer and a better understanding of the people's desires and aims. This will give the President and Legislators the Cnited support of the party units and groups in our nation. And then when our President'speaks and acts he has behind him a truer representation of the whole people, and then it might be said, with this spirit functioning through the people and the government, that the "Voice of the people is the voice of God."

Claude Bragdon on tlte Fourth Dimension

T HE address given by Mr. Claude Bragdon at the Bahai Library, on \\~ednesday evening, December 27th, was a very remarkable and luminous exposition of the much discussed question of 1I':hal Is The Fourth Dimension. Mr. Bragdon is an architect of distinction, and became interested in the reality of the fourth dimension first through mathematical experiments and studies, and has written several books upon this subject, besides having englished the translation of Tertium Organum.
He began with a little resume of the meaning of religious truth, saying he was a Bahai because a Bahai is a follower of the Light, and his friend Ledoux, he must claim as a theosophist, as a theosophist is a seeker after the wisdom of God, and that both must recognize the real significance of the much abused

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Yogi, who is a receiver of divine illumination. He said that

he would endeavor to define the fourth dimension intellectually, but that it represented a state into which one could only come spiritually, that the great Messengers who had come to mankind successively lived in the fourth dimension and came to lift mankind to that plane, so that the way to the fourth dimension spiritually is fqund in all the sacred books of the world, in the Bible, especially the New Testament, the Bagavat Ghita, The Koran, and the great utterances of the Revelators of today. Most of mankind, he said, is third dimensional, and so one must make an effort to get away from this materialist conception of life, which is based upon ideas of space and time allied with concepti-ons of length, breadth and thickness, and reach that fuller apprehension which is without material limitation and partakes of the infinite.

The fourth dimension Mr. Bragdon frankly defined as the plane of life beyond the physical. To recognize it fully demands the growth of a new spiritual capacity or faculty of the mind, and this is induced by spiritual teaching of a great Master, but may be explained as to its existence and meaning through the new fourth dimensional geometry. We see all objects on three sides, in length, breadth and thickness. Weá discern space by their distances from one another. We must learn to discern that other dimension, which is not at first appreciable. We have the sensation of a moving landscape in looking from the window of a Bying train, and have no perception of motion in a descending elevator unless we observe the walls about us. These are all illustrati-ons of the effect of impressions upon the mind which are c~rrelated mentally and which lead us from impression to conscIOusness.

Mr. Bragdon went on to speak of a beautiful system of ornamentation which came to him through his habit of drawing cubes and squares with the idea of expressing fourth dimensional conceptions. He saw to his surprise and delight that a beauty grew out of these combinations he had never dreamed of, and realized that he had penetrated unconsciously, the Creative sphere of the fourth dimension.

Following along this line he said that the Einstein theory of relativity partook of the fourth dimensional, though he did not

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A Little Child Shall Lead Tltem

By CHARLES L. ROBINSO:S

W been selected as the title of this essay, he plumbed the HE~ the Prophet Isaiah uttered the words which have

very depths of the Science of Life, for, in the final analysis, all human problems center in one problem, namely, WHAT IS THE NATURE OF MANKI~D?

Solve that single problem in terms of REALITY, thus removing it from the realms of "public opinion," Ideals, faith or belief, and you automiltically solve such related problems as Education, Evoluti~n, Religion, Immortality and GOOD GOVERNMENT. In other words, you solve the problem of LIFE, here and hereafter, and do it in terms of Science, Truth, Law, First Principles, Cause and effect.

And what is the line of least resistance to the solution of the problem of LIFE? Obviously, we must reduce it to its lowest terms-a little child, for what is Man but Child writ large?

Now the writer is well aware of the Spiritual application of the words-lithe mill does not run by the water that is passed," and the only reason for quoting the words of a Man who lived some 2600 years ago, is because Isaiah was pointing out to his generation the solution of the problem of "Peace on earth, good will toward-man," and he reduced that problem to its lowest tenn -a little child. .

It is self-evident that if the Prophet solved the problem in his day in terms of cause and effect, he solved it for all time, and since this generation is confronted by the same identical problem, he solved it for us, and if the men who were charged with the duty of ~ringing forth "A Peace of Justice" had based their deliberations on this simple truth, that alleged Peace Treaty would not have been-a War Treaty.

Surely, if there had been one little child at that Peace Congress as the REPRESE~TA TIVE of the untold millions of little children who, having never lived under a Just Government, have been exploited from birth to death, or if One Man at that

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Congress had pointed tdl a picture of "MOTHER AND CHILD" as a symbol of the sacredness and holiness of Motherhood and Childhood, the Era of Justice would have started then and there and the Sun of Righteousness would, by this time, have illumined the whole earth. But, as it is, we face a condition and not a theory, and it is a safe prediction that while apparently the worst is yet to come, that wonderful Principle of Justice known as Compensation, will turn evil into GOOD, and since "man's extremity is God's opportunity," this is a good time to be alive, and especially to participate in the rediscovery of God and the rebirth of the race as an indivisible whole.

As the subject is so comprehensive that it would require a volume to do it justice, we can do no more than introduce a

thought that is NEW so far as this generation is concerned, namely, THAT THE FIRST A~D LAST WORLD TEACHER I~A LITTLE CHILD.

For instance, if a man were to attempt to write an essay on THE LIFE OR NATURE OF THE OAK-TREE, he would start, if he started right, with its seed, the acorn, and if he studied for twenty years THE LIFE OF THE BEE he might be known as a Great Teacher of that specialty, but the fact remains that THE BEE WAS HIS TEACHER.

So it is in the relations of Mother and Child during the period of helpless infancy or before the force called Curiosity causes it to ask-WHY?, for in that early period all children are alike because their necessities are alike, and in the manifestation of those elemental necessities, the child is the teacher and the mother the learner. From this point we might go forward' and show how the Principle of Reciprocity enters into the relations of the twain, but because the Science of Motherhood has become a lost science, so far as nations are concerned, we are constrained to go backward, as it were, and apply the words, A LITTLE CHILD SHALL LEAD THEM, to the prenatal per~od as the very foundation of THE ERA OF JUSTICE.

It will suffice to point out here that the law "action and reaction are opposite and equal" is a Psycho-physical law and not alone a Physical law as Newton supposed,. and we have only to understand why, under that law, "as a man thinks, so IS he," to understand how and why the thoughts of the mother during the

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The League of Nations and Esperanto

By W. M. PAGE

W HATEVER be the result of tire war, of one thing we are now certain-there will be a League of Nations. Whether it will be a League on the scale contemplated by President Wilson and Viscount Grey depends upon events, but all those who desire the advance of civilization hope for the establishment of an effective League with the positive objects of the mai~tenance of peace and development of good understanding between the peoples, rather than the negative. object of the prevention of war.

The League of Nations must not be a mere Court of Appeal in international disputes, not a mere super-power withá a velvet glove over a hand of iron, but it must foster and encourage friendly relations between the peoples. Goodwill among men

must be its deliberate aim, goodwill based on knowledge and mutual esteem. "What we seek," said President Wilson in his Independence Day speech, "is the reign of law based upon the consent of the governed and sustained by the organized opihion of mankind."

To obtain expression of the organized opinion of mankind we require a Parliament-"The Parliament of Man," which Tenny-sbn . foreshadowed. The word "Parliament" really means "speaking the mind." Now, how can a member of a Parliament of Nations speak his mind to another member of this Parliament of a different nationality and language? Is the tedious and unsatisfactory interposition of interpreters still to be perpetuated? Is it not time that the problem of an international language be now faced by the Governments of the world?

It is obvious that without a common language any League of Nations will never hold together.' "The tie of language," said de Toqueville, "is perhaps the strongest and most durable that can unite mankind." It is amazing that none of the writers on the Leagl,le of Nations either in America or Britain seems to have seen this. This, no doubt, arises from the practically universal use of English in America and Britain. \Ve do not sup-

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post that President Wilson, or any other supporter of the League of Nations, has the slightest intention of suggesting English as the official language of the League. The League must have an official language, but which language is it to be? If Germany is to sit at the council table, either French or English will be as abhorrent to her as German would be to other nationalities. If more than one national language is to be used simultaneously, would not the use of, say, the three languages mentioned humiliate other countries like Spain and Italy and Portugal and China and Japan, whose languages are spoken over a vast tract of the world?

There is only one way of meeting the situation: the adoption of a neutral, international language. We Esperantists have proved during the last thirty years that such a language is not only possible, but practicable. In our international congresses we have seen tnen of all nationalities, some with only a few weeks' acquaintance of Esperanto, address our meetings clearly and fluently on all kinds of topics without any misunderstanding of their meaning. The widespread practical use of Esperanto has abundantly demonstrated its adequacy. The fact that since the beginning of the war the Germans have run a magazine in Esperanto, wholly devoted to political subjects, shows its potentialities for the purposes of diplomacy. The French have

published several war booklets and pamphlets in Esperanto. including President Wilson's classic Congress speech of April 2, 19 I 7 j and the American League to Enforce Peace, the pioneer body for the propagation of the League of Nations idea, has now issued an official appeal in Esperanto to the Esperantists of the world to support the objects of the League as set forth in the words of ex-President William Howard Taft.

It is to the work of ZameD'hof that the world must look for the common tongue of the League of Nations. It is a tongue that will not only bind, but will unite. It is a tongue that was invented not only to prevent war, but to make war impossible, because its ~uthor intended it to be used to show men that they are brothers. "Brotherhood and justice between all peoples;" was the idea which accompanied Esperanto from the moment of its birth. And is not peace brotherhood and justice in action? As Esperantists we welcome the idea of the League of X ations, a League founded on a mutual desire to promote mutual

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understanding. One of the first duties of the League will be to make the schools of the world teach the common language to every child in addition to its native tongue. In less than one year the language walls dividing the nations will have fallen. It will then be possible for future generations to know men of all nations in a way their forefathers have never done. It will bring about "the single race, the single tongue," which -Tennyson foresaw, the time "when man to man the world o'er, shall brothers be," of which Robert Burns sang, and when

"Sur neutrala lingva fundamento
Komprenante unu la ali an,
La populoj faros, ell konsento,
L"nu grandan rondon familian."

A LITTLE CHILD SHALL LEAD THEM

(Continued from page 24)

pre.natal period are determining the history of the race before the race is born.

\Vhen Plato declared, "\Ve breed thieves and then prosecute them," he was very close to "the foundation of the world," and to the "Lamb that was slain" since that foundation, but it remained for Jesus of ~azareth to found the Religion of Justice and Love on-A LITTLE CHILD.

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(Continued from page 23)

think Einstein was aware of it. The fourth dimension, he went on, is the world where we all dwell in life. Where we understand one another, in which our thoughts pass back and forth, not the physical world. Space, he said, is not subject to dimensions. We impose them upon space. It is a formula weá have developed, a sequence, in contrast to that other thing, the sense that we abide in God. Space is the mirror of consciousness.
It is Maya-illusion. Nature, he said, is a great tapestry upon which are. embroidered all the beauties that we see. Bishop Berkeley called nature the divine voice in which God speaks to man. There are no symbols in nature for the crude aggressive civilization surrounding us. \Ve create them symbols of the sinister dreadful consciousness within us. A hat and shoes are felt and leather insulators by which we cut ourselves off from the divine currents. The house in which we live is the same in a more collective measure. Consciousness is the onlv reality. Become what you are. He said he should revise th~ title of his lecture, for it really dealt with the fourth dimensional stage or plane of the unfoldment of consciousness.
In every stage or plane, he said, is a key to unlock it. In the animal world it is perception, the animal is beyond the plant, which cannot see. Human intelligence is the next step, and the animal consciousness knows nothing about it. The animal thinks of the world as he sees it; when he runs a world is in motion, and he has nothing to contradict it. Man has an impression of a moving world as he rides in train or carriage, but contradictsl it by his reasoning faculty, and in this way understands the contradictory facts of the third dimension, but we need a new clue to resolve their paradoxes, and we find this in intuition. This is for the fourth dimension what reason is for the third, and through this we rise to the apparent paradoxes of sacred scripture and revelation.
For instance, we have a solid, a ball, we throw.it and follow its line, which is direct and gives two dimensions. We apply heat, it melts, we pour it out, it has three dimensions, more heat, it becomes vapor, air, four dimensions.
We dwell in phases áof consciousness. \Ve are like the solid, it will bear a certain amount of heat without change, but with intense heat the change comes. The heat which changes con-

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sciousness is the love of God, and this brings us to the fourth dimension.
"There is a marvelous symbolization of these things in mathematics, in fourth dimensional geometry. Planes bound solids, what do solids bound? They bound higher solids, as they are

r~latáed to planes and this suggests a space which is bounded by the infinite indicated by the relativity of Einstein. The third dimensional logic says, "I am, and I am not the not I." The fourth dimensional logic says, "I am and I am also the not I." There is strong indication of a great change in man, manifested by his interest in the fourth dimension. Man is the only animal that has changed the face of the world. The power of mind dominates the fact of nature and hurts. Another power of mind develops. and the super man is born.. There is coming a new differentiation between races, those who have the fourth dimension, those who have only the third. The third and fourth cannot live together, either as individuals or races. The development to the fourth dimension is absolutely necessary, the world will destroy itself in ignorance without it. Our leaders do not have it as a rule, and we rush to destruction in following them.

Equality of brotherhood is not equality of development." Brothers may be of very different quality but still brothers. True leadership is only of the spirit, and recognition of the Master is a necessary part of the higher etiquette. In every race there are some of the higher "race, so we have no right to condemn wholesale as we do when we say, "The Jews are no good," or "The Irish are awful fighters."

Our impressions are all fleeting, and impermanent. We n"ever know things in themselves, only impressions of them. This was expressed long ago in the Kantian proposition, that only consciousness is real, and the common conception of object and space is "knocked galley west. by Einstein."

If we could have plaster casts of man's life from birth to death, it would be a fourth dimensional section, the permanent body, or linga .sharira of life.

I t is impossible in the foregoing limited sketch to convey the power and charm, the definiteness of the speaker's delineation of the quite indescribable Fourth Dimensional consciousness. Those who heard it were very happy, and the prest:nt resume is only

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offered as an aid to memory, and a suggestion to those who were not so happy.

Among the notable books written by Mr. Bragdon are the following:-"Four Dimensional Vistas," "A Primer of Higher Space," "Projective Ornament," and "Architecture & Democracy."

The Address of Yera Simonton

D DRING the month of December Miss Vera Simonton gave a most interesting and instructive lecture upon the

"Superstitions of the African Tribes." One of the great benefits to humanity coming through the Bahai Revelation is that "superstitions must be abolished." In listening to Miss Simonton's most thrilling account of the fear-ridden Africans, bound by his superstitious dread of ju-ju and Fetishism, to the wicked Priest and his death dealing power, one cannot help but realize that the doing away w.ith superstition ,is one of the most important factors in our new world Civilization.á

Quoting from Miss Simonton, "The running sore of Africa is Ju-Ju, fetishism, and until that sore is thoroughly cleansed, cauterized and healed Africa will remain the domain of degrading superstitious practices."

"The high-priest of ju-ju is the sorcerer, the witch doctor. His art is that of primitive black magic ever enhanced by new forms of deviltry which enthrall and hold the natives in the worst form of slavery, the slavery of superstitious fear."

"Gifts are perpetually offered to bad spirits, to devils, and witches in purchase of immunity. All is evil and the eternal supplication of the savage is not that blessing might descend upon him and his, but that evil might pass him by and lodge in the souls of his enemies."

"Sickness, death, drouth, the drying up and the flooding of rivers, bad crops and other natural effects, following natural causes, are believed to be wrought by devils, and to discover these devils, to cast them out, to banish and to kill th'em is the sole province of the sorcerer."

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Miss Ida Vera Simonton, African Explorer, Writer, Lecturer, in Command of Senegalese Troops in the French Congo.

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"He has a charm, a talisman for every conceivable ache or pain or misfortune. And these talismen and charms are always sold at the highest possible price. Hence, the poor savage is in a perpetual state of pawn to black magic and, in his dread of it, he still continues to make human sacrifices and to practice the most degrading acts despite the efforts of white governments owning and ruling Africa, to stamp out these debasing influences which are the enemy of Christianity and of civilization."

"More powerful than Kings, rich beyond computation, secure in his devilish art, the ju-ju man has but to speak, and men murder, steal, violate and destroy at his command. They deliver unto them their young, tender daughters that he may drink of their heart's blood, eat of their vital organs and possess himself of their souls that he might draw unto himself greater wisdom (?), greater strength, renewed youth and prolonged Ii fe."

"If a man fails to do his instant bidding, he is soon food for vultures and his cleanly picked bones lie under Africa's white hot sun as a lesson of terror for all who pass to read. Al)d those who do not pass are told of the victim's death by those who have read the warning in the inanimate bones."

"Ju-ju brooks no questioning, no opposition. And in order to save their newly born infants from its evil, ju-ju charms are hung about tiny necks the moment the breath of life forces itself through expanding lungs in their first battle for existence."

All these things and more are described in Miss Ida Vera Simonton's new African novel, "The Great White Eye," which will be published within the next six months.

Miss Simonton had most unusual opportunities to study the superstitions and customs of the savages "uncontaminated with civilization," as she expresses it. And to her, in her lone, defenseless state the bush men and women were kind and tender, tribes fighting to adopt her as their white woman stranger, and voluntarily taking upon them her welfare and safety. "They would look shame for their hearts" if aught befell her when she was under their protection and when an enemy from another tribe stole anything from Miss Simonton's outfit, his punishment was short and decisive. .

Miss Simonton's first novel, "Hell's Playground," deals with life at the equator in the French Congo where "there ain't no ten commandants," hence the local name of "Hell's Playground."

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Like Conrad, she depicts with bold strokes the demoralization and utter ruin of the white man removed from men and women of his race and without the stamina, the courage to fight stagnation and its attendant evils.

Miss Simonton described the confusion in the minds of the natives over the efforts of the missionaries to convert them to Christianity, stating that the different creeds and denominations such as Roman Catholic, and different forms of .the Protestant faith, inspired in the natives incredulity in the white man's God. It brought very forcefully before the audience the fact that the Bahai Revelation could be the only medium which would dispell the darkness from the minds of these ignorant and superstitious people.

Mr. James F. Morton, Jr., delivered the Bahai message to the audience who had gathered to hear Miss Simonton, and during the period of questions which followed her address, a discussion of the superstitions of the Western world arose with their attendant evils and limitations upon human endeavor.

When we are viewing with horror and contempt the ignorance

of this far off race of people, living under the burning sun of Africa, without the advantages of education and enlightenment, it is well to turn our attention to conditions within our own so-called civilized cities and eliminate that intolerance and contemptá which we are so prone to extend to those whom we deem beneath us in intelligence, culture, and civilization.

The following clipping will undoubtedly make us more charitable to the African:

WITCHCRAFT RIGHT HERE IN THE CITY

WASHINGTON HEIGHTS RESIDENTS BACK WOMAN WHO CHARGES ANOTHER CAST SPELL
ALL APPEAR IN OOUl.T

Witches I

We have them right here in New York according to a number of Washington Heights residents who flocked to the Magistrate's Court recently to uphold Mrs. Sophie Stem, who accuses her neighbor, Mrs. Bessie Avom, according to the complaint, of having cast a 8pell upon her daughter.

Mrs. Avorn was the complainant, and not Mn. Stem, and the complaint grew

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out of Mrs. Stem'a alleged acculatioD. The defendaDt waa charged with dia-orderly conduct.

The complaiDaDt averred UDder oath that not oDly Mrs. SterD but others aD-noyed her by cryiDg out: "Witch! Witch!" or "There goes the witch!" wheD-ever she palled through the streetl.

A number of aympathizers of Mrs. SterD were iD court aDd kept calliDg "witch," "witch," "witch" at turns of the proceedings and the magistrate was forced to baDg his gavel aDd threaten the interpolaters.

Mrs. Stern appeared in court with her two aDd a half year old daughter, who, Ihe il laid to have alleged had been curled by the complainaDt, and as a result had 10lt the power of her legs.

"Up to two mODthl ago," the defendaDt aaid, "my baby was Itrong and healthy. Then thia womaD weDt aDd cursed it, aDd now the child is paralyzed in the legs, and all the mODey we have is goDe aDd all the treatmeDt it has gotten at MouDt Sinai HOlpital seeml to do DO good. There is DO cure, I am afraid. Your HODor, that womaD is a witch. Two bundred yearl ago ahe would have been burned at the atalte."

"Oh, the witch! The witch!" came groana from womeD iD the audience. Others who sympathized with Mrs. AborD hissed the witch-believers, and there was a lively uproar, which made Decessary vigorous uae of the court's gavel.

The Magistrate turned to the defeDdaDt and asked her poiDtedly: "Do you be-lieve thil woman to be a witch 1" .

"Yes," laid the defendant.

After conaideriDg the matter for a momeDt, the Magiltrate dismissed the sum-mODa apinlt Mrs. Stern for lack of evideDce.

The cae: waa heard by Magistrate Jesse SilbermaD.

From Hidden Words-Baiza O'llalz
(6) Page 5
o Son of Existence!
Love Me, that I may love thee. If thou lovest Me not, My Love can never reach thee. Know this, 0 Servant!

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REALITY

Good News
W ties and generals in the army realizing that disarma-
HE~ we find the great leaders of nations, political par-

ment is the vital need of the day for the establishment of peace, that peace for which the world prays, it is indeed "Good News." It revives the hope of the starving millions in Europe, of the struggling masses in America, of the thinkers and savants of the World who know that only through the spiritual development of mankind to ideas of peace, mutual assistance and co-operation can the er~ of true civilization be born.
The following quotations are of interest:
David Lloyd George: "~o peace until nations disarm. Th~re can be no real peace until competition in armament ceases, and before disarmament was possible all the nations must be in the League, for all must march together." The premier is sanguine there will be no obstacle to Germany's admission to the League ifshe manifests an intention to fulfill her obligations.
"There was no u~e, on the one hand, of laboring for the association of nations and for the establishment of peace," the prime minister declared, "and on the other erecting great armaments in order to force other nations into competition in that terrible race for armaments which had more to do with the late war than almost any other individual force."

:\IL'ST EMBRACE ALL NATIONS

Mr. Lloyd George said the nations could not take the risk of disarmament until every nation was included. It could be done only by agreement. "Disarmament," he declared, was not a thing which would be done secretly and behind closed doors. It must be done in such a way that everyone knew, so that the agreement, once arrived at, was at once respected.

Mr. Lloyd George said all the nations must reach a common agreement not to start again that disastrous rivalry in armaments, which must inevitably end in a clash, unless arrested. Certain amendments, he asserted, would be necessary before áthe le~~e became a really effective exponent of international

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PRAISES COt:RT OF]l"STICE

The League already had done much, the prime mlOlster asserted. For ODe thing, it had raised the status of labor throughout the world and the labor bureau was doing great things. The League's most conspicuous work probably was the establishment of the international court of justice, he declared, which would have a very determining effect on international justice in the future.

No league of nations, however, could possibly be regarded as complete until America was included, Mr. Lloyd George said.

General John J. Pershing:

"Armies and navies breed war," the commander-in-chief of the A. E. F. cried. "Swashbuckling nations, armed to the teeth, parading through the world, invite war. The way to prevent war is to disarm by agreement."

"Therefore, if the other nations have the same attitude, it seems to me all would beá willing to prove it by consenting to limit armaments."

"It is folly for the nations of the world to follow the headlong course they are at present so madly pursuing. The war has shown us the madness of excessive armies and navies. The time has come to call a halt and call it quickly. If we do not-if we continue in the race for naval and military supremacy-it will shatter the foundation upon which our financial and social system rests and the entire economic structure will collapse. When this happens the civilization that we know today-the supremacy of the white race-will go sliding into the abyss of barbarism.

"Do you realize the amount of appropriation which Congress has been recommended to spend upon our army and navy for the coming year? Have you read that report-and thought of what it means? N ext year Congress has been asked to spend $5,000,000 on our army and navy for every working day in the year. This is made necessary if super-armament program is to continue, and we hope to keep abreast of our competitors.

"It is a gloomy commentary upon world conditions that expenditures several times greater than ever before in peace times

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should be considered necessary, especially when the most rigid economy in government administration is imperative if we would

avoid national bankruptcy. '

WORLD DOES NOT LEARN

"Yet we are only one of the nations who contemplate taking upon themselves such an enormous burden, in addition to their stupendous war debts.
"But the world does not seem to learn by experience. It would appear that the lessons of the last six years should convince everybody of the danger of nations striding up and down the earth, armed to the teeth."

Herbert Hoover:
"The expense of such a course of national endeavor (referring to army or navy appropriations) should be turned to a better cause, the cause of humanity and of love. We could use the money not only to improve, our own social conditions but to the work of charity in Europe."

Hiram W. Johnson:
"We are all agreed, I take it, that if there is a real desire among the Powers of the earth to prevent war they can prevent it by disarmament. If the five great nations of the earth who were associated in the war were to meet together and decide upon disarmament we would have taken the one great step that could be taken toward the promotion of peace and the prevention of all future wars."

Charles F. Murphy:
"The World must disarm or the' world must starve."

It is also "good news" to read the following manifest pointing to that elimination of prejudice which in itself will build a new and better world-

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"An immigrant mistreated today may, like Trotsky, become a world menace tomorrow," declared a manifesto issued last night by the American Committee on the Rights of Religious l\rfinorities, of No. 70 Fifth avenue.
Anti-Jewish propaganda in the United States was condemned. Among those who signed the statement were William Howard Taft, Herbert Hoover, Cardinal Gibbons, Wmiam J. Bryan, Charles E. Hughes, Robert Lansing, Rabbi Septhen S. Wise, the Rev. Arthur J. Brown, the Rev. Nehemiah Boynton, the Rev. Henry Sloan Coffin, Bishop William F. McDowell, Charles W. Eliot, president emeritus of Harvard University, and Louis Marshall.
The committee asserted that a liberally financed organization

was apparently behind the accusations printed that Jews were responsible for the present world-wide unrest. It was asserted that a determined effort was being made to "poison" the minds of lawmakers. The statement, in part, read:

"Our first feeling against the anti-Jewish campaign is one of contempt. It seems incredible that such palpable bigotry should be taken seriously. We were startled and humiliated by the outbreak of this propaganda.

"Among a few overstrung people the war has produced a species of quasi-insanity. The minds of some have run amuck. They are a prey to violent and groundless obsessions that they do their best to convey to others."

It is also good news to know that a Babson Report, distributed to subscribers throughout the ~ountry as the most authoritative analysis of current business conditions, declared, "during the past year that the only solution of the present day industrial unrest is through the power of religion.

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REALITY

Tlte Rainbow CIrcle

T HE Holiday season at the Rainbow circle was a very happy time. Both Christmas and New Year dinners were served at the centre to many guests, and as the Thursday of Holiday week was the dinner-Thursday of the Circle, a G90d \Vill dinner was served on that evening, which was made especially commemorative of the blessing Christ brought to the world. All the Rainbow gatherings were penetrated by the truest form of the Christmas spirit, that is, the realization of what this spirit means to mankind, and the necessity of letting it penetrate all life, so that in this way Christ is again in the world.

The in8uence of the Rainbow Circle as a centre of veritable love between the races is becoming very great. The Bahai meeting held every Sunday afternoon at Dr. Bolden's church is more and more largely attended, and the audience seems each time more sympathetic, while the Rainbow circle meetings on Thursday evenings threaten soon to pass the limit of the church walls. Madame Hirsch who conducts the French Class finds the interest of her students constantly growing and Professor Clajin, who teaches Esperanto to all who will come, sometimes has a room full of eager students.

All the universal tendencies of the great Bahai movement are seen in the Rainbow Circle, so each one who comes there finds a desire arising to widen boundaries, to learn a universal language, and touch sympathetically as many races as possible.

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Balzai Activities

THE Bahai Forum continues every Sunday evening, at the Bahai Library, 416 Madison Avenue. These meetings are attracting large gatherings of all types of minds, interested in the investigation of truth, and in the time allotted to questions a-nd answers most interesting discussions occur and general enlightenment follows.

On Monday evening of each week Mrs. Florian Krug, assisted by Miss Ann Boylan, will speak in the Bahai Library upon "The Bahai Revelation." The eloquence and charm of Mrs. Krug and Miss Boylan assures these meetings of a large attendance.

Tuesday evening meetings are conducted by' Mrs. Mary Hanford Ford for the elucidation of selected subjects of the Bahai Revelation. Those who know the clearness and the spiritual vision of Mrs. Ford will be glad to know that she has given her services on these evenings.

Wednesday evenings are devoted to the arts and sciences and conducted by Miss Beatrice Irwin, Urbain Ledoux,á Mrs. Van Bergen, and ~Ir. and Mrs. Deuth.

Friday evening meetings are conducted by Miss Juliet Thompson, who will be assisted by Zia Bey, who has just returned from Constantinople. .

There is a Wednesday evening meeting at St. Marks conducted by Mr. and Mrs. Saffa Kinney.

A Saturday evening meeting is held under the direction of Miss Regine Sunshine at 189 Second Avenue, corner 12th Street.

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REALITY

On Sunday evening, January 2nd, Howard C. Ives, addressed a large audience at the Bahai Library. His subject, "Is Abdul Baha The World Master?" was one which so appealed to him that it carried with it a force of conviction and eloquence which touched the hearts of his hearers. Possessing a voice of quality and tone rarely to be found, Mr. I ves presented his subject in a masterly manner. The expression of opinion of those present was to the effect that it was one of the most exquisite lectures ever heard in the Library. That it was inspired no one who heard it could doubt, and in the period of questions which followed Mr. Ives brought forth very clearly and convincingly the facts for his knowledge that Abdul Baha is indeed today the great

leader of the thought of the world.

On the evening of January 4th Mr. Horace Holley read the synopsis of his book shortly to be published, "The Cosmic Trinity." This book promises to be one of the most valuable books contributed to the world's literature for many years. It is logical, clear and convincing. Mr. Holley handles his subject in a way that appeals to all. types of mind. Every sentence is a volume in itself. We believe this idea of a cosmic trinity as elucidated by Mr. Holley to be inspired and we look forward with eagerness to the time when this :valuable testimony of true-vision may be placed in the hands of the general public. The comments from the audience who were privileged to hear Mr. Holley were enthusiastic in praise of this great work. After a careful study of the other books written by Mr. Holley, we feel that this is his masterpiece. His reading was full of charm and ease, and we take this opportunity to thank Mr. Holley for the privilege accorded to us during that evening. At the close of his reading Sadeli Waleditch sang in his inimitable manner three charming Russian folk songs. His rendering of this music of the soul of a people is very touching and carries the minds of his hearers to that far distant land struggling to rid itself of oppression and tyranny. His spoken description and .explanation of his music is almost as exquisite as the music itself. He received many encores and the thanks of the audience. Tea was served and this inaugurated a series of social evenings whereby both those accustomed to attendance at the Library meetings

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and those who have come for the first time may make closer contact on that footing of. hospitality which Abdul Baha has given us as the basis of true and lasting fellowship.

The work of Urbain Ledoux on the East Side is attracting the attention of the entire city of X ew York. This great soul knowing no limits or boundaries to his spiritual growth, fearless in his efforts to assist the human family, .towering above those who fear and are bound by dogma and forms, has again undertaken to do a great humanitarium work am~ng the unemployed. Thousands of men and women throughout this great city know and love Mr. Ledoux, for his untiring efforts on their behalf. REALITY knows him for what he is, for what he stands, and for what he does. . That he is a Bahai showing forth the principles of Abdul Baha in active service should be a matter of pride to the Bahais in the world.

On Sunday evening, January 9th, Mr. Sol Fieldman delivered a lecture on "Occupational Representation in. Government."

This lecture was of such vital importance and so constructive in its outline that REALITY hopes to publish it in full in a later issue. Mr. Fieldman made clear to his hearers that the hope of a change in the conditions of the laboring classes rested not in violence and bloodshed, but a concerted and constructive effort to bring about their ideals through legislation and organization throughout all the forms ot work. Mr. Fieldman's plan is not in its true essence based upon politics. It is a spiritual plan based upon co-operation and consultation, and as all spiritual plans are simple and easy of accomplishment, provided they can be brought to the attention of the public.

All meeting. in tbe Babai Library, 416 Madison Avenue.
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NO COLLECTIO~S EVERYBODY WELCOME

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REALITY

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rl .
EALITY is a magazine designed to be what its name implies. Its dominant spirit is "Investigation." To be sure, it calls special attenti9n to the Bahai Revelation, because from a profound study of that Revelation it believes it to be worthy of a broader field of discussion and investigation than it has had hereto-(ore. REALITY also believes in this Revelation as embodying all (orms of modem and ancient thought, with a specific significance at this time. The columns of REALITY are open to those who care to enlighten us . if we are wrong in these assertions; hence it may become, if it is not at present, the clearing-house o(the difficulties between many of the different cults emanating (rom and advancing toward, a mutual co-operation for the ultimate benefit of the World of Reality, which is an understanding of the Will of God-of the purpose of man's creation, or any other benefit which is universal. REALITY has no prejudice -social, class or religious. It is open to and invites criticism .
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A Real Magazine for Real People

The World Needs a Saviour
Compilation
Speech Shahnaz
Waite
If Peace is to Come Alfred
Lunt
Anti-Semitism The
Editor

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FEBRUARY, 1921 PUBLISHED MONlHLY
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THE ONENESS OF MANKIND
Di itizedb ~oQle :'
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 a better aocial organization I
BAHA'O'LLAB
BAHA'O'LLAH, all orUCOJJU of &bism.- represents all these, and thus
destroys the
Mirza Husian Ali Nuri BAHA'O'LLAH was rivalries and the enmities of

the different
born at Teheran In 1817 A.D. From 1844 religions; reconciles them in their primitive
he was one of the first adherents of the purity, and frees them from the corruption
Bab, and devoted himself to the pacific of dogmas and rites. For BahaIsm has no
propagation of his doctrine in Persia. clergy, no religious ceremonial, no public
After the death of the Bab he was, with the prayers; its only dogma is belief in God
principal Babis, exiled to Baghdad, and and in His Manifestations.... The
later to Constantinople and Adrianople, principal works of BAHA'O'LLAH are the
under the surveillance of the Ottoman Kilab-a£-Igllall, the Kilab-al-Akdas, the
Government. It was in the latter city Kilab-al-Ahd, and numerous letters or
that he openly declared his mission, • • • tablets addressed to sovereigns or to private
and in his letters to the principal Rulers of Individuals. Ritual holds no place in the
the States of Europe he invited them to religion, which must be expressed In all the
join him In establishing religion and uni- actions of life, and accomplished in neigh-
versal peace. From this time, the Babls borly love. Every one must have an
who acknowledged him became Bahals. occupation. The education of children is
The Sultan then exiled him (1868 A.D.) enjoined and regulated. No one has the
to Acca in Palestine. where he composed power to receive confession of sins, or to
the greater part of his doctrinal works, give absolution. The priests of the exist-
and where he died in 1892 A.D. (May 29). ing religions should renounce celibacy, and
He had confided to his son, Abbas Effendi should preach by their example, mingling
(Abdul-Baha>, the work of spreading the In the life of the people. Monogamy is
religion and continuing the connection universa1ly recommended, elc. Questions
between the Bahais of all parts of the not treated of are left to the civil law of

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 Bablsm into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths .. The Jews await the Mes.~iah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists ~135

each country, and to the decisions of the Bail-al-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 ha9 said. Briefiy, it is not 80 much a new religion, as Religion renewed and unified, which is directed today by Abdul-Baha.- NOXNaa Lt.roass, IUastr" supplement, p. 60.

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Photo b.,' Tr/J T•. HiII'$ Stfltlio.
"TilE Lose AND SIIORT OF IT"

Left, Eug~n~ J. D~uth, found~r of THE BAHAI LIBRARY, N~w York City.
Right, Louis Bourg~ois, Architect of THE {T~IVERSAL TEMPLE, to be built in Chicago.

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EDITORIAL

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I

The World Needs a Saviour

A T a dinner given by distinguished scientists in the Plaza Hotel during the month of January, one of the speakers outlining the unrest and disturbing elements in the world, searching for a r~~edy to cure the disease rancoring in the soul of humanity, and feeling the limitation of human effort to cure this disease, made the statement "that the world needs a Saviour."

Thi sentiment expressed by one of recognized scientific authority, but voices the sentiment growing in the hearts and miad8 of all classes, creeds and nations, at the present time. experience of the past few years has convinced the thinká ers Gf the world that the old standards of life and civilization

have proven false, and have produced a chaos which only a higher than human power can relieve.
rich have become poor.
e in Europe who have been made poor, now have the edge of what that station in life has meant to the milá born to it, and kept to it by the oppression of the rich.
_ ---:,,..,:a..ll.of the rich have been made poor, but even those posá sessing gr~at wealth today, are beset by fear of losing that wealth.
When fear enters the human breast it is almost invariably the forerunner of a turning to spiritual guidance.
We see that manifesting in many instances in this country.
We see upon the part of those controlling the destiny of thousands .of souls, a feeble effort, in some instances misguided, in others misdirected, but nevertheless an effort, to use wealth in a less selfish manner than heretofore. While this effort is not

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one of pure enlightenment, nor as yet of right understanding for the amelioration of conditions and suffering among the poorer classes, yet it gives hope that this beginning may be the foundation of better things.
Many of the poor have become rich. .
These will in the course of time discover the experience of wealth, and will use or misuse it according to their development, reaping as they sow, and will promote the welfare of the world, or put limitations upon it, according to their knowledge of the value of their opportunity.
The wheel has turned and in its turning has developed the consciousness of the world. •
That humanity is sensing that it needs a Saviour is only a form of that spiritual sense which is often called common sense, and this common sense is but a spark of guidance which is common to all mankind.
The troubles of the world can be analyzed upon common sense grounds. • .
If your business is involved you call an expert in that line for advice and counsel. You first demand the qualifications of that expert, and if you are convinced that his qualifications are such and his experience such as to entitle him to your confidence, you follow his counsel and advice in the reconstruction and changes in the form, management and conduct of your business. This is common sense. I t is also business sense.
The same law applies to this planet known as the world.
History has proven that in every cycle when the economic life of the world, the spiritual life of the world, and the civilization

of the world needed new laws upon which to construct a higher civilization, a higher development, God, or whatever name you choose to call the great power directing all things, has sent a Divine Expert into the world to outline these laws, and lift man from the wilderness of confusion and darkness with which man has willfully surrounded himself by his selfishness and greed.

Just as your business suffers if you do not follow the expert's advice which you have called in through your necessity, so has the world suffered through its deafne.ss to the counsel and ldvice of the Experts whom God has sent from time to time.

The principles of Christ or Moses would have saved the world

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had they not been lost, but having been lost, a new Saviour with principles adapted to the needs and state of the evolution of the world of this century has been sent to us.

Today every country is dependent upon the salvation of every other country. As the means of communication have advanced and are advancing, the countries of the world will become as one country.

Through the economic upheaval following the war the world is awakening to the fact that for one to live and prosper-all must live and prosper, and so the Saviour of our day must bring the laws to unify the nations of the world, to solve the economic war raging, 'to do away with the possibility of religious wars, or of the injustice of one class to another-in short our present Saviour must embody all the purity of all the laws of all times, and must have added to them laws which appeal to our common sense, our intelligence, and our spiritual insight, and which we will recognize at once as the basis of a real, lasting and world civilization.

THE WORLD NEEDS A SAVIOUR.

THE WORLD HAS A SAVIOUR.

The Saviour of the world is He who teaches the principles which will save the world.

What are those principles?

Where will they be found?

Who gave them?

When were they given?

What was the state of the consciousness of the world at the time they were given?

The investigation of this all-important subject is one of individual responsibility.

The following words of Abdul Baha, the Servant of God, are illumined and will assist the seeker.

THE EDITOR.

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Words of Abdul Baiza

W HEN His Highness Christ appeared in this world nineteen hundred years ago to establish the ties of unity and the bonds of love between the various nations and different communities, he cemented together the sciences of Rome and the greatness of Greece.

"He also brought about and established affiliation between the Assyrian kingdom and the power of Egypt. It had been impossible to establish unity, love and accord and agreement between these nations, but His Highness the Christ, through the divine power, established this condition among the children of men.

"~ow, a much greater difficulty is encountered when we desire to establish this great unity between the Orient and the Occident I

"His Highness Baha'o'llah, through the power of heaven, has established union between the East and the \Vest. . Ere long we shall know that the East and the \Vest arc cemented together with the power of God. That oneness of the kingdom of humanity will supplant the banner of conquest and bring under its shade all communities of earth.

"N 0 nation like Persia will be left; America will be known only in name; Germany also; France, England, Turkey, Arabia, -all these various nations will be welded together in unity.

"In the future, when people of theseá various nations are asked: 'To which nationality do you belong?' The answer will be, 'To the nationality of human beings: I am living under the shadow of Baha'o'llah; I am the servant of Baha'o'llah; I belong to the army of the "Most Great Peace."' The people in the future will not say: I belong to the nation of England, France, or Persia. All of them will become citizens of one nation. These warfares and strifes will pass away and all the people will be of one family, belonging to one country.

"His Highness Baha'o'llah appeared in a country which was the center .of prejudice. In that country were many different communities. There were many religious sects and denominations. The greatest animosity of the past existed among these people. They were ready to kill each other. They considered

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the killing of others who did not believe as they did an act of worship.

"His Highness Baha'o'llah established such a unity and agreement between these various communities that the greatest love

and amity are now witnessed among them. Today the Bahais of the East are longing with the greatest desire to see you face to face.

"Their highest hope, their greatest aspiration, is that the day may come when they will be gathered in an assembly with you. Consider well the power that made this great change."
Star of the Trest, Yol. 10, p. 16.

"Today the human world is in need of the heavenly teachings which are the very spirit of this age and the light of this century. The physical and material civilization ha\'e made extraordinary ad\'ancement, but the divine civilization is totally forgotten, while in reality divine civilization is like unto the light and material civilization is like unto the lamp. This lamp without the light is dark. Therefore we must strive in order that the heavenly light may shine within the human glass; the world of humanity (mortality) may become illumined and the infinite excellences which are the adornments of the reality of humanity may shine forth like unto a transcendent luminary.

"The world of nature is an arena which .belongs to the animal kingdom. 'When you look upon any kind of animal or bird you observe that the boundaries of the material world are prepared for its enjoyment to the utmost of perfection, which bounties are not so easily accessible or readily obtainable by man. For example, imagine the state of a sweet-singing nightingale I \Vith the utmost delicate taste and artistic temperament it has built its nest upon a mountain. In reality this nest is superior to the palaces of kings. The air is in the utmost purity, the surrounding scenery most ravishing; the sweeping panorama very entrancing; the luxuriant verdancy and rich colors; and all the han'ests gathered on the plains and in the farms are the wealth of this bird. In the immensity of its freedom it can fly from mountain to mountain and it can eat from any harvest it chooses. It toils not, neither does it spin. It entertains no thought for tomorrow; it has no sorrow, no disappointment, no regret and

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no pessimism. In its own nest it lives in the utmost happiness and joy, and now and then it breaks forth in rapturous songs of gladness.

"Therefore it has become proven that the bounties of the material have their great display in and for the animal kingdom. On the other hand, imagine the difficulties of this poor man I Now he is a wanderer, and ano~ he is sick. Today he is weak and tomorrow he is captive. This month he is poverty-stricken, and indigent, and next month he is threatened with danger. Day

and night he is striving and laboring till he gains a mouthful of bread to satisfy his hunger. Consequently from this comparison you 'can easily observe the vast differences which exist between the human life and the animal life. It is now established that the bounties of the world of nature are more completely manifested upon the arena of the animal kingdom I

"Although man does not enjoy a perfect share and an inexhaustible portion from these material bounties, yet in the divine world he is the manifestation of the infinite bestowals, the lamp for the polarization of the celestial beauty, the channel for the outftowing of the heavenly graces; the dawning-point for the emanation of the effulgences of divinity and the possessor of a holy transcendental power which surrounds all the created phenomena. That is the mystical reason why man alone is able to discover the realities of the contingent beings, governing the natural world and IIringing the secrets of nature out of the plane of invisibility upon the plane of visibility. He dominates the despotism of nature. N ow he becomes a bird and Ries in the air, again he builds an iron horse and gallops over the seas, and then he transforms himself into a fish and dives deep beneath the ocean. In short, man alone is powerful to unra,,áel all the secrets and hidden mysteries of nature and be the manipulator of its intricacies. This holy power is a particular gift to man. Through this holy power he is distinguished above the animals.

"Inasmuch as he possesses such transcendent power, he must become the manifestation of divine civilization; the dawning-places of the lights of eternity; the spreader of the heavenly virtues; the promulgator of the teachings of God; a servant of the world of morality, stirring the souls into cheerfulness through spiritual glad tidings; freeing the spirits from helplessness and conferring upon them the hope of the eternal Ii fe ! This is the

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honor of the world of humanity I This is the perfection of mankind I This is the everlasting welfare I"

Abdul Baha: Extract from Tablet to Mr. Graham Pole, Edinburgh, Scotland. Translated by Mirza Sohrab, July 5, 1913, Port Said, Egypt.

"Now we need an educator who will be at the same time a material, human, and spiritual educator, and whose authority will be effective in all conditions. So if anyone should say, 'I possess perfect comprehension and intelligence, and I have no need of such an educator,' he would be denying that which is clear and evident, as though a child should say, 'I have no .need of education i' or as though the blind should say, 'I am in no need of sight, because many other blind people exist without

difficulty. '
"Then it is plain and evident that man needs an educator,' and this educator must be unquestionably and indubitably perfect in all respects, and distinguished above all men. For otherwise he cannot be their educator. More particularly because he must be at the same time their material and human as well as their spiritual educator; that is to say, he will teach men to organize and carry out physical matters, and to regulate the form of society with regard to the establishing of help and assistance in life, so that material affairs may be organized and regulated for any circumstances that may occur. In the same way he will establish human education; that is to say, he must educate intelligence and thought in sueh a way that they may attain complete development, so that knowledge and science may increase, and the reality of things, the mysteries of beings, and the properties of existence may be discovered i that day by day instructions, inventions, and laws may be improved; and from things perceptible to the senses conclusions as to intellectual things may be deduced.
"He must also impart spiritual education; so that intelligence and comprehension may penetrate the metaphysical world, and may receive benefit from the sanctifying breeze of the Holy Spirit, and may enter into relationship with the Supreme Concourse. He must so educate the human reality that it may become the center of the divine appearances, to such a degree

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that the attributes and the names of God shall be resplendent in the mirror of the reality of man, and the holy verse, 'We will make man in Our image and likeness,' shall become true.
"It is clear that human power is not able to fill such a great office, and that the reason alone could not undertake the responsibility of so great a mission. Bow can one solitary person without help and without support lay the foundations of such a noble construction? He must depend 011 the help of the spiritual and di\áine power to be able to undertake this mission. One Holy Soul gives life to the ~orld of humanity, changes the aspect of the terrestr.ial globe, causes intelligence to progress, vivifies souls, lays the foundation of a new existence, establishes the basis of a marvellous creation, organizes the world, brings nations and religions under the shadow of one standard. delivers man from the world of imperfections and vices, and inspires him with the desire and need of natural and acquired perfections. Certainly nothing short of a divine power could accomplish so great a work. \Ve ought to consider this with justice, for this is the office of justice.

"A cause which all the governments and peoples of the world, with all their powers and armies, cannot promulgate and spread, one Holy Soul can promote without help or support I Can this be done by human power? ~ 0, in the name of God I For example, Christ, alone and solitary, upraised the standard of spiritual peace and righteousness, a work which all the victorious governments with all their hosts were unable to accomplish. Consider what was the fate of so many and diverse empires and peoples: The Roman Empire, France, German~, Russia, England, etc.; all were gathered together under the same tent j that is to say, the appearance of Christ brought about a union among these diverse nations j some of whom, under the influence of Christianity, became so united that they sacrifificed their lives and property for one another. After the time of Constantine, who was the protagonist of Christianity, divisions broke out among them. The point I wish to make is that Christ sustained a cause that all the kings of the earth could not establish I He united the various religions and modified ancient customs. Consider what great divergences existed between Romans, Greeks, Syrians, Egyptians, Phrenicians, Israelites, and other peoples of Europe. Christ removed all discord, and became the cause of love between

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these communities. Although after some time empires destroyed this union, the work of Christ was accomplished.
"Therefore the perfect educator must be at the same time not only a material, but also a human and spiritual educator; and he must possess a supernatural power, so that he may hold the position of a divine teacher. If he does not show forth such a holy power, he will not be able to educate, for if he be ignorant, how can he give a perfect education? If he be ignorant, how can he make others wise? If he be unjust, how can he make others just? If he be earthly, how can he make others heavenly?
"Xow we must consider justly: Did these divine manifestations who have appeared possess all these qualifications or notá? If they had not these qualifications and these perfections, they were not real educators. . . . It has . . . been proved by rational arguments that the world of existence is in the utmost need of an educator, and that its education must be effected by a divine power. There is no doubt that this divine power is due to inspiration, and that the world must be educated through this power which is above human power."
Abdul Baha: Some ,-/nJ'CI.;ered QueJ/;OnJ, pp. 8-13.

"I beg of God that day unto day this spiritual communication may become reinforced and cause more and more the appearance

of this divine unity in the world of humanity, so that all mankind, like unto disciplined soldiers, may abide under the shade of the Word of God and under the flag of the Covenant, striving with all their hearts and souls in order that universal conciliation, cordiallo\"e and spiritual communication may be firmly established between the hearts of the inhabitants of the world; all the children of men, through the radiant new bestowal, may consort and associate with each other in one loving meeting; strife and war may vanish from the face of the earth; the love of the beauty of the Most Glorious may encompass every atom of creation; enmity may be changed into amity; difference may be changed to good fellowship; the foundation of animosity be destroyed; the basis of. hatred be demolished; the illumination of union may cause the disappearance of the darkness of limitation, and the transcendent light of the Merciful may suffer the

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hearts of humanity to become the mines of the refulgent love of God.

"0 ye friends of God I N ow is the time you must affiliate with all the nations with joy and the utmost kindness; thus may you become the manifestors of the mercy of His Highness the One. Become ye the spirit of the world and the quintessence of life in the temple of humanity. In this wonderful century in which the Ancient Beauty-The Most Great Name-has dawned from the horizon of the world with infinite bestowals, the Word of God hath created such dominion and potency over the realities of mankind that the effect and inftuence of human conditions and environments are neutralized. With a penetrative power he hath gathered all in the court of union and addresses them as follows:

" 'Now is the time that the believers of God must unfurl the banner of unity, singing the songs of friendship in the assemblages of the world and inviting all to the universality and all-inclusiveness of the grace of God, so that the canopy of holiness may be pitched on the apex of creation and all the nations be brought under the shade of the world of unity. This bounty shall become unveiled in the center of the worldá when the believers of God shall live in accord with the teachings of the Merciful One and occupy their time in the diffusion of the sweet fragrance of universal love.

" 'In every dispensation the command of friendship and the law of love have been revealed, but it has been circumscribed within the circle of the believing friends and not with the contary enemies. Praise be to God that in this wonderful cycle the laws of God are not confined within any limitation, neither

must they be exercised toward a special community to the exclusion of another. He hath commanded all the friends to show love, friendship, amity and kindness to all the people of the world.'

"Now the believers of God must live in accord with these divine teachings. They must become fathers to the children of humanity, affectionate brothers to the youths of mankind and soul-sacrificing children toward those laden with age. The aim is this: you must be in utmost state of joy and fragrance, love and kindness toward all, even toward the enemies. Meet the persecutions and advErsity with the utmost of faithfulness.

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\Vhenever animosity appears deal with it with forbearance. l\'Iake your breasts the targets for the arrows and spears of opposition. Brave the ridicule, the blame and the rebuke with perfect love; so that all the nations may observe the power of the Most Great Name, and all the people ma yacknowledge the potency of the Blessed Perfection, showing how he hath destroyed the foundation of strangeness, hath guided the inhabitants of the world to unity and love, hath illumined the realm of man and hath transformed this terrestrial globe into the delectable paradise. These people are like unto children, negligent and mindless. One must train these children with the utmost love, carry them in the arms of grace with infinite tenderness, in order that they may taste the spiritual, the love of the Merciful One, that they may illumine like unto the candles and cause the disappearance of the darkness of the world. Thus they may behold clearly and manifestly with what glorious crown and bri1liant di~dem the Most Great X ame, the Blessed Perfection, -May my life be a sacrifice to Him I-hath adorned the heads of his believers; what graces He hath poured upon the hearts of his friends; what love He hath brought into the world of humanity and what friendship He hath caused to appear amongst the children of men.

"0 Lord! 0 Lord! Confirm Thy righteous servants in the practice of love and friendship amongst all mankind and assist them in the diffusion of the light of guidance, which is descending from Thy Supreme Concourse amongst all the inhabitants of the world. Verily, Thou art the' Powerful, Omnipotent, Generous! And verity, Thou art the Merciful, the Clement, the Compassionate, and the Bestower I"

Abdul Baha : Tablet quoted from Diary Letter of Mirza Sohrab, July 26, 1913. .

"Thou hast spoken of a spiritual wave (Cause of Baha'-o'llah). This is not a wave, but a sea,-nay, the very ocean.

But this is not to destroy the cities, but to purify them, and soon it will submerge them all. But this does not mean destruction, but salvation. It is not death, but life. It is not enmity, but love. It is not pain, it is a remedy. The world of existence is

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the body and this is its spirit. This immense world is the glass and this is the lamp. Humanity is the heaven and this is its sun. The signs of this bounty are clear and visible."
Abdul Baha: Tablets of Abdul Baha, Vol. 3, p. 657.

(From Scribner's for July, 1919)

"THE BERLIN TO BAGDAD LINE"

By JOHN H. FINLEY
Red Cross Commissioner to Palestine
Pp. 74 and 75á
Let the Red Cross spirit persuade a world order in which there shall be: .
I. Centers in all the backward lands, where the fundamental elements of a civilized life shall be taught; self-government, science, art and particularly the things of social value (such centers as the colleges at Constantinople, Beirut, Tarsus, Anitab, et al., and the groups of missionaries and doctors, as at Adana, Messina, and scores of other places). .
2. A world order language to be every man's second language-call it every man's language-language of the world league.
3. World order men and women, administrators, del11onstrators, doctors, in every center, without nationality.

MEMORANDUM SUBMITTED BY C. M. RIPLEY

Electrical Engineer
IS West 38th St., New York
Peculiar Failure of the World in Improving Transportation.
The world has marvelously developed the transportation of goods by rail, by water and even by air.

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liTHE BERLIN TO BAGDAD LINE" is
It has developed the transportation of people in the same way.
It has developed in the transmission of the voice, and of intelligence both spoken and written, by electric wires:
BUT
It has failed in developing the transmission of IDEAS because it has not bridged the gap due to "confusion of tongues."
"MIDDLEME~ AND I~TERPRETERS"

It is the 'order of the day to eliminate the middlemen in the distribution of this world's goods.
Why not eliminate the middlemen (i. e., the interpreter and the translator) in the distribution of this world's IDEAS, both spoken and written?

FROM HIDDEN WORDS-B.\HA'O'LLAH
(Page 7)

(14) 0 SON OF SPIRiT I
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 search-est 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.

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REALITY

Speech
By SHAHNAZ WAITE

THE word, speech, is defined as "the faculty of uttering articulate sounds or words, as human beings." As applied to man, this is true; but there is a spiritual speech, inaudi-ble to the. material ear, but far more beautiful, for it proceeds from the realm of Reality. "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge. There' is no speech or language where their voice is not heard."
The voice of the Silence is the voice of God speaking unto the heart of man through eternal symbols and through every exist-ing thing. Every atom in the universe is conscious intelligence in action, in form, and sounding its own keynote, telling its own story to those who have ears to hear.
The slogan, used by a florist, which we read on the billboards along the highways, "Tell it in flowers," is no sentimental ideal, but a beautiful truth; for each flower is a messenger from God, each bearing a different message or song.
Abdul Baha tells us: "Our spiritual perception, our inward sight, must be opened so that we can see the signs and traces of God's spirit in all things; everything can speak to us of God; everything can reflect to us the Light of the Spirit," and, "One endowed with the power of hearing shall hear the mysteries of God from all things and all creation will convey to him the Divine Message."
What is most needed to understand this spiritual speech and

to interpret the divine messages is a listening ear and a receptive heart. "An angel's wings beat at the window of every soul, but only the listening hear and arise."

There is no race on earth who more clearly hear the great Voice of the Spirit speaking thru His creation than the North American Indian. The whole world of nature is his bible and an open book to him. Of an Indian it could never be said: "A

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yellow primrose on the brim, a yellow primrose was to him; 'twas this and nothing more." He would hear its song of cheer and gather from its golden heart a message of exquisite beauty.

There is an old song which was sung by our mothers and grandmothers: "What Are the Wild Waves Saying?" which illustrates so clearly the difference of capacity in two souls. The brother asks: "What are the wild waves saying, sister, the whole day long? Forever amid their playing I hear but a low, sweet song." And the sister replies, "'Tis but the noise of waters dashing against the shore, etc.," but the boy, with the inner ear attuned to the Divine Voice, answers, "Oh, no! It is something greater which speaks to the heart alone; 'Tis the Voice of the Great Creator which dwells in that mighty tone." The sister, a child of the apparent, heard but the "noise of waters dashing against the shore"; the brother, a son of the Absolute, with his mystic soul, heard the "Voice of the Great Creator which dwelt in that mighty tone."

As man develops this inner faculty and spiritual perception, he will realize that All is God and hear the Voice of the Absolute proclaiming, "I am in all things and all places; all Truth is My Voice; all facts My speech."

There is a language of music of which Richard Wagner has written: "The profoundest essence of our thoughts is un conveyable in direct ratio as they gain in depths and compass and thus withdraw beyond the bounds of speech, of speech that does not belong to our real selves, but is given us secondhand to help our converse with the outer world. The more our thoughts depart from this level, the more labored becomes the effort to express them. Music is the fittest medium for the thought that cannot be conveyed by speech, and one might well call the innermost essence of all vision-music. II

There is a language of color, a speech all its own, of which Beatrice Irwin has said: "The rapidly increasing methods of immaterial communication reasonably support a supposition that we stand at the inception of a telepathic era in the history of the race. Already we have established wireless telegraphy, wireless telephones, and thought and color healing. It is, therefore, not

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irrational to believe that in time we will add color communication to this list. Possibly aviation will be one of the chief stimuli to this branch of chromatology; for with the increase of aerial transit, vocal speech will become impossible,-we shall then exchange thoughts by means of color codes which we will flash to one another. Aerial conditions having reacted upon our whole organism, we shall be more highly attuned, more etheric; and we shall be able to regulate the radiations of our color systems as we now regulate our breath and choose our words. Finally, all people will be able to see as well as to project these color rays of speech. \Ve shall radiate color as a flower exhales perfume; and through this mobile color language we shall hold a truly illumined intercourse. The race will then possess an auric Esperanto which will perhaps prove to be a universal tongue, which the world is now' seeking amid a babel of converging . civilizations and creeds."

If there be anyone who understands fully the language of color and its divine message, it is this illumined pioneer in the realm of color science, of which she has so poetically written: "Color is the Law of Light; color is the spiritual speech of the universe; color is the music of the sun." And, "To love color is to breathe with the universe."

l .. gain are we brought to the Voice of the Silence which proclaims: "I am in all things and in all places; all Truth is my voice; all facts, my speech." Blessed are those who hear and can give back to the world thru expression these divine Realities. As applied to man, individually, the power of expression is his divine. birthright-expression along some line. It may not be thru audible speech, but we are told, and truly, that "actions speak louder than words." In both words and actions a clear idea, or ideal, must first be formed and brought forth upon the trinity of action: (I) ideation, (2) will, (3) doing, or expressIOn.

We read in the Bible that there are diverse gifts and the gift of speech is one of them. All cannot be eloquent speakers, but all can be eloquent doers. But the most eloquent speech, unillumined by the fire of realization and spiritual power, falls with

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no lasting effect upon the ears and hearts of the listeners; while one unlettered and unlearned, yet enkindled by the fire of the Holy Spirit, may move a multitude and leave an everlasting impression. To see a thing clearly, to realize its truth, and to tell it in one's own way, is the secret of a successful speaker.

John Ruskin has said, "The more I think of it, I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something clearly and tell what it saw in a plain way. To see clearly-this is poetry, prophecy and religion-all in one."

We are told that the first step on the path is to have the "listening ear"; but many go to sleep at this milepost. So long as one aspires daily to higher forms of expression, putting one's ideals into circulation, there is no danger of becoming deaf and dumb spiritually. But, unlessá we make use of our ideals, they are nothing but spiritual and mental an3!sthetics.

Michael Angelo has said: "X othing makes the soul so pure, so religious, as to endeavor to express something perfect; for God is perfection and whoever strives for it, strives for some~ thing Godlike."

Another source from which comes the power to speak or express one's self either in music or art, speaking o~ writing, is Inspiration, thru an individualized focal point. The greatest poems or songs ever written, or pictures painted, have sprung from a great love for some soul, or the sorrow and anguish caused from separation. A little song entitled, "Inspiration," clearly illustrates this point:

"A song of love pretentious
I wrote with finished art;
It fell to earth with leaden wings
Nor found a listening heart:
I wrote a simple melody
Of my great love for you,
And scarcely breathed it forth,
When, 10 I around the earth it flew!"

As this is true on the material plane, how much more so on the spiritual. \Vhen a great truth possesses us, fills our every thought, and we love it beyond all else, the inspiration will follow

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to give it forth in such a blaze of glorious realizations, that all who have ears to hear will know and understand. No need to wonder how we will ever express it, for it will gush forth from the heart, and from the tongue, with a convincing power that will command attention.

Baha'o'llah has written, "In this day all must serve God with purity and virtue. The effect of the word spoken by the teacher depends upon his purity of purpose and his severance." The Ideal Lover is severed from all else save the Beloved, and from the Heavenly Beloved One does He receive His inspiration.

Only those inspired by this Divine Love can enkindle the fire of love in other hearts or speak with the tongue of Power.
Why are the words of Baha'o'llah and Abdul Baha so life-giving and creative? Because they areá aflame with this creative fire of Love; and as we read and assimilate them, we, too, become enkindled and the power of expression is gained.
There is a language of the heart which transcends all words, of which we have read in the quotations from the utterance of Baha'o'llah and Abdul Baha. Again we enter the court of Silence, on the material plane. Maeterlinck asserts that, "the reservoirs of Silence lie far above the reservoirs of thought, and it is idle to think that by the means of mere words, any real communication can ever pass from man to man. Were I to speak to you at this moment of the greatest things of all-of Love, of death, of destiny,-it would not be Love, death, or destiny that I should touch; and, my efforts notwithstanding, there would always remain between us a truth which has not been spoken."
This fact brings a clear realization to one's mind of the beauty of Abdul Baha's words: "Verily, pure hearts are as clear and brilliant mirrors which imprint the one on the other, and hearts discover the secrets of hearts. Therefore; they (the hearts) chant the verses of longing and recite the odes of glorification and praise. Consequently, the recourse is to pages of hearts and not pages filled with written words." And of this exalted state of consciousness Baha'o'llahhas written: "The pen cannot step into this court and the ink gives no result but blackness.

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This enigma of Significances must be revealed only from heart to heart and confided from breast to breast. Heart alone communicates to heart the state of the Knower of divine secrets. This is not the work of a l\Iessenger nor can it be contained in letters. On many points I keep silent because of my inability. To state them is beyond speech, and if I say them, my words would be insufficient. 0 my friend, not until thou reachest the garden of these Significances wilt thou taste of the Immortal Wine of this Valley." (Seven Valleys.)
\Ve are living in the dawn of the "Glad ~ew Day," of which John wrote: "And there shall be a new heaven and a new earth." We need new tongues and a vocabulary of new words with which to tell of its coming glory. True to the fulfillment of all the prophecies of all the Sacred Books of each religion, God has kept His Covenant with man and thru an appointed l\fessenger has revealed the Universal Message to the whole world. Baha'o'llah (the glory of God) has written that divine

message in His revealed Book of Laws and having fulfilled His mission, has ascended into the spheres of Splendor. Before His departure, He appointed His beloved son, Abdul Baha, to be the Center of His Covenant, the explainer of ,His words and the expounder of His Teachihgs. The Mantle of Power and Utterance has fallen upon his shoulders and today through the magnetic force of Divine love, is He drawing the hearts of the nations together under the Tent of Unity, which is the beginning of the establishment of the New Earth or Kingdom of Love .

.: thousand tongues are needed, inspired by that divine fire which caused Savonarola to go forth even unto death to declare the truth to the people. A thousand hearts are needed which, like that of Joan of Arc, are pure enough to receive the vision and to hear the guiding voices of the angels; and who will joyously mount their white chargers an~ holding aloft the Banner of Guidance, go forth to lead the people to liberty, and not alone their own nation but all the nations of the world, even if the end be the burning at the stake, which but gives "glorification," for "h~ that loseth his life shall find it." Truly has the Rev. Dr. John Roche-Straton, in speaking of "The ~eeded Religious

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Revival," said: "The religious revival that is needed will come when modern Christians are willing to do what the early Christiansá did-lay themselves as well as their money upon the altar."

This is the crying need of the hour-sanctified souls-souls who are so aflame with the Fire of God's Love for all humanity and with the clear vision and realization of the Divine Origin of the Bahai Revelation, that they will dedicate their lives and daily and hourly spread the glad tidings of Newness of life, of hope, and of regeneration throughout the world. This is the religious re\áival longed for; this is the solution of the great problems of reconstruction, and the foundation of the new spiritual civilization. Who is ready thus to arise and to follow this great Light?

Just before her passing on, Ella \Vheeler \Vilcox, the poet of the hearts of hum .. nity, sent, with her 100'e, a manuscript copy, autographed by her, of a poem which was among her last words on this plane of expression. It is entitled, "If I Could Utter" and expresses so fully the longing of so many eager hearts to give voice to all they feel, that which is too deep for words. I will leave it with you as a closing thought.

IF I COT TLD UTTER

If I could utter all the love I feel

Surging within me for God'. universe;
I think the very Bun itself would reel
Upon its orbit, stirred by strong emotion;
And all the stars, as in a radiant ocean,
Would in my heart their beauteoul beams immeree
If I ~uld utter all the love I feel.
If I could utter my great love for all
The countless forms of upward-reaching life-
The vine that strains toward God upon the wall;
The patient ant intent upon its duty;
The human, blindly seeking truth and beauty;
No longer would earth's creatures live in strife,
If I could utter my great love for all.
If I could utter love to all the earth
So men would grasp the meaning 0/ the 'WOrd,
Then would each soul know its immortal birth,
Its mighty goal-its glorious beginning,
And there would be no sorrow and no sinning
Not anything but joy for thOle who heard-
If I could utter love to all the earth.

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SPEECH

If I could utter my vast love for God ""--
Who set my lOul upon its Karmic course, ...
Who fashions every way my feet have trod, ...
• Who builded spiral stain for my ascending; .....
Oh! then would He bring my long path to end
And I would Bing again into my Source,
U I could utter my valt love for God.
ELLA WHEEU

Welcome to tke "Star of tlte
R EALITY extends a hand of loving coma:
eaitors of this new publication. It also.
to Agnes Alexander, whose marvelous w4
the foundation of the spreading of the Bahai Re:
country. A letter from Miss Alexander contain.
"Did you know that a Japanese Bahai mOil
here in October? My little girl Yuri Mochizukl
brother Keujiro Ouo were the ones confirmed in 4
week after it was started they both received tab~
Baha. Yuri Mochizuki writes for a daily papeti
her for this work. In my last' ~aulet Abdul Ba~
sage to her: 'Extend my great kindness and I

Mochizuki so that she may, with a divine pow(-
purpose and Godly motive, start her writing~

Breathings of the Holy Spirit may help her penJ
children are twenty-one years old." i
The yearly subscription to the "Star of the:
Subscriptions should be sent to Miss Agnes I
Ukyomachi, Yotsuya, Tokyo.
May REALITY suggest that if every Assern
a "Star of the East" it would greatly facilitate t
moting the Cause among the Japanese residents

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THE FAMIl'
AREA

CAUSE
T HE five northern provin
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of 45,000,000 Chinese.
during which the normal rainfaL
NUMBERS 45,000,000 Chinese are directly ~
will die without our help; 10,000
WHAT IT The famine, unless halted by Arr
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AMERICA beings who would have died witl
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Treasurer China Famine Fund,]
HOW FUNDS All funds collected by the America
ARE Relief Committee at Peking. Th
DISTRIBUTED committees in the famine area; tI
Hankow, Tientsin, Honan, and S
the International Famine Relief (
famine victims.
WHY GIVE China is in the grip of the worst
richest friend, whom she has lear
helpless people die without an effl

SAVE A LIFl

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~ IN CHINA
, Chihli, Shensi, Shansi, Honan and. Shantung, are all

le zone covers 100,000 square miles with a population
:early one and one-half years of continuous drought:
as decreased from 25 inches a year to less than 3 inches.
'Cted; 15,000,000 are facing immediate starvation and
e already dying daily.
ican relief, means the break-up of civilization in North
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for a generation to come. pc
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ness that \ve have saved the lives of 15,000,000 human .at
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)Ie House, New York City. -sec
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committee acts as a clearing house for the five regional of
Peking Committee (including the Red Cross), th~
mung Committees, all of which are represented o~ AI1
mmittee, and whose members are working among th< api
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llamity in history. She turns to us as her oldest anc arc
:d to trust. We cannot ignore her call and let thest illl
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t to save them. AI'
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IN CHINA! ere

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Press Comments on Bourgeois Temple Model

r HE model created by Louis Bourgeois, and accepted by the Bahai Convention of April, 1920, as the design for the temple.tt:1 be built in Chicago, has attained a wide lblicity, and has aroused such attention and received such praise om the world of architects, that there can be no question as to

e wisdom of its choice. Abdul Baha expressed his satisfaction
the decision immediately and in unequivocal terms.
The New York press first gave numerous mention of the Tem-
e. "The Tribune" and "The Sun" reproduced it in their roto-
a vure sections. "The ~ ew York American" gave it the major
,rtion of its art page, with a long comment beginning with the
)rds, "Many' persons who have seen the model for this build-
~ say that it will be the most beautiful structure in the world.
me go so far as to say it will be the most beautiful structure
er erected."
Sherwin Cody, writing a charming arti~le in the magazine
:tion of the "New York Times," says, "Americans will have
pause and study it long enough to find that an artist has
'ought into this building the conception of a religious League
Nations."
The "New York World" gave the temple a full page article.
'he Evening Post" twice granted it most generous notice and
.preciation. The magazines were equally impressed. "The
ompter" published a full page article with illustration. "Ar-
tecture," one of the most sumptuous magazines of art and
:hitecture in the country, devoted a page to comment and
Istration of the model, reproducing among otherá appreciations
! criticism of H. Van Buren Magonigle, president of the
chitectural League, who said of the model, "It is the first
7V idea in architecture since the 13th century. I want to see it
:cted."

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"The Architectural Record," one of the most esteemed of the
architectural journals, gave great space to the temple and its
comment, saying, "It is singularly beautiful from the harmony
of its proportions, is bristling with a charming symbolism in
which is found the suggestion of all the religions of mankind,
and to the psychologist it is startling because the creator frankly
declares, 'It is B~ha'o'llah's temple. I am only the channel
through which it came.' "
"The Underwood Press" sent out designs and comment of
the model which appeared in practically every paper in the coun-
try, even the weekly papers of tiny villages printed it. "The Lit-
erary Digest" reproduced it with most favorable comment. "Art
and Architecture" gave it an extended mention with beautiful
reproduction, saying, among other things, "So beautiful is this
model, and so different from anything man has before designed,
either as an abode or as a place of worship, that it has caused
much discussion' among architects and sculptors and in the
newspa pers."

"The Outlook" gave a reproduction of the completed temple and section of the beautiful dome with description.
Meanwhile the architect himself has received such endless letters, from architects and critics all over the country, attracted by the world-wide publication of the model, that he has been almost buried under his correspondence. It has brought back to him many old friends scattered over the country. For instance, Mr. La- B. Pemberton, a well-known architect of Los Angeles, California, writes, "I presume I have passed out of your memory long ago, but I want to drop you just a line to say how much pleased I was to see the account of your temple in the 'Architectural Record,' and later in 'The Literary Digest.'
"It is certainly a wonder I and if the architect had not been mentioned, I would have blamed you for it anyway, as no one else does that kind of work."
Among the most interesting letters have been two from Emil Lorch, Professor of Architecture in the University of Michigan, asking Louis Bourgeois to give a series of lectures at the University of Michigan.

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"Sept. 22nd, 1920.
"UNIVERSITY OF MICHIGAN
"COLLEGE OF ARCHITECTURE
"My DEAR MR. BO{;RGEOIS:-
"I have just received a letter from Mrs. \Vandeyne Deuth, ia which she tells me that she had forwarded to you my recent letter to her. .
"If you are interested in the possibility of teaching, I should be most pleased to hear from you. Perhaps you could arrange to stop in Ann Arbor on your way east, or I would come to Chicago to see you.
"Allow me to congratulate you most heartily upon your success in the competition which must mean so much to you.
"You will be pleased to know that in the Architectural School of our University we have sought for many years to maintain a forward looking policy, one that is, however, based upon a solid knowledge of the past, its experience, principles and achievements. For this reason we were particularly pleased to note that in choosing a design for the Bahai Temple, so happy a selection was made. .
"Very truly yours,
"EMIL LORCH."

In response to this letter Mr. Bourgeois thanked Professor Lorch for his generous appreciation, but said that the building

of the temple would be such an absorbing task that it would not permit him to lecture. Whereupon Professor Lorch replied as follows:-

"UNIVERSITY OF MICHIGAN
"Sept. 27, 1920.
"DEAR MR. BOURGEOIS:

"I have just received your letter of September 25th and note with regret that your plans will not permit you to do any teaching.

"I am sure that in Chicago particularly any new note in architecture will receive appreciation, since Chicago is the home of Louis H. Sullivan, who has contributed so much to vitalizing architectural thought, and in turn others have done much to develop work which is expressive of modern conditions. We have just had an exhibition of work by Mr. Sullivan, whom we

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trust you may have the pleasure of meeting while in Chicago. It would be an unusual pleasure to bring you two gentlemen together.

"I am indeed most grateful to you for the photograph of your beautiful drawing. I presume that the original drawing has undoubtedly become the property of the Bahai Association. I wish that it were possible to bring your model with other models that were submitted in the competition for exhibition here. It would be most instructive to compare the various designs. Can you tell me who were the judges who selected the design?

"I envy you your trip to Palestine. Please present my greetings to the shrines of the Holy Land.

"Very truly yours,
"EMIl. LORCH."

FROM HIDDEN WORDS-BAHA'O'LLAH
(From the Persia,,)
(Page 7)

(18) 0 PEOPLE OF THE DELECTABI.E PARADISE!
Let the people of Certainty know that a new Garden has appeared near the Rizwan in the Open Court of Holiness, and that all the people of the Heights, _and the temples of the Exalted Heaven, are around it. Therefore endeavor to reach that Station, and discover the truths of the mystery of Love from its red tulips, and unveil abundant knowledge of the Oneness from its eternal fruits. Radiant are the eyes of him who has entered therein with trust.

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If Peace is to Come

NECESSITY OF A BALANCE WHEEL FOR ~ATIONALISM-RELIGIOl7S SPIRIT ESSENTIAL

I T is significant that just now the viewpoint of Americans 011' a league of nations should have assumed three group aspects~ We leave unmentioned those citizens whose mental and spiritual fiber has been so unresponsive asáto give forth no sparks in this world-wide discussion of a dynamic subject of admittedly universal import. The rest of our citizenship seem to fall into three groups. First, those whose outlook is directed to the spiritual and material solidarity of mankind as a matter of first importance.

This group would not necessarily sacrifice nationalism to internationalism, for they are thinking men and women, and know the strength of a true internationalism depends upon the healthy functioning of its national units .. But they feel that the past 1,000 years of intense nationalism requires today a balance-wheel. Not a continued, exclusive emphasis of the glories of nationalism is needed; rather the service to humanity as a whole-that a perfected nationalism can render. And they know, alsoá that a nationalism which here and now in America diverts each year to its military and naval upkeep 90 per cent of the entire government revenue, is well nigh an empty name, however allur--ing its idealities are painted by statesmen and politicians who-in their flight of not always disinterested oratory, refrain wholly from any mention of the cancer of militarism which, despite the lessons of the war, still gnaws at the vitals of the civilized world.

The first group referred to, however, are too sound nationally and internationally to advocate the disarmament of the United States, or any single country, in advance of simultaneous action by all. They are for an international society of peace, of whatever na. me, because there is no other w~~ planet to secure ~imultaQeous and effe~ive disarmament. """

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But, principally and essentially, this group of men and women have become keenly conscious of the existence in the world of such a thing as human brotherhood, as a spiritual and cogent fact. Their objection to war is not merely because of economicá suffering it imposes, frightful as this is, but to the central horror of all wars, which is the wholesale maiming and killing of the most organized being on the planet. None will deny that if there" be a divine edifice on this earth, it reposes in the temple of man. Therefore, up to the moment a lasting agreement is executed by

the nations to abstain from war, and the causes of war, civilization is giving its sanction to the plain sacrilege of razing the divine edifice itself. What a woe to that which we call civilization.

And, as Abdul Baha, the great leader of the Bahai religion, "has pointed out, in substance, this destruction has been mainly in order to secure a few more acres of that which is the everlasting tomb of physical man, the earth. In one place he says:-

"God has given to us eyes, so that we may look upon each other with the eyes of the love of God. He has granted us hearts that we may become attached to each other and not to show enmity and rancor. . . . We must supplicate God that He may confirm and assist us .. not to extinguish the torch lighted by the hand of majesty; . . . not to cut His green and verdant trees (human souls)."

Also, quoting further:-

"0 ye governments of the world! be ye pitiful toward man; kind I 0 ye nations of the earth, behold ye the battlefields of slaughter and carnage; 0 ye sages of humanity, investigate sympathetically the conditions of the oppressed; 0 ye philosophers of the West, study profoundly the causes that led to this gigantic, unparalleled struggle (the late war) ; 0 ye wise leaders of the globe, reRect deeply so that ye may find an antidote for the suppression of this chronic, devastating disease; 0 ye individuals of humanity, find ye means for the cessation of this wholesale murder and bloodshed. N ow is the appointed time. ~ ow is the opportune time. Arise ye, show ye an effort, put ye forward an extraordinary power, and unfurl ye the Rag of universal peace, thus stem the irresistible fury of this raging torrent which is wrecking havoc: and ruin everywhere."

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If I mistake not, it is sentiments such as these that animate the group mentioned.

The second group is made up of those who, in Rooseveltian phrase, "mean well but do so feebly." These constitute the very large number who have a natural hope for lasting peace but suffer themselves to be drawn hither and thither by this or that partisan or adroitly patriotic appeal, so that action, with them, becomes a "hope deferred," and transformed into the situation of the fellow who went trout fishing, and found himself just across the stream from the best trout pool, quite beyond the reach of his pole. But this fisherman didn't have on his hip-boots, and, abhorring a wetting, he supped upon common fish instead of gamy trout. He fished "feebly" but had he belonged to the first group he would have jumped in and waded to the

right rock from which to cast, and he would have eaten trout that night.

The third group may be said, without ascribing motives, to consist of those who delight in the sensations and conceptions of a national grandeur only, in whose mouths the words "foreigners," "heathen" and "barbarian" are frequently, and in fact synonymously, heard. These frankly disavow any interest or relationship whatever in and to other races and peoples, and are fond of quoting Kipling on his "Never the twain (East and West) shall meet," and to rely exclusively upon dreadnoughts and cannon to guarantee the truth of the quotation . . . The psychology of this group is of the bygone centuries, unawakened to the standards of the new cycle. This group idea must be admitted to embrace many millions even in America, while in Europe it sowed the seed of world war. Its basis is military force and an isolated nationalism, notwithstanding the convincing evidence that these ideas produced, in 1914-1918, the greatest slaughter of human life, in known history. This conception of national life is not the safe anchor, but the barnacles on the hull of the ship of human progress, which have made it foul and unseaworthy. Speaking plainly, those who still cling to this creed of Alexander, Hannibal, Attila and Napoleon are as blind moles groping in the dark earth of imagination, unmindful of the radiance of the sun above. They have no faith or knowledge of the inherent unity and interdependence of the creation of God, nor have they grasped the imminence of the

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divine plan to constitute "this handful of dust (the earth), one home," and which has declared that the nations and all mankind are "the drops of one sea, the leaves of one tree."

Let me say, in conclusion, with reference to the first group cited, that even their great ideals and earnest hope are not enough, unaided, to build securely the palace of universal peace. The executive power of the Spirit is needed to bring these intentions into action. This executive power which has entered the world in this crisis is none other than the power of the word of God, and the confirmation of the Holy Spirit. When the awakened ones of the nations turn to this heavenly friend, the problem will find solution. ALFRED E. LUNT.

Boston, November 18, 1920.

In Memoriam

By HOWARD MAC~UTT

THOMAS AR~lITAGE, D. D.

January 20, 1896

God's purposes are best.
There are some souls in whom His Spirit shines
With deeper power; His Sovereign \Vill designs
That they should lead the rest.

From these high-chosen lives
God's attributes of Love reflected glow
In words and deeds inspired; 'tis thus they show
From whence their power derives. .

With vision thrice more keen
Than comes to our dim earth-environed sight,
They view with spirit eyes the radiant light
Of worlds to us unseen.

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How brief their earthly stay;
From heaven they come, to heaven again return,
Yet ere they take their flight, from them we learn
Of Christ, the Living Way.
Thou favored one of God I
Who, rich-endowed with talents by His hand,
Hath wrought with loyal zeal in His command
And life's path meekly trod,
How shall we tell the worth
Of all that thou hast done to give us light?
Thou shalt be judged in God's omniscient sight
And not by men of earth.
Asleep on Jesus' breast,
Thy lifelong hope attained, thy labors done,
Thy crown of glory gained, the battle won,
In Christ forever rest.
Sleep, strong heroic soul,
Now numbered with the host of sainted dead I
God's peace thy pillow be, as o'er thy head
Eternity shall roll.

FROM HIDDE~ WORDS-ABDUL BAHA
(Page 5)

(6) 0 SON OF EXISTENCE I
Love Me, that I may love thee. If thou lovest Me not, My Love can never reach thee. Know this, 0 Servant I
(7) 0 SON OF EXISTENCE!
Thy paradise is 1\1 y Love; thy heaven is My N eamess : Therefore enter thou and tarry not. This was ordained for thee from Our Supreme Kingdom and Exalted Majesty.

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Tile Great Memorial of George Grey Barnard

By MARY HANFORD FORD

I T is not possible for the human mind alone to create great monuments. Always when a mighty poem has been written or a supreme monument conceived which is to remain in the world as a reservoir of divine inspiration, the artist is seized and carried out of himself for a period, is endowed with a vision which ordinarily he did not possess, and becomes a channel through which immense conceptions are precipitated. We do not know what Phidias felt before he created the Parthenon, but undoubtedly he did not eat and sleep normally for long days and nights during those teeming hours.

We hear much artistic discussion nowadays to the effect that a work of art must be purely a thing of beauty, and must not suggest ideas or ethics. But in fact all the greatest art of the world has come into existence for the perpetuation of ideals possessed by a people. All the monuments that remain to us from Greece and Rome celebrate the religious and poetic ideals of those people, and the art of the Renaissance is the same. The remarkable mural art already created in the United States illustrates a similar truth, but previous to the world war we had not been seized and held by spiritual conceptions which demanded expression. Although w~ are still swept by the tur-á moil of unrest, there is rising in the heart of the world a deep and unquenchable feeling of the need of peace and the beauty of peace, and this has possessed the mind of George Grey Barnard during the past two years. He has been a prisoner in the lovely chains of this ideal, and as a result he has created the model of a peace monument such as the world has never seen. It is not impossible that the United States which went last into the war, but entered it with the determination to end it and create peace, will also create the supreme peace monument of the world, by erecting the model expressing Barnard' s ~nspira. tion.

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The rocky height which Barnard calls God's Thumb is the highest point in Manhattan Island, and it has been bought by Mr. Rockefeller to be presented to the City, and thus saved from the profiteering apartment house builders. Here we hope to see the wonderful peace monument with all its glorious adjuncts, for Barnard connects with his own memorial the group of

ancient temples, and the beautiful Bourgeois temple for the worship of mankind today, which represents the consensus of spiritual truth, as revealed by Baha'o'llah. There áwill also be a magnificent art building not only for exhibitions but for an art school and dormitorieás national and international in its scope. Surely if the Rockefeller plot is used for this purpose, it will perpetuate the name of the giver not as that of a millionaire trust builder, but as that of the most illumined philanthropist of the age; for he will have been the means of giving permanent expression to a new and heavenly civilization.

The Barnard memorial itself begins with what the artist calls the nail of the Thumb, a rounded promontory of rock at one extremity of the plot. Here will stand an amphitheater capable of seating many thousands and most useful in the pageants and entertainments which will undoubtedly be given often in the future on God's Thumb. On one side of a winding pathway extending from the amphitheater to Broadway will stand an arch of marble. Within the arch a beautiful archer is poised on the globe of the world, and his steel arrow is partly embedded in the ceiling of the arch. The arch and the figure in colored marbles and bronze are most beautiful, but doubly interesting because they represent a great telephonicá sound amplifier. which, in connectiof with the bronze well on the other side of the path, can send throughout the country and the world the music and addresses given in this most modern amphitheater.

A flowered pathway bordering a beautiful bend of flowing water leads to the Garden of the Fathers. This path Barnard calls the mantle of God, and he says it symbolizes the beauty of the earth. In the center of the garden stands the Peace Tree of bronze with green enameled leaves, and little gold olives glittering amid the foliage. Eight huge roots extend from the tree, and on each lies the recumbent form of a soldier, while between these sections are planted red poppies, from "Flanders' Fields," and closer to the tree grow white lilies. Beside the

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tree stands the figure of the Saviour as Christ the Carpenter. He wears His workman's' apron and carries the tools of His trade, but the white robe of His consecration hangs upon the tree beside Him, and in His face is all the great love for suffering humanity which the world had forgotten but which has been brought back to mankind by Baha'o'llah.

Beneath .the tree is a glorious crypt in which there are seats. A columned center, formed by the descent of the tree's bronze

roots in lovely pillars, is lighted by a wonderful lamp of marble hollowed to a transparent veil in which is always a light and in the lower part of which will be preserved the ashes of seven soldiers who gave their lives in the war. The floor of the crypt is enameled in white lilies and red poppies, and bordered by a band of beaten gold, upon all of which the soft light falls.

The Garden of the Mothers comes next, and at its opposite end is a great stairway, rising on each side from a central platform, on which stands the mother of all the sons of the world killed by violence. This mighty figure embodies a cosmic grief, as the heroic bier before her embodies a cosmic sacrifice. On each side of the ascending stairway stand- three human mothers, with the sons who were lost in the war, and these mothers form an eternal protest against future wars. They seem to say, "It shall not come!" as the French soldiers said of the German host, "They shall not pass!" The Garden of the Mothers is filled with the consecration of Peace, and the glory of the sacrifice which brought it.

Extending from this lovely garden is the circular building unroofed, which contains the final expression of Barnard's conception. The circle is 900 feet in circumference, and stands on a square, at each end of which is a weird figure representing the horror of war. The wall of the circle is about 40 feet high. About the lower surface extends a series of bronze sculptures in relief about six feet in height. These represent, on the Broadway side, the labors of the world; on the Hudson side, the sacrifice of the soldiers in entering the war. Above the bronze the wall is of marble, on which is sculptured the allegories and ideals of life, and its spiritual realities. .

It is amazing to see how the artist has filled this portion of his delineation, which is devoted to war and struggle, with the consecration of peace and the glory of the ideal, the prescience

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of a New Day. Years hence the monument will stand as a 3l0rious illustration of how the vision áof permanent peace entered the human mind and banished there the hateful traditions of war, force and personal aggrandizement.

On two sides of the great circle are doorways, and on the other fronts are sculptured extensions which complete the story. Within each of these is an arch containing a cruciform figure surrounding a light, from which illumination rays pour forth to symbolize the Glory of the most Glorious. On the temple side, this arch is topped by a rainbow upon which the light always shines and which is the eternal promise of peace. Struggling up to this rainbow on one side is a line of figures representing

the refugees of the war, completed in the figure of a young mother who holds her infant on one arm and with the other stretches up to touch the comforting rainbow. On the other side struggles forward the line of weary soldiers, scarred in battle, and above them towers a mighty figure, the consummation of their aspiration, the macrocosm of mankind, who unites them to the rainbow.

In front of the arch extends a sculptured cloud, "the Milky Way of life," says Barnard. On one side of this are the great figures of labor and art which have been wounded and destroyed by war. On the other are the beautiful figures of the allied nations. At the base of the cloud is a dramatic group of tortured Belgium, and at its wonderful summit stands a glorious winged figure representing Immortality, like a vision of the reality which rises when the struggle of life is over.

At the.opposite extension of the huge circle is another sculptured mass, containing two specially significant groups. One of Labor standing beside his machine, and with him a winged figure representing the intellect and spiritual vision which must always be the ally of labor, if it is to gain its highest plane. The other is again the supreme mother. \Vith one hand she supports her infant, and with the other she holds a great scale, one side filled with the horrors of war, the other containing a tiny baby. But the human midget completely outweighs the heap of power, of crowns and terrors.

Within the circle are niches whereáthe artist hopes will stand memorial figures sent from each state of our union and each country connected with the war, each contributor selecting the

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artist and monument for its own expression. The niches of Russia, Austria and Germany will wait for their occupants. In the center of the great circle will stand a mighty figure of human destiny representing the spiritual power of man, and thus completing the eloquent story of aspiration whieh the monument reveals.

At the end of the high ridge upon which the memorial and the temple group stand is the terraced building of the art school and dormitories, eleven s~ories high, the upper stories facing the group of temples, and the lower giving entrance to the stteet. The upper stories will contain dormitories so arranged that each student will have a tiny apartment and garden, by . means of the terraces which look toward the temple group, while the lower stories will be devoted to exhibition rooms and school purposes. All automobiles will stop at the school entrance, and' cannot enter the sacred enclosure devoted to peace and ideals.

"Here shall enter neither noise nor bad odors," says the artist. "This is Heaven."
In artistic conception and beauty of design, freedom and' power of modeling and originality, the Barnard memorial is not only far beyond anything the artist has done in the past, but beyond any artistic achievement of the world. It will suggest the Pantheon and Acropolis of Athens in scope and posi-. tion, but far exceed them in beauty. One of its noticeable qualities is its extreme modernness. It is American art at last, and' does not in any way suggest the art and architecture of the past ..

FROM HIDDEN \VORDS-ABDUL BAH.(Page 17)
(55) 0 SON OF EXISTENCE I
If thou lovest the Immortal and Eternal Kingdom, the An-. cient and Everlasting Life, then forsake this mortal and van~. ishing kingdom.
(56) 0 SON OF EXISTENCE I
Be not engrossed with this world, for with fire \Ve. test theá gold, and with gold We try the servants.

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The God-Swept Heart
By ALBERT DURRANT WATSON
Till thou hast spread thy sours bright wings afar
0' er deeps of space illimitable, free
As the blue billows of the ether sea
When falls the gleaming of the evening star
Down the mute sky and through a rifted bar
Of moon-fleeced vapor j till thy heart shall be
Athrill with music of the psaltery,
As breathes a soft wind through a deodar j

Thou canst not know nor can. the angels tell,
Though hosts of light go forth and shout His laud
To mystic tones of dulcet harp and bell,
One word of all the loveliness of God j
Till in thy heart ten thousand angels sing
The joy of Love's eternal triumphing.

Anti-Semitis"1
P ERHAPS the greatest exaltation and proof of the divinity of Christ rests in the cry from the cross of "Father, for-give them, they know not what they do."
Is it possible that the human ear has become permanently deaf to the divine musi~ of love? Will so-called Christianity continue to prostitute the fundamental principles of Christ in fostering the negation of prejudice against those differing in faith

from themselves? Can anything be more hideous than a spectacle of persecution sanctioned by those professing the gentle doctrine of Jesus the Christ?
From whence came the teachings which should be the basis of a higher and better civilization than the world now possesses? It came from the East, that glorious East which gives us the

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rising sun upon our daily lives, and that Sun of wisdom which has shone throughout the ages and is still shining.
Can any human heart looking back upon the persecution of the Jews throughout the past, and all that has been heaped upon them in many of the countries of Europe, without a feeling of sadness and repulsion and a prayer that such an injustice may not sweep over this new world which is our America of today? That it will not be so is proven by the protest which has been rung from pulpit and rostrum throughout the country, against the stimulated effort from certain misguided persons, to produce that catastrophe, yet at the same time each individual must guard him or herself against the expression of that prejudice which we so often hear in our daily lives.
Let us analyze the basis of that prejudice in our own country and see if it has a foundation in fact.
Taking it from a Christian standpoint, we have overlooked the fact that Christ was a Jew.
It was not the Jews as a nation who crucified Christ. It was that spirit of antagonism toward a new order of things which is embodied today in the reactionary spirit of every nation in the world, and it is certainly possible that if Christ appeared again at this time, He would be subjected to the same martyrdom as that accorded in ages past.
There are countless souls today who would commit murder upon that righteous man, who boldly stands for love, fQr unity, for tolerance, and for peace.
The type of mind which prohibits free speech, which would limit religious doctrine to a special creed, which would close the doors of refuge to the poor and destitute, which abrogates unto themselves the prerogative of dictatorship to others, without consultation or guidance, the political and unjust powers which annihilate life and freedom for greed and amassing wealth- these are the forces which crucified Christ, and would crucify Him today.
That the Jews crucified Christ only"means that these elements existed at that time as in the present, and as Christ's' message was delivered to the Jews, they have borne the odium of this event as a race.

Similar instances of the martyrdom of other Messengers of God have occurred among other races. In Persia during the

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last century a Divine Messenger was tied to a wall and his body rifted with bullets.

Death, imprisonment and torture have been, and are still, the portion of Divine Messengers.

This is one phase of the prejudice against the Jews. Yet is it not possible that our prejudice, at least in this country, is not based upon another negative principle, which is jealousy? In every-day life we hear the expression, "There goes a rich Jew." "We won't go to that restaurant, it is filled with Jews. They always get the best tables." What do these expressions indicate? Do they not at least suggest jealousy?

In the business world we are told a Jew always gets the best of a bargain. Is that an aspersion against the Jew or against the Gentile as lacking in intelligence? Having been persecuted, denied a voice in the Government of the countries of the old world, driven from pillar to post, murdered and every effort made to completely annihilate them, their one sense of self-protection perhaps has been over-developed.

A Jew without money in Europe is a prey to "the powers that be." IPith money he has had a slim chance of self-preservation. Is it a wonder that the money-getting sense has been stimulated, and as America has no undiluted race this characteristic fostered through the old world conditions have been brought over by those Jews who are now Americans? .

Who can say that the Jew in America is not a constructive force?

It has been proven they make excellent citizens, their domestic lives are as moral, if not more moral than those of the Gentiles. This very money-getting sense and financial wisdom which we resent has been called upon in more than one instance for the protection and development of our industries and finance.

As a race they take care of their sick, their poor, their destitute, and set an example to those of us with so-caHed finer perceptions. They contribute magnificently to public institutions controlled by those of other faith ..

The cUltured Jew presents as fine a specimen of intellectuality, ~f broadmindedness, of charm and grace as can be seen in any other race of the world.

The uncultured Jew presents a more law-abiding citizen than many of the other races taking refuge in this country.

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That the Jew is responsible for Bolshevism is an impression which is not based upon fact.
In their address to their fellow citizens by The American Jewish Organization, the statements made in the "Protocols" are disproved upon authentic facts.
There is an address by Abdul Baha to the Jews which REALITY will publish in the future.
Is it not possible that when the Christians begin to practice the divine principles of Christ and stop persecuting the Jews, that the Jews will then recognize the divinity of Christ?
THE EDITOR.

Balzai Activities
~1eetings held in Bahai Library, 416 Madison Avenue, at 8:15 P. M.

Monday evenings to be conducted by Mrs. Grace Krug and Miss Ann Boylan.

The Tuesday evening meetings of Mrs. Mary Hanford Ford are temporarily discontinued, owing to her absence from the city.

Wednesday evening co-operative meetings conducted by Miss Beatrice Irwin, Mrs. Van Bergen, Mr. and Mrs. Deuth and prominent speakers representing the progressive thoughts of the day.

Friday evening meetings conducted by :\Iiss Julia Thompson and Zia Bey.

Sunday evenings the Bahai Forum.

Everybody welcome. Come and bring your friends.

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REALITY

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r1 EALITY i. a magazine designed to be what its name implies. Its dominant spirit is "Investigation." To be sure, it calls special attention to the Bahai Revelation, because from a profound study of that Revelation it believes it to be worthy of a broader field of discussion and investigation than it has had hereto-(ore. REALITY also believes in this Revelation as embodying all (orms of modem and. ancient thought, with a specific significance at this time. The columns of REALITY are ope. to those who care to enlighten us if we are wrong in these assertion.; hence it may become, if it is not at present, the clearing-house

of the difficulties between many of the different cults emanating (rom and advancing toward, a mutual co-operation for the ultimate benefit of the World of Reality, which is an understanding o(the Will of God-of the purpose of man's creation, or any other benefit which is universal. REALITY has no prejudice -social, class or religious. It is open to and invites criticism.

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Mal'cotone .....
..... Edward Maryon

The Death Bringer..... .... Albert Durrant Watson

M ;\RCH, 1!l21 l'l'BUSHEI> MONTHLY
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THE ONENESS OF MANKIND
-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 econo~ic problem.
11. An international auxiliary álanguage.
12. An international bibunal.

Thc5C twch-e hasic Bahai principles wcrc enunciated hy Baha o'nah onr sixty years ago and are to he found in his puhlished writings of that time.

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- "-hai Movement
apidly 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:

B.\H.\IS:\f: the religion of the disciples of Baha'o'lIah, an outcome of Babism. - l\lIrza Huslan All Nurl Baha 'o'liah Wlill born at Teheran In 1817 ,\. 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 Blib he was, with the prlnr.lpal Ballls, exiled to Baghdad, and later to Constantinople and Adrlanople, under the surveillance of the Ottoman Gov"rnment. It was In the latter cit)' that he openly declared his mission, .. addre"seQ

Atheists a better social organization!
Baha'o'liah represents all these, and thus destroys the rivalries and the enmities of the different religions ; reconciles them In their primitive pHrlty, and Crees them Crom the corruption of dogmlis and rites. For Bahahnn hus no clergy , no religious ceremonial, no puhllc prayers; Its only dogma Is belieC In God and His Manifestations, , ,. The principal works of Bahli'o'l.lah are the Kltab-ul-Ighan, the Kltab-ul-Akdas, the Kltab-ul-Ahd, and numcrous letters or tahlets

and In his letters to the principal Ru - lers of the States of Europe he In- vited them to Join him In establishing the reliA"lon and universal peace. From this time, the Babls who acknowledged him hecame Babal ... The Sultan then exiled him 01168 A. D.) to Acca In Palestine, where he composed the greater part of his doctrinal works, and where he died In 1892 ,\. D. (~fay 29J . He had con- fided to his son. Ahhas Effendi (Abdul- Bah,,). the wOl'k of spreading the re- ligion nnd continuing the conneetlon hetween the Bahals of all parts of the world. In point of fact, thcl'e al'e Ba- hah e\ácry",her .. , not only In !\Ioham- medan countries, hut al~o In all the countric" of EurOI)!', a" wcll nl' In the l"nlted States. Canada, Japan. India. etc, This I.. hccliuse Baha'o'lInh h,," , llnl \'er"al knowll how to tran"form Bahl"m Into a unlnársal religion, which Is pr('spn- nations, al'e to t"d a!; the fulfilment and completion of 1111 the ancient faiths, The .Je\\'s awa It

to sovereigns or to prlvatc Individuals.

Ritual holds no place In the relirrlon, which must be expressed In all the actions of life, and accomplished In neighborly love. Everyone must have an occupation. The education oC chlldl'E'n Is enjoined and regulated. No one hus the powcr to rccelve conCes- ,,'on of "ins. or to give abl'olutlon. The prie"ts of the exh,tlng I'ellgions should renonnce cclll'ac)', and should preach hy their example, mingling In the life of the people, Monogamy Is recommendcd, etc. Questions not treat- ed of Ill'e left to the civil law conntl'Y, and to the dp.ci"lon>l of the Oalt-lll-Adl. or HOllse of Jll"tice, In- stituted hy Baha'o'lla h. Respect toward the Head of the Stllt(' is a purt of re- spect towal'd God .

IHIIg-unA'>?, lind tlH' ('I'elltion oC trihuQals of nrloitl'!ttloll Iwtween "upprcss war~. " YOII "re all leaves of th(' saill" tr",'. lind drop,. of

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al' Re-
Buddhists the fifth Buddha, the Zoro- lIg-ion I'cn(' ",,,d und unified ,
which Is
ná'trlans Shuh Bahram, the Hlndool' dil'('ctf'l.l tod,,~á l..y
Ahdul-nnha.-:-Iou-
the relncnrnatlon of KI'h,hnu, and the Venll I,a.-ou".e liI11stre,
supplement,
L-á13;; p . (;1) .

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ABDUL BAHA
THE SERVANT OF GOD

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Education

THE real and true education of humanity is spiritual training combined with practical application to the daily routine of human life. This is a thought which has passed from the consciousness of man throughout the centuries. It is being . brought to light again by the fact that the education of the present is failing to provide a pennanent and constructive relief for the every day existence of millions of individuals.

If you are going to the North Pole you will undoubtedly equip yourself with provisions and clothing suitable for the climate you will encounter there; you would not take along a Palm Beach suit. Similarly in the progression of human life toward its eternal goal of perfection, it would seem wise to provide ourselves with attributes and powers that will assist in our journey.

Although we hear people say they do not believe in a future life, yet it is difficult to conceive of intelligence 80 blind to the forces about us as to deny this fact which is becoming more and more evident not only to those who have what is ea1led religious tendencies, but to the scientist, naturalist and those working near the heart of the Universe.

That the present system of education produces an over stimulated intellectuality, forming in many instances a barrier of egotism which excludes the new Light radiating from unseen and as yet unharnessed forces is a fact with which we come into daily contact.

It is no uncommon thing to meet persons of 80 much "learning" that their mental capacity is filled to overflowing, leaving no room for a new thought or suggestion. We do not believe that any of us having reached the age of forty can look back upon our education without realizing that it has been inadequate in many

ways. Not only have educational fonns been inadequate, but iil many instances destructive. We have been controlled and influenced by fear, fear of the instructors reprimand, fear of failure in the race for supremacy, fear of the parent, fear of ridicule. The individuality of the student suffers, becomes common-place, imitative, and a sense of repression and stultification often endures through life.

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Millions of dollars are spent yearly upon institutions of learning whose object is to fit their graduates for successful and constructive lives. Hosts of students each year, trained in technicalities, competitive ideas, and theories of limitation are turned out into the world bewildered and confused, meeting conditions which require the poise of concentrated culture, thought, composure and patience, none of which qualities have been instilled or encouraged.

At present manual labor is receiving generally higher wages than college graduates.

True education consists in fitting a human being for progress on this world plane and in the life beyond. The perfect education of the New Day will beá an equilibrium of the spiritual and the material. As man possesses a physical body and a perceptive soul, and needs both spiritual and physical sustenance, education must evolve to a point where these two elements will be awakened and trained.

Physical man, although possessing the greatest powers of physieallife and endurance, if not endowed with spiritual and mental development is far outclassed by a spiritual roan whose physical life is on a decline or undeveloped.

Some of the greatest thoughts that have ever been sent to the world of mankind have come through diseased and crippled bodies. Yet it is neither wise nor desirable to overlook physical culture and outer material development; these are. necessary for the perfect balance. Under the present system of education however, these two states of man have been viewed as distinct from the spiritual, but as the evolving consciousness of humanity increases in vision, the harmonious blending of the two is becoming apparent.

Thousands of young men and women are being poured into the mould of preconceived thought each year, with but little understanding of their real capacity. One of the laws of the new civilization will be vocational education. Each individual embodies the potentiality of some constructive work, and this work when rightly apportioned to the individual, loses its aspect of hardship and becomes joy and happiness.

Could we do the things we love to do, we would all be happy. Under the present system however, poets are turned into white-

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washers and whitewashers are constrained to be poets through the accident of birth or environment.

This is clear violation of that law which works toward the end that all may find a place in the world and fill it for the benefit of himself and of his brother.

Could the institutions of learning be 80 arranged as to allow individual expression and selection as to the course of study, and eould this course of study be guided and directed toward the highest development of spiritual as well as material growth, education would become real in essence.

The Editor.

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VVords of Abdul Baha on Education

, ,T HERE is a point on which the philosophers and the . prophets differ. The philosophers make education the test of knowledge, holding that any man who receives a sufficient education can attain a state of perfection; that is to say, man possesses the potentiality for every kind of progress, and education enables him to bring this into the court of objectivity.

"The prophets say that something else is necessary. It is true that education transforms the desert into an orchard, saplings into trees, and single flowers into double-and treble flowers, but there is a fundamental difference in men. You may know ten children of one country, in the same school under the same master, treated and fed in the same way. One of these children may make great progress; others may remain stationary. F.or from the point of view of existence in the innate nature, there are differences of memory, perception and intelligence. There is a superior, a middle and an inferior degree, which corresponds to the difference in the fundamental estates of creation. While recognizing the influence of education, we must become acquainted with the innate disposition.

"The prophets are sent to educate this innate quality in humanity. They are like gardeners who sow the grain, which afterward springs up in a thousand forms of advancement. The prophets are therefore the first educators in the world, the head masters of the world. However much man may advance in material civilization, if he remains ignorant of the spiritual civilization, his soul is still defaced.

"The prophets are sent to refresh the dead body of the world, to render the dumb eloquel)t, to give peace to the troubled, to render perfect the imperfect and to set free from the material world all beings who are captives. Leave a child to himself and he becomes ill-mannered and thoughtless. He must be shown the path, so that he may become acquainted with the world of the soul, the world of divine gifts.

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"Existence is like a tree, and man is the fmit. If the fmit be sweet and agreeable, all is well, but if it be bitter, it were far better there were none. Every man who has known the celestial bestowals is verily a treasure; if he remains ignorant of them, his non-existence were better than his existence. The tree which does not bring forth fruit is fit only for the fire. Strive night and day to change men into fruitful trees, virgin forests. into divine orchards and deserts into rosegardens of significance. Light these lamps, that the dark world may become illumined. This is why I am come to Paris."
Abdul Baha: Divine Philosophy, p. 79-80.

"Education in the world of humanity is divided into two parts.
1. Material Education.
2. Spiritual Education.
"Material education confers upon man the means of physical comfort; the complicated physical needs of humanity are assured and material advancement is made possible in wordly affairs. For example, the European nations have made marvellous progress.
"The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors, through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labors of these leaders of thought.
"However, the teachings of these material educators do not have effect in the world of morality, and if they display any effect it is very small, for material education simply develops the physical side of humanity. It is incapable of illumining the dark regions of the great world of morality. Eternal beatitude is not made possible through the spread of material education.
"Consider, after all, how the sphere of material education is llinited. Even if man satisfies his greatest desires for material comfort he is but like unto a bird. Imagine the happy state of

a bird which flies in the immensity of space, hops from one branch to another, and builds its nest upon the loftiest tree-top, whence it can view the whole panorama of nature spread before its eyes,

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a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a king's most sumptuous palace. Its wealth consists of all the seeds in the fields, of the cooling springs flowing from the breast of the mountains, and of the green meadows. This is the highest point of physical bliss and enjoyment which is made possible in a more perfect manner for the birds of the field than for men. These things are prepared for them without any hard labor or suffering. They know not sorrow, neither any danger or fear such as men experience in their lives. In the utmost ease and happiness they live.

"Such then is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of. That comes from the extension of the range of vision, the excellencies of the world of humanity, the love of God, the knowledge of God, equality between the people, justice, equity and ideal communication between hearts.

"These are the principles upon which the structure of human happiness is built. Spiritual education consists of the inculcation of these ideals of divine morality and promotion of these high thoughts. This spiritual education is made possible through the power of the 'Holy Spirit. As long as the breath of the Holy Spirit does not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit, he will be enabled to educate a nation.

"Consider the record of bygone philosophers; the utmost that they could do was to educate themselves. The circle of their influence was very limited; all that they could do was to instruct a few pupils. Of such a type was the influence of Plato and Aristotle. These philosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit, they were thus enabled to impart a general education to all men. For instance, His Holiness the Christ and His Holiness Mohammed were not among the thinkers of the age, neither were they counted great geniuses; but through the power of the Holy

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Spirit they were able to confer universal instruction upon nlany nations.

"They illumined the world of morality. They laid the foundation of a spiritual sovereignty which is everlasting. Similarly with those souls who have entered the tabernacle of the Cause of God. Although not important in appearance, yet every one is confumed in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

Extract from tablet from "The Asiatic Quartery Review" -April 1913.

"In this age every face must tum to God, so that spiritual enlightenment will go hand in hand with material education. Material education alone cannot make the world happy. Spiritual civilization must assist the material civilization. The men of science and philosophy are the founders of the material education, but His Holiness Christ was the founder of the spiritual, divine civilization. Material civilization serves the world of men, but the spiritual civilization founds the world of morals. These two kinds of civilization must go hand in hand. The material civilization is like the lamp, but the spiritual civilization is like the light in the lamp. This lamp without the light is a useless thing. Therefore in our day philosophy and science must go hand in hand with the spiritual civilization. The material civilization is like the body; the spiritual civilization is like the spirit which is the life of the body. So long as the spirit gives life to the body, we behold a living thing; but a body without spirit is dead. It is my desire that ye all may reach the state of spiritual civilization. Like as ye have made great progress in material science, so may ye also progress in the spiritual world. Then the light of the kingdom of God will shine through all the world. May the Sun of Reality illumine the East and the West."

Abdul Baha: Star of the West, Vol. 4, No.4. p. 68-69.

After these elementary studies the children must be sent to the institutions for the arts and crafts wherein they may study and learn the trades. When they are proficient in one of these crafts or trades, then the desire and wish of each child must be

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considered. If it is toward commerce, he must be trained for this; if toward art, he should be trained for this; and if it is for learning, he should be trained for the spread of

learning; and if his wish is toward other needs of humanity, he should be trained for that purpose. Each one must be allowed to do according to his own wish and desire and capacity, but the foundation of foundations is Divine and the manifestation of praiseworthy attributes and qualities of humanity. This must be .
,

considered before everything else. If a person should be illiterate but endowed with Divine attributes and made alive by the Breaths of the Merciful, this illiteracy does not harm him and thi~ soul is the cause of good to all.
But if a soul has studied all the branches of learning and is not trustworthy and is not endowed with Godly qualities and has not pure intention, he will be submerged in desires (of self) and his existence is absolute harm to all. Nothing is obtained from this knowledge and learning except injury and dishonor.
If his attributes are divine and his qualities are glorious and his manners are Godly and his actions are praiseworthy, and a~ the same time he learns the rest of the sciences, then his outer-being is light and his innelá being is resplendent, his heart is tender, his thought is exalted, his understanding is extensiv~ his station is exalted. Blessed is he who reaches this revered station."
Translated by Ghodsea Ashraf, 1915.

"As in these colleges only material education is imparted and natural philosophy is taught, they do not produce inventive heads, endowed with sciences. When both natural and divine philosophies shall be taught in them, they will then bring forth wonderful souls and lead to great advancements."
Abdul Baha: A Talk given to Mr. Maxwell, Montreal, August 31, 1912.

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Janabe Fazel Mazandarani
T HE great events in the history of any Cause are not fully appreciated and understood until time has proven the importance of those events. The work that has been done in the Bahai movement during his sojourn in America by Fazel Mazandarani is a stupendous work. Coming to us as a messenger from Abdul Baha, bearing credentials of the greatest importance to those believing in the Bahai Revelation, his progress on his lecture tour has been marked by the attention, not only of those who know and believe in the Bahai Revelation, but of the entire country. The profoundness of his spiritual knowledge is equaled" only by his simplicity of expounding that knowledge. Possessing the accumulated wisdom of the East together with an intimate

association with Abdul Baha, having been a student of the Arts and Sciences, he brings to the Western world a message vibrant with importance for the reconstruction of the demoralized state of the human mind. Some small idea of the importance of his work during the past few months can be gleamed from the following extracts taken from the hundreds of newspaper clippings which have.come to us. Fazel Mazandarani is ably assisted in his undertaking by Mirza Ahmad Sohrab as his interpreter and compabion" who shares in the debt of gratitude which all who work toward a better and truer civilization extend to this great teacher.

Quoting from the Portsmouth Times, Tuesday, July ;qth, I920, in an article headed

GREENACRE CONFERENCES.

"Education, religion, the future of Palestine, and astronomy to be discussed in this weeks programme.

"Interesting lectures to be given by famous men" ..... .

"For years, every summer, Greenacre Conferences have been held on the beautiful banks of the Piscataqua River, Eliot, Me. The platform of these Conferences was built upon the ideals of brotherhood, universal peace, and the oneness of mankind."

MIRZA FAZEL SPEAKS ON WOMAN QUESTION IN PERSIA

"Just at this time the Fellowship is entertaining the learned Persian Philosopher and expounder of the Bahai movement, Fazel Mazandarani. He comes out of the calm and mystic East into

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the turmoil and practieallife of the West, with a refined wisdom which is one of the spirit. He brings into the confused life of the West the melidious tone and sweetness of a spiritual mind and philosophic nature, undisturbed by storm and stress of modem civilization, fraught with conflict and struggle" .•...

"He said in part, 'the common self of humanity is like the body of an individual. Just as the body of man is subject to diseases, likewise the body politic' becomes afflicted with illnesses. The Prophets of God in every age and cycle are the divine physicians, and their teachings are the prescriptions, but the majority of the people of the world never listen to them nor do they heed their advice; thus the number of diseases are increased and multiplied day by day. In this day the body politic is subject to many kinds of sicknesses; a social and economic unrest is spreading all over the country. One of the greatest diseases of the past has been the inequality between men and women. This disease had become chronic in the 'Orient. Men looked down upon women as inferior beings, as individuals possessing no souls. They were characterized as tools in the wily hands of Satan, to beguide the innocent male from the path of virtue. A century ago there were no

schools for girls; they were not even allowed to read and write and they were isolated entirely from the association of man, ... but since the appearance of Baha o'llah sixty years ago in Persia, all these antiquated customs have been changed. He taught the equality of men and women, and enjoined his followers to train their sons and daughters in all the modem sciences, crafts and arts. For this reason the Bahais of Persia are far in advance of other communities in that country. They have built many fine schools in Teheran, Hamadan, etc. The doors of these schools are opened to both boys and girls. They are filled with eager and enthusiastic students. They have founded libraries and hospitals and altogether their noble and unselfish work is regenerating that ancient country. Among the Bahai women Kurratu-l' Ayn the poetess and martyred heroine is the most famous, and justly so because she was the first woman of Persia to sacrifice her life for the sake of the emancipatiop of her sex. She threw away the veil and from 1844 to 1852 she travelled throughout Persia teaching the freedom of women and introducing the new ideals of the day. She said, "men and women are like the two eyes and

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hands of the body. Both must be trained. Men and women are the two wings of the bird of humanity; if one wing remains weak, the bird cannot fly to the highest aspect of perfection."

St. Louis .Daily Globe, M onda'y, November 22".d, 1920.

PERSIAN PHILOSOPHER ADVOCATING UNION OF WORLD RELIGIONS

ORIENTAL LECTURING IN ST. LOUIS ON TEACHINGS OF BAHA o'LLAH

"Jan abe Fazel Mazandarani of Teheran, Persia, addressed the congregation of the Temple Israel, Washington Blvd. and Kings Highway on "The Ideals of the New Day" interpreted through the Bahai Cause yesterday morning. The address was delivered to the Congregation through an interpreter Mirza Ahmad Sohrab of Palestine, who is accompanying the teacher on his trip over the world in his lectures upon the unifying of all religions, races and language. He spoke yesterday evening before the Fraternal Temple, 25 North Grand Avenue, on "New Evidences of I,ife After Death", and is scheduled to deliver many addresses in his short stay in this city."

"At the Temple Israel an open forum followed his address and hundreds of eager inquirers pressed about him, asking questions of his interpreter while "the wise man from the East" wearing the long robe of the Mazandarani district a.ud the white turban

of the scholar, smilingly answered their questions. The open forum was opened by his asking his audience if they did ánot believe that his leCture was the essence of the teachings of Moses and the Sermon of the Mount put into actual practice 1"
. Fazel Mazandarani has been asked to speak this afternoon on "Universal Brotherhood", and this evening at 8 o'clock before the New Thought group on "Material and Spiritual Healing."áWednesday evening in Vandervorts Music Hall, his subject will be "The Progress of Woman in the Orient", Thursday evening in Fraternity Temple, "A New Solution of the Economic Problem".

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Montreal Star, October 18th, 1920.
EXPOUNDS BAHAI REVELATION HERE
"The Bahai Revelation is like a tent in which all the peoples of the world without regard to creed or color may gather and seek peace and quiet beneath the shade," so declared Fazel Mazandarani of Teheran, to the Star, on Saturday afternoon.
Janabe Fazel Mazandarani is a Persian sage and philosopher who has come to America to help spread the doctrine and teachings of Baha 'o'llah and to bring the tidings of a great spiritual movement in the East . . . .. Fazel Mazandarani will deliver a lecture in the Ritz Carlton Hotel Tuesday evening~

The Anconda Standard, January 5th, 1921.
TEACHER OF BAHAI FAITH IN BUTrE
Fazel Mazandarani arrived here for a series of talks on Universal Brotherhood. His first address was at the Schaffer Temple, of the A. M. E. Church last night. This afternoon he will speak at Good Temple Hall on North Main Street, and tonight before the Theosophical Society.
"During the last eight months," he began, "I have been traveling over the United States and Canada, lecturing before clubs, schools, Universities and in Churches. I bring out of the East the good news of the message of the Bahai movement.
PREDICTIONS FOR 1921
"This century in which we live is the dawn of a grand and glorious age,' the era which has been predicted by the seers and prophets of the past, the age in which the ideal of universal peace must be established among the nations of the earth, and prejudices removed."
He expressed himself as delighted with his experience in the United States. He was most impressed by the system of public education and thought it is wonderful that the little red sChool house should be found even in remote villages. The system of vocational training also appealed to him.

The Helena Dail.,', Satllrday, Jmll/ary 8th, 1921.
"FAZEL MAZANDARANI ON BAHAI MOVEMENT"
"IT IS NOT SO MUCH A NEW RELIGION AS RELIGION RENEWED AND UNIFIED."

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"BAHAIS BELIEVE WORLD HAS ENTERED THAT ERA FOUNDED UPON RELIGIOUS UNITY IN ACCORD WITH SCIENCE AND RELIGION," SAYS PERSIAN PHILOSOPHER.

Salt Lake Telegram. January 2nd, 1921.
"INTERNATIONAL JUSTICE IS AT HAND"
"NATIONS JOIN FOR WORLD'S BENEFIT"
"FAZEL MAZANDARANI ARRIVES AT SALT LAKE TO GIVE ADDRESSES"

"STRUGGLES BETWEEN CAPITAL AND LABOR TO BE ADJUSTED, HE SAYS."
Entrance of the nations not already affiliated with the league of nations into the league and the dawning of a golden era of a better understanding between the East and the West are some of the things predicted to take place this year by J anabe Fazel Mazandarani, of Teheran, Persia. Mazandarani accompanied by Mirza Ahmad Sohrab, arrived in Salt Lake Saturday after an eight months' tour of various cities of the eastern United States.
"The economic struggles and turmoil between capital and labor will be adjusted," Mazandarani said, "and all rights, both racial and national, will be equalized. The smaller nations now oppressed by mandatory government will be free and international justice will settle the affairs of all men during the new year."
These are the predictions of the great spiritual teacher Abdul Baha of Palestine, for whom Mazandarani is acting as an agent in this country after spending several months in a Persian prison for acknowledging his belief in the doctrine. Following his release from the prison where he was thrust when it was discovered he was preaching the new doctrine to the students of the university, Mazandarani came to America.
CLOSER COOPERATION
"I am an envoy from the orient to the occident with the purpose of creating a closer cooperation between the two hemispheres," said Mazandarani. "I believe that the darkness of the old time is passing. A new age of social justice with equality for

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all sons of man is ~pproaching. A wonderful sun is dawning,

casting its rays on man everywhere-rays which will dispel ignorance. This is the dawn of a new international conscience, a golden era of better understanding between the East and the West.

"This year will mark greater development of peace ideas between nations, and arbitrations will gain more power. The parliament of man will be strengthened in the next twelve months and the nations that have not already entered the league will be added and a congress of all people on earth will be created.

"Autocracy and despotism in politics will vanish and a world of democracy with rights for the smaller nations will be ushered in. The human race, nationally and racially, will be equalized.

PROFIT SHARING

"Capitalists will take in the Jaborer on the basis of profit sharing rather than that of wages. They will be given a voice in government of industry and ownership in the property of the plant. Naval and military expense will be largely reduced. Large sums of money now being spent on these will be expended for instruction and culturing the people so that instead of spending the money on building infernal machines of slaughter these colossal fortunes will be expended for irrigation, education and expansion of industries.

"In this year the governments all over the world will enter into a new contract, open and understandable. Foundations for new plans of public education will be laid, not, only by each government for itself, but for the far off countries, where people are deprived of the most. rudimentary knowledge.. Scientific and technical training will be given so that the natural resources of the world may be better divided.

UNIVERSAL RELIGION

"The world will become in course of time like one home. There will be one United States of the world, one international auxiliary language, one parliament, one universal religion. These are the radiances which will penetrate further into the conscience of man during 1921," concluded Mazandarani.

Mazandarani will speak to three Salt Lake audiences in his native tongue with Mr. Sohrab interpreting the addresses. He

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will make the first address this morning at 10 o'clock to the inmates of the state prison, speaking on "The Bahai Movement and its Universal Application." At 8 p. m. he will speak in the Eighteenth ward chapel on "Palestine during the Days of Reconstruction." Monday night he will speak at the regular weekly meeting of the Theosophical society in the Kieth Emporium building on the "Bahai Movement."

This is only a very brief synopsis of the latter part of the tour of Janabe Fazel Manzandarani. We have quoted in other numbers from the accounts given of his lectures throughout. the country. He will be present at the Bahai Convention in Chicago, beginning April 2Srd, and will attend the Inter-Racial Congress in Washington during the month of May. It is hoped he will be present at the "Protest Against Prejudice Meeting", to be held in Carnegie Hall the latter part of May, when six of the most prominent speakers in New York representing different races and types of thought, will unite to set forth the possibilities resulting from mutual consideration and understanding upon the questions of races, creeds and classes. This meeting should be one of national and world importance. ARnouncement of the names of the speakers and the exact date will be made in REALITY later.

The Death . . Bringer
By Albert Durrant Watson

A word was spoken - a breath of frost
Struck Love with an icy chill;
Two hearts went limping; joy was lost
And wandered lone on a tempest hill;
The flowers of the soul their petals shed
Music was silent and Art fell dead.

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The Oneness of Humanity
By James C. Oakshette

O N Intm:-Racial Sunday, at a special service conducted by Rev. Archdeacon Braithwaite and Rev. Williams Q. Rogers in Atlanta, Georgia, a masterly address was delivered by James C. Oakshette, M.D. Ph.D., on the "Oneness of Humanity."

The doctor caught the attention of the audience immediately and held their interest to the close. áDr. Oakshette said,. in part: • In the remarkable sermon of St. Paul at Athens (see Acts Chap. 17 vs 22-29) revealing God to the people of that city, three statements stand out in bold relief.-

1st. God made the world and all therein."
2nd. "God made of one blood all nations of men."
3rd. "We are His offspring."

Today God eallsto Mankind everywhere, saying, "1 loved thy creation, therefore, I created thee, wherefore love me that 1 may acknowledge thee in the Spirit of Life and confirm thee. 1 have created the rich, why dost thou make thyself poor? Noble have I made thee, why dost thou degrade thyself? 1 created thee

sublime, why dost thou degrade thyself? Therefore aesend to that for which thou was created."

God made all nations of one blood, that is from one common stock, from one root. From that common root stock the Creational Tree of Humanity has grown up, has thrown out many branches, covered them with many-Eh! countless leaves. Today is the cycle of fruitage when the Lord of Creation comes seeking the ripe, mature and beautiful fruit.

He declares to men everywhere: "Ye are all leaves of one tree."

Yet we hear one leaf rustling and whispering, as it were,. against its fellow leaf, one branch seeking to destroy or wound another branch. Still all are fed by the same sap, grow by the same Divine Bounties, warmed by the same Sun, blessed by the same dew, fanned by the same breeze, washed by the same show-

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ers, subject to the same law of development-what is the matter? Why this chaos and strife we see all about us, everywhere? Consider! As the Tree of Humanity grew up from its common root, there came the time when branches put forth and spread in every direction. The crowding population pushed further afield over mountains, rivers and seas. Gradually, lack of intercourse, communication and growing isolation created differences of language, custom and religion. Little by little they became estranged from each other, thru all the ages of this branch growing. So each bl'anch came to think itself the only branch (i. e. nation) and therefore their ways the only ways.

This is a new cycle of human power. This is the day of . "fruitage." The gift of God to this enlightened age is the knowledge of the Oneness of Humanity and the fundamental oneness of Religion. The world will be seen as a New World and all men will live as brothers. There will be one fold and one shepherd BECAUSE God keeps his promises. His Covenant is certain of fullfllment. Therefore, mankind (and we as part of the whole) should endeavor always to realize the oneness of Humanity.

We are the offspring of God, all created by God, all provided for by God and are all under the protection of God. God is kind to all his children.

His Holiness, the prophet Mahomet taught, "God is love áupon love, with love."

Why should men wage war and strife between themselves? God is the True Shepherd of all his Sheep. That great ruler of the Jews, King David caught the vision and said: "The Lord Jehovah is my Shepherd, I shall not want. Surely Goodness and

mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever." That is your portion too, if you will have it.

Just now we mentioned the cause of the estrangment of the branches (nations) of the Tree of Humanity-what are the reasons for the antagonism and hatred among men today.

The first separating principle is Religion-another is prejudice; religious prejudice, political prejudice, patriotic prejudice and racial prejudice, still another is misunderstanding because of the many different languages, the difficulties of interpretation

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and the expression of idioms. Every religion, community and sect has gathered around itself certain imitations of Reality in dogma, ceremonies, forms, etc., have called them by various names, until they have come to think them to be Realities. As these imitations and names differ, contentions, hatred and persecutions follow.

The Sun of Reality, the Sun of Right (eous) ness has arisen, piercing and dispelling these thick dense clouds of human vaporings.

If these divisions of sects and religions will but forget the differences and imitations and will seek for the underlying REALITY, all would be united and agreed, men would love one another and fellowship would be established between the organizations of mankind. . .

"He that loveth not his brother abideth in death" declares the Holy Apostle St. John. Also, .he says, "Beloved let us love one another FOR love is of God and everyone that loveth is Bom of God and knoweth God." Ponder that well.

Therefore it is evident that the foundation of religion is LOVE and the fundamental purpose of religion is unity, harmony, peace, progress. The religion of God is honor to humanity, why make it a cause of degradation, hatred, conflict, darkness and SOITOW?

o ye discerning ones of the peopl~Verily the words which have descended from the heavens of the will of God are the Source of Unity and harmony for the world. Live among the people a life that will manifest signs of God.

The law of growth and development of seed potential is cultivation, education, training. First cle;,lr away the weeds and cast aside the stones that the seed may fall into good soil. That is, abandon all prejudice, then investigate TRUTH. Let not a man glory in this-I love my country; rather let him glory in this-I love mankind. We are all His (God's) offspring.

"This handful of dust, the world is one home. Let it be in

unity. Follow that which tends to harmony. Forsake pride it is a cause of discord."
"Oh Friends, consort with all the people of the world with joy and fragrance. Fellowship is the cause of unity and unity

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is the source of order in the world. Blessed are they who are kind and serve with love."
Man's greatest happiness is found in service to his fellow man.
That barrier to mutual good understanding amongst men; - many different languages, is great and yet the remedy is simple. Let a universal language be selected and agreed upon and then let every one enjoy his own language but learn also the universal language, then all may communicate freely, everywhere and all come to know his fellowman of every clime. With mutual understanding will come fellowship. Fellowship tends to harmony and unity.
The world of humanity is sick. The Great Physician offers the cure. The world of. humanity is ignorant. The Divine Teacher is crying to all "Learn of Me." The world of Humanity is immature. The Heavenly Husbandman is come that we may bear much sound, ripe fruit, to the glory of our Lord.
The Sovereign Lord speaks, consider his words. "0 children of men! Do ye know why we have created ye from one clay? That no one should glorify himself over the other. Be ye ever mindful of how ye were created. Since we created ye all from the same substance, ye must be as one soul walking with the same feet, eating with one mouth and living in one land that ye may manifest with your being and by your deeds and actions the signs of unity and the Spirit of Oneness. This is my counsel to ye, 0 people of lights. Therefore, follow it that ye may attain the fruits of holiness from the tree of might and power."
"The progress of man depends upon faithfulness, wisdom, chastity, intelligence and deeds. He is ever degraded by ignorance, lack of faith, untruth and selfishness. Verily man is not called man until he is imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement. Blessed is he who is free from the names, seeking the shore of the sea of Purity and loving the melody of the dove of Virtue." 1

"The Source of all good is trust in God, obedience to His command and satisfaction in His Will." .

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Marcotone
By Edward Maryon
THE SCIENCE OF TONE-COLOR

I F Bahaism symbolizes in its ideals the Unity of Men, the Unity of Humanity, it is the At-one-ment or union with God. If this is indeed so, it justifies these"Words of Wisdom" taught us by Baha 'o'llah.

"Its Light (Light of the Sun of Truth) when cast on the mirrors of the wise gives expression to wisdom; when reflected from the minds of artists it produces manifestations of new and beautiful arts; when it shines through the minds of students it reveals knowledge and unfolds mysteries."

Latterly the world has been occupied with much new thought, and strangely strenuous experiments to reach out into eternity; when in fact, eternity surrounds us. If the conscious, intuitional unit, Man, is not now in eternity, then there is no eternity. Our effort is not to reach out, for grasping only affects material things; rather our life work is to respond to, to realize and to be eternal. Eternity is not a place, but a presence, a condition. Therefore why ask tables to rap out dubious messages from unknown sources, ouija boards and planchettes to perform ca.-balistic contortions with the alphabet, and mediums to mumble mysteries devoid of logic? Why should a Lodge reiterate gravely the banalities of the poor ignorant Fox sisters, or why should an Edison spend money and time taming the atom and teaching this all too busy cell the technique of a mechanical toy?

Teach the world Truth exposed in astronomy, geometry, physics and chemistry, and clothe Truth in divine Beauty, naming it Science, Art, or "Truth in the Beautiful;" and encourage mankind to live by this Science-Art, through the wisdom of inspired epoch-makers, so that physical law evolves to moral law ; for this is the destiny of the Cosmos.

How can we manifest the foregoing ideas? A pathway leads directly to'the Unity of unities, a "Universal Language" which few Imow, a "Divine Art" which few practice. Why?

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Because this pathway in our age has been dark, unillumined, not harmonized with the light of the soul; for as Jesus said: "The light of the body is the eye; if therefore thine eye be single, thy whole body shall be full of light." This is no mystical utterance, but a fact; for without the analysis of the eye, all human effort is vain. Life is 'motion, and life's ideal is emotion, which is Love. Therefore a perfect life expresses perfect love

and this truly is the Eternal.
There could possibly be no astronomy or chemistry, the two major forces of mundane intellect, divorced from spectrum analysis. There could be no decorative or fine arts without the light absorbed into the artist's craftsmanship; and not until the world brings the light of the eye into music, will the . world sing or play just as naturally as it writes and speaks.
This is not difficult to understand if one realizes that Nature in our present stage of evolution has expressed but one scale, the spectrum, and unless our scales of color, chemistry, sound, etc., are attuned to this one revealed aspect of those cosmic negations, to those universal principles, Darkness-Silence, then their planetary manifestations as Sound and Light, will remain forever an illusion of the intellect and a delusion of the senses.
Therefore we must correlate our musical scale to our natural seale of light, the spectrum, for the decomposition of light as color has in the course of aeons become an apperception of the subconscious mind, prenatal, hereditary, intuitional, whereas alone and unaided by the lamp of the Soul, the eye, the decomposition of sound as tone, is only a sense perception just as are taste, touch and smell.
It is because color, since the time of Pythagoras, has not been correlated with tone, that the study and practice of music have been the privilege of the few and not the joy of the multitude, in their highest fonns. Further, this rift in our musical lute has l'esulted in the nerve-racking strain to which all musi-' cians are subjected, causing general neurosis; and it is the direct c~use of the existing low order of mis-named music prevailing among the masses of mankind.
"Marcotone~' is the science of tone-c91or and through calculations t~e exactá of number permits- us to demonstrate the, rationic ielationshiJ) o~ molecule (air), to atom (ethet'). in

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microns (lightspeed), and particles (sound-waves). The application of these natural laws, through acquiring the habit, which is "second-nature," of associating a given color with a given tone, in a comparatively short space of time, gives us an automatic control of all melody and harmony, so that music can be read and memorized without any recourse to a musical instrument, in the woods and fields, on the train, or in our favorite ann-chair. Music in this way is easier to acquire than language, and can be taught to a child even before it reads and writes its own native tongue.
The international acceptance of "Marcotone" will make the whole world akin musically, and what more powerful factor to-

ward peace and progress can be looked for than a world governed by arbitrary laws, enforced frontiers, foreign tongues, becoming united by the divine art and universal language of music.
Bahais.
"Wake! For the Sun who scattered unto flight
The Stars before Him from the field of night,
Drives night along with them from Heaven, and strikes
'The Sultan's Turret with a shaft of light."

Editors Note
Edward Mary'on belongs to the New Day, the Day of the complete realization of the beauty of life and the privilege of understanding and enjoying this beauty. In his remarkable discovery of the relation between color and music, he is but another example of the work of that unseen force ever seeking to enlighten man as to the possibilities and privileges he possesses on this planet.
In the address Mr. ~1aryon gave at the Bahai Library, 416 Madison Avenue, he carried his audience to the heights of his own vision. Mr. Maryon refuses to classify himself as belonging to any particular organization or form of thought, realizing as thoughtful minds are realizing more and more that the message of this Day is a universal message, inclusive and not exclusive, and as this is one of the fundamental principles of the Babai Revelation, those who were privileged to hear Mr. Maryon understand him to be consciously or unconsciously an exponent of this Revelation::'

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To ., Day
By Angela Morgan

To be alive in such an Age! .
With every year a lightening page, turned in the world's great wonderbook,
Whereon the leaning nations look
To be alive in such an Age!
With every year a lightening page, turned in the world's great wonderbook,
Whereon the leaning nations look
When men speak strong for brotherhood, for peace and universal good,
When miracles are everywhere and every inch of common air throbs a tremendous prophecy of greater marvels yet to be.
o thrilling Age! 0 willing Age!
When steel and stone and rail and rod become the avenues of GOD-
A trump to shout His thunders thru, to crown the work that

men may do.
To be alive in such an Age!
When man, impatient of his cage, Ithrills to the world's immortal rage
Of conquest - reaches goal on goal, comers the earth from pole to pole,
Garners the tempests and the tides and' on a dream triumphant rides.

When hid within a lump 'of clay, a light more terrible than day.
Proclaims the presence of that Face; which hurls the planets on their course.
o Age with wings! 0 Age that flings a challenge to the very sky!
Endless realms of conquest lie
Where earth on tip-toe strives to hear the message of the sister-sphere, .
Yearning to reach the cosmie wires that flash infinity's desires.

To be alive in such an Age!

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That thunders forth its discontent with futile creeds and sacrament
Yet craves to utter GOD'S intent,
Seeing the world's unrest, creations huge untiring guest,
And thru tradition's broken crust the flame of Truth's triumphant thrust;
Below .the seething thought of man - the push of a stupendous plan.
o Age of Life! 0 Age of strife!
When progress rides her chariot high and on the horders of the sky
The signals of the century proclaim the things that are to be,
The rise of woman to her place, the coming of a nobler race.

To be alive in such an Age! To live to it! To give to it!
Rise soul from thy despairing knees; what if thy lips have drunk the lees?
Fling forth thy sorrow to the wind and link thy hope with human-kind.
Breathe the world thought, do the world deed,
Think hugely of thy brother's need,
Think of the work the times reveal; give thanks with all thy flaming heart, crave but to have in it a part,
Give thanks and clasp thy heritage. To be alive in such. an

Age!

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believer," loves them all still, but with greater intensity and appreciation.

Hidden Pearls Revealed

For, as the "Hidden Words" of Baha'o'llah, father of Sir Abbas have it, "0, Son of Spirit! I have created thee rich: Why dost thou make thyself poor? Noble have I made thee: Why dost 'thou degrade thyself?"

And these words apply to the beauties and enjoyments of life as part of a man's and woman's spiritual endowment.

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Mrs. Haggarty is an attractive-looking woman, who has a beautiful home, two charming young daughters and a husband who is a successful attorney, with offices in the Lincoln Building. Mr. Haggarty is not a Bahaist. At any rate he says emphatically that he is not, but his wife avers that she has a number of times detected him in the act of reading "the literature."

At her ease before a smouldering rose-red fire in the living room of her home, Mrs. Haggarty told of her trip. That trip, its incidents and the two weeks of communion with the "Master," had a great deal of the poetical in them, and Mrs. Haggarty, as do indeed the majority of Bahais, spoke semi-poetically of her -discovery. It was not dust-and-ashes, black cowled and dismal story of passionate repentance and fervid hope the urban disciple of Abdul Baha unfolded.

Then the Way Was Open

"A number of months ago, Mrs. Florian Krug, of New York city, who had sent especially to Akka to learn of the "Master" when he was in prison ten or twenty years ago, learned by cable .that the way was open for a pilgrimage to Haifa in the holy land, where Abdul has his home," said Mrs. Haggarty. "I had become interested in Bahai, and with my sisters, Mrs. F. B. Cook and Miss Margaret Marshall, of New York, my two children and eight others, including a secretary to take down in shorthand the sayings of Abdul, set out to visit him.

"When we arrived in Egypt we found that no tourists were pe~tted to go thru into Palestine, but we knew that General Allenby knew of the "Master" and was interested in the move-ment, so we applied to him. We could not believe that after we had been told the way was open we should be held up at the last stage of our journey.

"It was here that one of the wonderful things of our trip occured. General Allenby informed us that if we would give our Bahai word that we would not mention the matter, he would per-mit us.to go thru to Haifa, and we arrived at our destination.

A Sort of Feeling in His Presence

"We found Abdul Baha the most wonderful and inspiring man who could be imagined. He was aged ana venerable. An air of the greatest majesty and tranquility distinguished him, and in his))resence you were aware of a great truth.
"Don't you think there is something wonderful about a man

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who is willing to stay in prison forty years, in order to be permitted to give an idea to humanity?" asked Mrs. Haggarty.
"Akka is 80 deserted and dismal a prison they say even a crow that flies over the place falls dead. No one can live there for long, but the Master lived and taught there forty years!
"Abdul is a rich man and his family has vast estates. He is restored to his own now, and was knighted by the British government for the generosity with which he gave to the poor during the war," she added.
"In Haifa we lived in an oriental structure called the American Pilgrim House. It was across the way from the home of the Master. On the side of Mount Carmel was a Pilgrim house for Mohammedan women, where they lived in accordance with eastern custom, for Bahai teaches that each should observe the customs of his own country and his first religion, and not arouse undue attention.
At the top of Mount Carmel is a lookout of the sect of Seventh Day Adventists, or a similar sect, who believe that in Abdul is the second coming of Christ and a sign of the end of the world. Over the houses they have established near the Master they have written: "The Lord is Nigh."
"In the Pilgrim House, our bedrooms were on the four Bides of a large court or room where we ate our meals. At breakfast the master would visit us, with the women of his household and talk to us of Bahai. He always carried with him a jasmine flower-for jasmine grows luxurily around Haifa-or a large. wonderfully colored rose.
"At luncheon time we would go to Abdul~s house, and while we ate he would talk to us, walking frop! one to the other. No one dared interrupt without permission, and, besides, if we had interrupted, who could have had anything to say-in his presence?
"He talked in Persian and Arabic, which was translated, of course. But you hardly realized it was being translated. His voice has all the tones of a rich organ, and it would swell and fall with his meaning unlike any human voice I have ever heard. '
"In the evening there would be dinner in the house of the Master, and afterward 'he would talk until he had decided it was time for us to leave. At the end of two weeks he mentioned there was a steamship to leave, and we realized the way was open for

us to go.

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Sueh Interesting Persons

"The dinners were wonderful," she continued. "At one of them there were three Zoroastrians, two Jews, three Mohammedans, fanners who had come on foot for a journey that took them three months and. had prostrated themselves on beholding the Master-a thing that displeased him very much- and there were us fourteen Christians.

"The greater proof of the power of Bahai was in the presence of the Mohammedans. Twenty thousand Persians we~ massacred. for the faith when Abdul's father preached his inspired words.

"One of us asked Abdul one day if there ,-"ould be any martyrs in America.

"He said, 'They are too polite in the United States to kill you, but they will martyr you with ridicule.' "

Mrs. Haggarty smiled and admitted he spoke the truth. Many of her friends have tried unsuccessfully so to "martyr" her.

There is no purgatory, no hell, no concept of unlovely suffering in the next world of the Bahais, according to the Gennantown disciple. They cannot conceive that a God who made the earth so beautiful should have evolved so repellent a heaven as one with hell attached.

She read again from the "Hidden Words," the Bahai Bible, which she keeps continually by her:-

"0 Son of the Supreme! I made death for thee as glad tidingS: Why art thou in despair at its approach? I made light for thee .a splendor: Why dost thou hide from it?"

The twelve basic principles of the Bahaist faith, according to Mrs. Haggarty, are the oneness of the world of humanity; in--dependent investigation of the truth; the foundation of all religions as one; religion the cause of unity among the people of the .earth; religion must be in accord with science and reason; men and women are equal; prejudice of all kinds must be forgot; universal peace, universal education, a solution of the economic problem, a universal language to be learned in addition to the one spoken in a person's native country, and an international tribunal.

"In brief," said she, "Bahaism is the spirit of the age. Many .are Bahais who never heard the name."

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\f\/alter Newell \f\/eston

O N the night of February 13th, Walter Newell Weston de-- livered an address at the Bahai Library, 416 Madison Avenue on "The Eternal Now."

The work of Mr. Weston is too well known to need any comment from REALITY. His association with R. L. Rawson in his travels throughout America was productive of a widespread realization of the power and importance of Mr. Weston's personality, broadmindedness, and universality.

Mr. Weston's address in the Library, carried to-his listeners one of the most vital elements for constructive life, which is to the effect that "The Eternal Now" is a thing of present consciousness. The habit of mind continUally living in the past, filled either with a happiness greater than the present, or a sadness too keen to be helpful, is a habit which is destructive in the day that is before us.

The great law works with continuity and unerringly. It is not necessary for us to ignore the opportunities and possibilities of today by vainly regretting yesterday or inertly dreaming of tomorrow. The present is the important factor in life. Should each day fulfill its own promise, allowing the mind to rejoice in the opportunities of that day, the necessity for retrospection will vanish.

Mr. Weston's publication entitled "Intuition" is a book of such value that every advanced thinker and those who wish to become advanced, should immediately possess it. Dealing with the sixth sense, which is man's inheritance and opportunity to rightly direct his life, Mr. Weston clearly outlines the development and use of this sense. His book is written in a convincing and powerful manner. Its simplicity and logic can be easily understood._ He has not involved it with technical phrases which are so confusing to many types of minds, and which so often destroy the value of publications. His vision of the possibilities of human development along the lines of intuition and guidance is so clear that it becomes a part of the consciousness of the reader. You will find yourself progressing and absorbing his thought from page to page, and when this message which he so ably gives,

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becomes a part of you, enlargement of opportunity, increase of power and insight will follow in natural sequence.

In Mr. Weston's handling of the great spiritual question underlying the reCent world war, he has displayed a knowledge of the great law of God, almost startling. Such paragraphs as the following indicate his understanding of this law.

"Unity is a fundamental spiritual principle. Its antithesis is separation. The rational mind is eternally seeing differences, dis-

continuity, separation; the spiritual mind is ever uniting. Because nations and religions have been the product of mental rather thap spiritual thought, their history, with a few exceptions has been the history of dissension, schisms, offshoots, and separations."
"This war is far more than a mere physical conflict between opposing armies. The civilized peoples of the world have been too selfsatisfied, too indifferent to the realities of life. Multitudes have neglected to use their thought-faculties and the interior sources of their Being."
"If the nations of the earth could in truth know that 'man's laws are not laws at all, but merely attempts to establish som~ thing as law,' the millennium would indeed be at hand."
"Multitudes realize that there is in process, a great Cosmic Movement for which adequate interpretation seems lacking. A notable factor is that this movement has no visible leader, though the minds of many are ready to ascribe to it the One Great Leader, and to associate it with the second corning of Jesus Christ."
The last quotation bears a particular significance to those knowing the Bahai Revelation. Again we repeat that Mr. Weston's book "Intuition" should be in the hands of all those seeking knowledge of the higher plane of thought. Mr. Weston has a generosity of spirit which makes him open to co-operate and render service wherever it is possible, and has expressed a willingness to speak from time to time in the Library, for which REALITY takes the opportunity of expressing grateful appreciation.

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Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss: Anne Boylan are attracting an increasing number of those seeking knowledge of the Bahai Revelation.

On Friday evenings the meetings are conducted by Miss. Juliet Thompson.

The Bahai forum is open to the public every Sunday.

The above meetings open at 8:15 P. M. All Welcome. Come and bring your friends.

Among the notable addresses in the Bahai Library, during- the past month was "The Mysteries Explained" by Mrs. Florian Krug and Miss Anne Boylan. This lecture was of such importance that we hope to repeat it in the near future, not only at the suggestion and request of those present, but for those who

were kept away by the blizzard.

Mrs. Valerie DeMude Kelsey spoke in the Bahai Library, her Bubject being "THE REALITY OF MAN." The inspiration of this address was so remarkable and convincing that we should like to preserve and distribute it among the friends. Unfortunately it was impossible to preserve it in its entirety. Much of the thought flowing through this channel was so swift, that the speaker herself would probably be unable to reproduce it in its exact form. The knowledge of the true reality of man enduring throughout eternity was impressed upon the listener with a truth and forcefulness so convincing and the spirit of her words made such an impression upon the listeners that is was hours before the meeting came to an end. In the period of questioning following her address, Mrs. Kelsey proved herself as ranking among the foremost of the speakers in the Bahai movement, and it is earnestly hoped that 'the friends will take advantage of every opportunity to hear her and through loving insistence will urge

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her to speak more often. Mrs. Zoraya Chamberlain was her able assistant during the evening, and all who know the spirit of this gifted woman, the author of "Divine Philosophy" welcomed the opportunity of hearing her. Mrs. Chamberlain possesses that rare quality of touching the hearts of her audience, becoming one with them in sympathy and understanding. REALITY takes the opportunity of expressing its earnest hope that the publication of "Divine Philosophy" may progress rapidly. The value of this book to the Cause is shown by the thousands of inquiries from all over the world as to where it can be procured. Outside of her other lines of astlvity Mrs. Chamberlain has presented to the Bahai world a priceless gift in this superb book, conceived and executed under the personal guidance of Abdul Baha.

In the garden of God there were many flowers. They bloom and flOUrish with the knowledge of God, and the fragrance of their blooming is His happiness. In the land of the golden sunshine a new and beautiful flower has come into being. Its te~derness and sweetness will inspire love throughout the entire Bahai world. It will be cradled in the love of God, nourished by the . brotherhood of man, reared in the knowledge of the reality of this day, and will bring forth such fruits of the spirit as will lighten the darkness of the world. This is the prophecy of REALITY for the daughter bom to Mirza and Madame Ahmad Sohrab on the 28th of February, 1921. The blessing of Baha 'o'llah and Abdul Baha was ~pon this marriage and the offspring of this union will undoubtedly become a powerful and constructive el~

ment in the future civilization. REALITY greets this new bom flower with infinite love and wishes to be among the first to extend this greeting.

Announcement is made of the Bahai Temple Convention to be held in Chicago, beginning April 23rd. This yearly convention is always an important event in the Bahai world. Many nationalities are represented and in its essence and spirit of co-operation, understanding and brotherly love, it is symbolical of the basic principles of the Bahai Revelation. Undoubtedly this convention in Chicago will call for a large attendance from all parts of the world. Notices of the important matters discussed will be given in later issues of REALITY.

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We are glad to know Mrs. E. R. Mathews has returned from her sojourn in ~aris, transfering her Bahai energies to New York. Mrs. Mathews possesses a charm of personality which insures a greater development in any activity with which she associates.

The spirit of that lovely artist, as well as ardent Bahai, Miss Juliet Thompson, has expressed itself in portrait at the Knoedler Galleries, New York, during the two weeks ending March 5th. Her thirteen portraits there exhibited included that of the Princess Cantacuzene, the great-grand daughter of General Grant, Mrs. Stephen B. Elkins, Rev. Percy Stickney Grant, Rector of the Church of the Ascension, and Herbert Adams Gibbons, author of the "New Map of Europe." Miss Thompson's work attracted the attention of connoisseurs because of the mystical pastel-like touch which pervaded it. Among her other subjects presented were the portraits of Mrs. Charles L. Williams, Baroness Von Freytag-Loringhoven, Miss Olivia Steiner, Madame C., Miss Sylvia Sherwin.

The All India Bahai Convention,
29 Forbes Street,
Fort Bombay, the 25th of January,1921
"The Reality,"
416 Madison Avenue,
New York City.
Dear Brother:

On behalf of the First All-India Bahai Convention of Bombay held on the 27th, 28th and 29th of December 1920, I have the honor to communicate to all the Brothers in the United States of America, our sincere and heartfelt greetings for the year 1921, wishing all a happy new year and many returns of the same.

With sincerest Bahai greetings,
I remain

Ever yours in El Abha r
Pritam Singh (Secy. Eng. Section).

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REALITY takes this opportunity of acknowledging its grati..;
tude to the friends who have sent in compilations. Notable
among these are those of Mrs. Mary M. Rabb, Mrs. Louise Waite,
Mr. Albert Vail, Mr. Horace Holley. Each mail brings letters of
appreciation' for these selected words of Baha 'o'llah and Abdul
Baha. This work represents a great and loving service.

REALITY calls attention to two errors in the February issue.
Page 34 "From Hidden Words"-Abdul Baha," should read "From
Hidden Words"-Baha 'o'lIah." Page 39, "From Hidden Words"
- Abdul Baha" should read "From Hidden Words"-Baha
'o'llah." Under a reorganization of the working force of
REALITY, it is hoped such mistakes will not occur in the future~

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expect you are willing to help us make it a real
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-Foreword.

There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way, if they could do something in which for them was inspiration, in other words if they could work not mechanically but intuitively. -Chapll'r II.

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IS PRAYEI{ EVEI{
ANSWERED? IF SO,
When, Where, Why and How 1

I T has been discovered that when the financier goes into his private office, Of the scientist into his laboratory, or the Christian retires to his closet, each is bringing the same law into operation, and the results which he secures will be in exact accordance with his ability to meet the requirements of the law.
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I
by

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A REAL Magazine for REAL People

The Prophets of God
Protest Against War
Bolshevism and the Jews
Life and Healing

APRIL. 1921. I'UnT.ISHEI> MONTHLY 20 CENTS

Cop)'rlght. 1921 . by RE'l\lIty I'uhllshlng ComPRny
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THE ONENESS OF MANKIND
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TWELVE BASIC
BAHAI PRINCIPLES

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

Thcse tweh"c hasic Bahai principles were en undated hy Baha o'Uah

over sixty ycars ago and are to he found in his puhlished writings of that timC'.

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The
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. .~Bahai Movement
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attractá'
ing-th~ attention- of scholars, savants-and religionists
-. -of aH co-untries-Oliental and occident~ll
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• I

lfOl' 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 dls- ciplea of Baha'o'Uah, an out('ome of Babi!!m. -=-- Mirza Huslan All Nuri Batia'o'llah was born at Teh('ran In 1817 A. D. J:o'rom 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in l'ersla. Afb'r the d ..ath of the Bab hE' was, with the prineipal Bahls, exiled to Baghdad, and later to Constantinople and Adrlanople, Atheists a better social organization I Baha'o'liah rE'prE'sents all thE'8E', and thus destroys the rivalries and the enmities of the different religions: reconciles tbem In their primitive pnrity, I'lnd freel' them from the corrllption of dogmall and rites. J:o'or Ba'hal .. m has no clergy, no religious ceremonIal, no puhllc prayers: Its only dogma Is hellef In God and His Manlf .... tations. . .. ThE'

principal works of
under the surveillance of the Ottoman Baha'o'llah ar.. tbE' Kltab-ul-Ighan, tlie
Gm'ernment. It was In the latter city Kitah-ul-Akdas, the Kltah-ul-Ahd, and
that he openly declared his mission, . , numerolls lettel's or tahlets addrel'sed
and in his letters to the principal Ru- to sO\'E'reigns or to prlvat(' Individuals,
lers of the States of Europe he In- Ritual hold.. no place In the religion,
vited them to join him In E'stablishlng which must he expressed In all the
religion and untver"al ppace. From this a,'tlons of life, and accomplished In
time, the Bahls w!;to acknowledged him lIE'ighborly love. Everyone must have
hecame Bahati!. The Sultan then .. "lied . an o(,(,lIpation. The edu('atlon of
him (1868 A. D.) to Acca In Palestine, ('hlldl't'll' II' E'nJoln('d and regulated. No
where' he compo.ed the gl'eater part of • on.. has th" power to receive confes-.
hIB doctrinal works, and where he dl"d sian of ,,1118, or to Klve ab..olutlon. The ..
In 1892 A. D. (May 29). He had con- prie"ts of th .. exh.tlng religion .. should
fided to his son. Ahbas Effendi (.\hdlll- renoun('e ('('Iil)n('~', and should preach
Baba), the work of spreading the rt'- hy theil' E'xampl(', mlftgling In the life
IIgion lind continuing the ('onn('ctlon of the p<'opl ... Monogamy Is unlversaIly
between the Sahals of all parts of the r('commcnd"d, .. t('. Questions 1I0t trE'at-
world. III point of fact. there are Ba- I'd of are I('ft to th(' civil law of E'ach
hals everywhere, not only In Moham- coul;ltr~-, and to th(' decIsions of the
medan countries, but also In all the Bait-ul-Adl, or House of Justl<'e, In-
countries of Europe, as well as In thE' "tituted hy Haha'o'liah. R('spc('t toward
rnlted StateR. Canada. Japan, India, tbe H ..nd of tb(' State Is a part of re-
etc. This Is because Baha'o'Uah has spe('t toward God. A unh'ersal
knQv.-n how to trallsfot:m Bablsm into languaKe, and the ('rE'ation of

trlhunals
a universal religion, which Is prE'sen- of arhltratlon h.,tw('en nations,
are to
ted as the fulfilment and complE'tlon of "uppress wars. "1'011 are all
leav('s of
nil the ancient faiths. The Jews await thE' samE' trE'E', and drops of
the _me
the Messiah. the Christians th.. return sea," Baha'o'liah has said.
BrlE't1y, It
of Christ, the Moslems the Mahdl, the Is not so mu('h a new religion,
as Re-
BUddhists the fifth Buddha, th(' Zoro- ligion renewed and unified, which
Is
I,,!trlans Shllh Bt,hram, tbe Hlndoos dire('ted toda~' hy
Ahdul-Baha,-Nou-
the reincarnation of Krishna, and the "eau Larou"lIe Illustre,
supplement,
L-135 p. 60.

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ABDUL BAHA
THE SERVANT OF COD

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Volume m APRIL, 1921
No.4

Contents of April Issue
Frontispiece

The Prophets of God
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Protest Against War (Compilation) .....,_...._....._. Arthur J. Reeder
St. Cecelia .....,_... _..... _..... _... _....._...._.....
_.... _.... _.... _...._...!l.••••_ •• F. M. Guy

Bolshevism and The Jews
Good News
Life and Healing .....,_...._....._...._.... _..... Dr. James
Bishop Thomas
Ella Wheeler Wilcox .....,_....._.....
_....._....._....._..... Louise Waite

The Twentieth Plane ..... _..... _...._....._..... Dr.
Charles P. Frink
The Rainbow Circle
Bahai Activities

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. REALITY

The Prophets of God

W HY does the human mind continually agitate itself over
. the "letter of the Law" and forget the "Law" itself T

We are living in the time of the Bahai Dispensation.
What does that mean ?
The word "Baha" signifies "Glory"; a "Bahai" il a follower
of the Light. The Bahai Revelation is inclusive not exclusive.
Baha á0' Dah brought theá great principles of Glory to the
world.
. The glorification of Humanity is the goal of Creation.
Baha á0' Dah's message is for Humanity. It is not limited
to you or to me as mere representatives of Humanity in our own
personal development, but is revealed for Humanity as a whole.
Are the Prophets God?
The question of whether the prophets are God made Mani-
fest or Manifestations of God has been and is still a source of
controversy. Wars have been waged for it; murder, slander,
cruelty, persecution.
Baha '0' llah like all the Prophets whom God has sent to
teach Humanity, has told us certain f~ts.
In this Age, we are to look to Abdul Baha for "guidance".
In what does that guidance consists?
Does it imply the personal glorification of Abdul Baha?
Read the words of Abdul Baha.
"By God, who is the only God,-There is no God but He,-
this servant swears the Masters did not corne that man should
adore them, or worship them or acknowledge their prophethood.

No, rather the Masters of all times have suffered for no other purpose than this, that the fleshly veils might be rent asunder and reality become manifest" .-Abdul Bah..
Balia '0' 11ah has said:-
"God singly and alone abideth in His Place, which is above apace and time, mention and utterance, sign, description and definition, height and depth."
Yet we see souls turned away from this Light by over zeal-OUI eirorts to produce adoration of the personality of the Prophets.

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"You cannot level mankind." There are certain types of mfnds who will not and cannot accept a clear statement of spiri~ual fact. They must be led along the lines of awakening spiri~ual capacity.
"Beware of prejudice. Light is good in whatsoever lamp it ahines."
Whatever leads to God must of necessity be good.
Christ said, "I and my Father are one", and in His teach-ings He pointed the way for you and for me to be able to Bay c,! and my Father are one" through surrender to the Infinite Will, through universal love, tolerance and elimination of prejudice as re1lected today by Baha '0' nah and Abdul Balia.
God can only be known through His Manifestations. .
What it' the significance of this statement?
Does it mean glorification of the personality of the Manife.. tation or an acknowledgment of the infinite Light the Manife.ta-tion has sbedupon the world?
If Jesus had come that all men should know His Personal Glory, He would not have died upon the Cross.
If Baha '0' Dah had sought the Glory of this world, He would Dot have remained forty years in p'rison. If Abdul Baha cravei material power he would not be "The Servant of the Servants of God." The secret of 'divine accomplishment is servitude and eaerifice.
Moses never saw "The Promised Land", yet the Law of Moses was constructive, civilizing, essential. The followers of Moses are looking to the Manifestation of this Day.
What will that Manifestation establish?
Will it not be Unity?
W"lll it not be the elimination of prejudice?
Will it not be the Love of God and the Universal Brother-hood of :Man ?
Are we not closing the doors of understanding when we tn-sist that the undeveloped mind of man should acknowledge the

divinity of a personality and not emphasize the great laws for whieh that personality has sacrificed itself in order to awaken the consciousness of mankind?
Three hungers assail humanity today-body, mind and spirit. There is no evidence of a degree of evolution which

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eliminates the demand for physical sustenance; mental unrest and search for the uns~n, unknown are characteristic of the epoch; and spiritual longing is centering toward realization that service to other human souls is salvation.
Humanity is demanding food and sustenance.
lIumaluty m ftaua.nding reality, love and service. .
The Prophets of God are pointing the way to fulfillment awl consummation.
That is the purpose of their coming.
Why did they appear in the world of humanity?
Is not the answer, "To awaken capacity to receive the bounty of higher laws."
Is it sufficient for the world at-large, for the world starving and bewildered, if the people of religion demand the glorification of a personality? Will it even satisfy the craving of souls not yet fully ripe for acceptance of the Light in its entire fullness?
Thousands come into a knowledge of the Bahai Revelation through the infinite love and knowledge radiating from the heart of Abdul Baha, but millions are serving the Cause of Baha '0' llah unconsciously.
"Not every one who saith "Lord"! "Lord"!
To know the source and not bring forth the fruit is a great responsibility. ,
We are too apt to think our way the only way. If personal love for Abdul Baha outshines the love of Bahai principles, if we are intolerant and prejudiced, if we judge others harshly, if we erlticize unduly, if we lack in co-operation, if we shut the • door to the knowledge of the presence of the Great Teacher in the world today by narrowness of vision, denying and excluding the light being reflected through many channels, and through teachings not bearing the name but proclaiming the principles, are we not but followers of outgrown methods, the very methods which Baha 0' llah and Abdul Baha have come into the world to purify.
-The Editor.

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Words of Baha'o'llah and Abdul Baha

" •..... Verily, those who have denied God and adhered unto nature as nature is, are indeed void of both science and wisdom - are they not of the erring? Verlly those people have never attained unto the highest station or untO the utmost desire; accordingly their eyes were shut and their thoughts varied. Had it not been for that, the chiefs of the people would have confessed in God and acknowledged his dominion; to this will bear witness thy Lord, the Protector, the Self-Existent. And when the eyes of the people of the East became satiated through the arts, crafts and industries of the people of the West, they then adhered to the effects and neglected the Cause and the Originator.

"However, those who were the day-springs of wisdom had never denied the Causes, the Maker and the Creator of the Origin of such a progress and advancement. Verily thy Lord knoweth, but the majority of the people do not know. Under these circumstances it will be advisable to mention in this tablet some of the words of the wise people and savants for the sake of God the Ruler of Names, that through such words the eyes of the servants may be opened and that they may believe that He is the Maker, the Potent, the Originator, the Producer, the All-Knowing, the Wise. .

"Although it is known at present that the savants of today have been the most important organs and means of the success and progress of arts and sciences, yet if with the discerning eye such matters are examined and investigated, it will positively appear that the greater part of knowledge and arts was taken from the savants of old who were indeed the means of laying down the solid foundation of wisdom, facilitating its building up and strengthening its basis. Thus does thy Lord, the Ancient, inform thee.

"Not only that, but also the ancients had revived their sciences from the prophets who were the Day-springs of the

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diTine wtsdom and the manifestation of the heavenly mysteries. From among the people, some have attained unto the pure and clear water of their utterances and others have only drunk the sediments of the cup; every one receiving his share according to his own capacity. Verily, He is the Equitable and the Wise. . . . . •• "Verily the foundation and origin of wisdom was the prophets themselves, but the inner significances and mysteries of wisdom became diversified according to the differences of visions and reasoning powers of the people.

"We will inform thee of a report of a day whereon one of the prophets hath spoken among the people of that which he

was taught of the Poweful. Verily, thy Lord is the Inspirer, the Mighty, the Impregnable. When the springs of wisdom and utterances have gushed forth from the source of His explanations, and the exhilaration of the wine of knowledge has taken possession of those who were standing at His door, they said: 'Now we are filled with the. spirit.' From among' the people, some who had accepted this statement, found according to their pretension the indwelling and influx of the spirit within them; infening this from different statements and various utterances, and thus they became leaders followed by .others..... .

"Consider Hippocrates. He was áone of the greatest philosophers, and yet he believed in God and acknowledged His dominion. After him came Socrates. He was a wise, virtuous and devout man. He devoted his life to developing spirituality, admonishing the people to shun passion and lust; setting aside the seductions of the world; secluding himself in a cave in the mountains. and prohibiting the people from worshipping idols. He taught them the ways of the Merciful, until at last the ignorant ones assailed him, took him and slew him in a pri8t)n. Thus doth also the Swift Pen relate to thee what a clean and acute sight that man had in philosophy. Verily, he was the master of philosophy and a very wise man•

.. After Socrates came the divine Plato. Verily he was the disciple of Socrates and he sat on the chair of wisdom after him. He confessed his faith in God and His signs which are the guardians over which !Dan was and is.

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"Then came Aristotle the famous, wise man. He was bhe one who discovered steam power. All of these were of the chiefs and leaders of the people, and all of them confessed and acknowledged the Ancient in whose grasp the reins of science were held.

"He who is a true philosopher, never denies God and His evidences; rather such an one acknowledges His greatness and His authority, which are the protection against all the world. . . • . •. The beginning of .wisdom and knowledge and its origin is to confess and acknowledge that which God has made manifest, because through it, order has been ftnnly established and thus became a coat of mail for the preservation of the body of the world••.•..."

Baha '0' llah: Extract from "Tablet of Wisdom."

"A prophet brings a spiritual civilization and after that is established material civilization follows."

Abdul Baha: Daily Lessons, p. 54.

"The power of the Manifestations (or Prophets) of God is beyond question inasmuch as human development invariably follows their teachings. This development is unmistakably toward a higher existence. Every Manifestation (or Prophet) teaches the existence of God. As their power is evident their knowledge must likewise be true."
Ab~ul Ba~a: Ten Days in the Light of Akka, p. 21.

"In this age His Holiness Baha'o'llah has breathed the Holy Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh divine out-breathings,-every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because th.e confirmations of the Holy Spirit are descending like unto torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths

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of hearts, and a new spirit of universal consciousness is being profoundly felt by all men."
Abdul Baha: Extract from tablet revealed
for The Asiatic Quarterly Review, April. 1913.

"0 ye people of the world! The virtue of this Most Great Manifestation is that We have removed from the Book whatever was the cause of difference. corruption and discord, and recorded therein that which leads to harmony, unity and agreement."
"God has been and is everlastingly hidden in His Own Essence and will be eternally concealed from eyes and sight in His Identity. Nay. there hath not ever been nor will be any connection or relation between the created beings and His Word. Therefore God caused brilliant Essences of Sanctity to appear from the holy. worlds of the Spirit, in human bodies, walking among mankind. in accordance with his abundant mercy. These Mirrors of Sanctity fully reflect that Sun of Existence and Essence of Desire. Their knowledge expresses His Knowledge. their dominion His Dominion, their beauty His Beauty. their power His Power, and their manifestation His Manifestation.
Therefore whosoever is favored by these shining and glorious Lights and hath attained to these luminous. radiant Suns of Truth during every Manifestation. hath attained the Meeting of God. and entered the city of eternal life.
This station is assigned only to His Prophets and Holy

Ones. because no greater and mightier than they have appeared in the realm of existence. Consequently. by meeting these Holy Lights, the Meeting of God is attained; through their knowledge, the Knowledge of God. and by their Countenance the Countenance of God.
This meeting can never be realized by any except in the Resurrection Day, which is the rise of the Self of God in His Uni-'versal Manifestation."

"This is that which descended from the Source of Majesty. through the tongue of Power and Strength upon the Prophets of the past. We have taken its essences and clothed them with

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the gannent of brevity, as a favor to the beloved, that they may fulfill the Covenant of God, that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit."
"From Hidden Words." - Baha '0' llah.

Protest Against War
Compilation •
B)' A rlkttr T. Reeder
Say unto them, as I live, saith the Lord God, I have no . pleasure in the death of the wicked; but that the wicked turn from his way and live; turn ye, turn ye, from your evil ways; for why will ye die, 0 House of Israel?
Ezekiel Chap. 33, verse xi.
Pause, 0 my soul! and tremble and adore.
There is a Power, all other powers above,
Whose name is Goodness, and His nature love.
(Montgomery's Bramin, Canto 2.)
For wild Ambition like a ravenous wolf,
Spur'd on by will, and seconded by power,
:Must make an universal prey of all,
And last devour itself. .
(Dryden's Troilus and Cres~ida.)
"Cromwell, I charge thee, fling away ambition;
By that sin fell the angels; how can man then,
The image of his Maker, hope to win by it?"
(Wolsey to his servant Cromwell.
Shakespeare. King Henry VIII, Act 3, Scene 2.)
The ambitious prince doth hope to conquer all,
The dukes, earles, lords, and Knights hope to be Kings;
The prelates hope to pushe the popish pall,
The lawyers to purchase wond'rous things.
(Gascoigne.)

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A~bition, Jealousy, Hate and then Wa~, and War is worse than Hell!

I exhort therefore, that, first of all, supplications, prayers" intercessions,-be made for all men.
(Timothy I, Chapter n, Verse I.)

From '-rBE WORLD BEFORE THE -FLOOD".
By James Montgomery.
• , London, 181S-2nd Edition.

When war, that self-inflicted scourge of man,
His boldest crime and bitterest curse,..:...began;
As lions fierce, as forest cedars tall,
And terrible as torrents, in their fall,
Headlong from rocks, through vales and vineyards hurl'd,
These men of prey laid waste the Eastern world.
They taught their tributary hordes to wield
'l'he sword, red-flaming, through the death-streWn field,
With strenuous arm the uprooted rock to throw,
Glance the light arrow from the bounding bow,
Whirl the broad shield to meet the darted stroke,
And stand to combat, like the unyielding oak.
Then eye from eye with fell suspicion turned,
In kindred breasts un-natural hatred burned;
Brother met brother in the lists of strife,
Th~ son lay lurking for the fathers life;
With rabid instinct, men who never knew
'Each other's face before, each other slew;
All tribes, all nations learned the fatal art,
And every hand was armed to pierce a heart."

From "THE CHERUBS"
By Thomas Campbell, 1777-1844.

"They saw a late bombarded town,
Its streets still warm with blood run down;
Still smoked each burning rafter;
And hideously, midst rope and sack
The murderer's laughter answered back
His prey's convulsive laughter.

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They saw a captive eye the dead,
With envy of his gory bed,-
Death's quick reward of bravery:
They heard the clank of chains, and then

Saw thirty thousand bleeding men
Dragged manacled to slavery.
"Fie, Fie," the younger heavenly spark
Exclaimed "we must have missed our mark,
And entered hell's own portals:
Earth can't be stained by crimes so black;
Nay, sure, we've got among a pack
Of fiends, and not of mortals."
"No," said the elder; "No such thing:
Fiends are not fools enough to wring
The necks of one another;
They know their interest too well;
Men fight; but every devil in hell
Lives friendly with his brother.

From "HISTORY OF GREAT BRITAIN, FROM THE REVOLUTION 1688-TREATY OF AMIENS 1802"
By William Belsham.
Blackfriars, London, 1805.
Vol. XII, Book 36, Pages 482-483.
"And if the same attention be in future paid by the powers of the continent to the dreadful arts of destruction, combined with the same contempt of principles as in the .ages that are past, the organization of Europe will undoubtedly suffer in succeeding times, changes similar to those it has already experienced. Who, in fine, ever. did or ever can declare Europe to be in such a state of security as to preclude subsequent innovations by the hand of violence? Treaties cannot bind the ambition of nations; the powerful will oppress the weak; riches will incite the attempts of avarice; the interests of the many will be sacrificed to the selfishness or vanity of the few; and the relative situation of the nations of the globe will, like the lunar disk, be in a state of perpetual variance."

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BONAPARTE ON WAR
"What is war? It is the trade of barbarians."
(Borodino, 1812) ; Abbott, p. 596.
á"Everyone is growing tired of war; there is no longer any enthusiasm. The sacred fire is extinct!'
(After Battle of Champ Aubert, Feb. 10, 1814).
Bourriene, p. 491.
"The sight of a battl~field after the fight, is enough to inspire princes with a love of peace and a horror of war.
"The country is covered with the dead and the wounded.
This is not the pleasant part of war.

One suffers, and the soul is oppressed to see 80 many victims."
(To Josephine, dated Eylan, Feb. 14, 1807).
Baring Gould, p. 96.
Ah! if it were only to be done over again.
Gorngand, p. 81.

From "L'A1GLON"
By Edmond Rostand.
Act 5th-liThe battlefield of Wagram."
"The Duke of Reichstadt, Son of Napoleon."
"And all the arms! And all the arms I see! The handless wrists! The hands with shattered fingers!
The monstrous harvest which a mighty wind bends m~ ward with a curse! Oh! Mercy! Mercy! Old Cuirassin groaning with outstretched hands!
Horrible agonized hands with bloody wrists! Mercy! Poor little Private of the Guards, who slowly raise your livid face to mine!
Look not on me with those glazing eyes!
Why do you all suck in such a mighty breath?
God! 'Tis as though you strove to utter cries t
Why do you all suck in such a mighty breath?
Why do you open horror-sated lips?
What will you cry?
What? What?

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From "TilE MEMOIRS OF SERGEANT BOURGOGNE"
Page 198.
1812-1813.
"After the Grenadiers came more than 30000 men, almost all with their feet and hands frozen, a great number of them without fire-arms, as they were quite unable to make use of them. Many of them walked leaning on sticks; generals, colonels, other officers, privates, men on horseback, men on foot, men of all the different nations making up our army, passed in a confused rabble, covered with cloaks and coats all torn and burnt, wrapped in bits of cloth, in sheepskins, in everything they could lay their hands on to keep out the cold."

Bourgogne himself fell into a ditch covered with ice near the Niemen, and begged for help in vain from the men who passed. One old Grenadier came up to him. "I have not got any", he said, raising two stumps to show that he had no helping hands to offer.
Preface to Bourgognes Memoirs, page 8.

"Wo is me! Wo is me! Who will deliver me, in these days?

"The beginning of sorrows and great mournings; the beginning of famine and great death; the beginning of wars, and the powers shall stand in fear; the beginning of evils!

"There shall be no man left to till the earth, and to sow it.

"The trees shall give fruit, and who shall gather them?

'.'The grapes shall ripen, and who shall tread them? For all places shall be desolate of men."
Esdras 2, Chap. 16; Verses, 17, 18, 24, 25, 26.

"He made man, and put his heart in the midst of the body, and gave him breath, life and understanding."
Esdras 2, Chap; 16, Verse 61.
Behold! God Himself is the Judge.
Esdras 2, Chap. 16, Verse 67.

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Saint Cecilia
By F. M. Gur

O F all the saints and martyrs of Chlistian antiquity, one of the most venel'ated and most familiar is Saint Cecilia, virgin and martyr; chosen by the early Church as the patron Saint of Music. Her festal day has been commemorated on the twenty second day of November, as far back as the fourth century, and perhaps earlier.
For Cecilia, one half of the musical societies of the world are named; and innumerable musical compositions of varying degree of perfection, both instrumental and vocal are dedicated to her honor. Many churches are named for this Saint, and in such •churches it is customary to find especial emphasis laid upon the musical part of the service; and yet in spite of all this, there is nothing historical to prove that Cecilia was a musician or ever invented a musical instrument, although here and there in _the legends some mention is made of her singiug, and of uniting her songs with instrumental music in praises of the Lord, It would seem áthat something subtle and intuitional dwelt in the fragrances of her memory and attributes, which, descending through the centuries, has inspired many to pay her homage, not only in music, but also in poetry, and in wonderful paintings. These pictures and poems, have brought to the world the idea of Saint Cecilia beingá a performer and inventor of the organ, but there is nothing authentic to prove that such was the case.
It is disconcerting at first to discover that there is so little

in history relating to the life of Saint Cecilia, but this fact gives us more freedom to gather what we may from the legends of antiquity and to weave for ourselves a Cecilia who is likely to be as near to the truth as the ideals fhich others have gathered and woven around her.

There is much to prove that it was not because of any technical skill or any inventive genius which Cecilia may have

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possessed, but rather because of the heavenly attributes and , qualities which she manifested, the memory 01 which caused the Fathers of the Church to confer this high station upon her.

It is interesting to remember that at the time of Sail)t Cecilia, the women of Rome enjoyed liberty and privileges never before or afterwards realized until the present day; that therefore Cecilia was cultured and refined, and enjoyed all the advantages of education which position and wealth could secure, and that pre-eminently, her delight was in music and in song.

Saint Cecilia was the daughter of a noble and wealthy Roman family, and lived sometime between the second and third centuries of the Christian era. It is related that she had been a Christian from ,childhood, but was betrothed by her parents to a young noble, Valerian or Valerianus-a pagan of Rome-- and that after these two were married and the wedding celebra- ' tion 'concluded, Cecilia told Valerian that she could never be his wife, because she was betrothed to an angel, and begged him to respect that betrothal and not to press his marital claims upon her. Valerian then demands to see the angel, whereupon Cecilia sends him to the third mile, stone on the Via Appia, where he should find the Bishop Urbanus. Valerian obeys, and meeting Urbanus, is baptized by him and returns to Cecilia-a Christian. Then an angel appears'to them both and crowns them with roses and lilies. •

When Tibertius a Qrother of'Valerian comes to visit his brother and meet and greet his brother's bride, he is amazed to find that his brother has become a Christian, but finds such happiness, and is so enveloped by their enthusiasm and zeal, that he too becomes convinced of their sincerety and is also converted to Christianity. Together the three devote themselves to service amongst the poor and unfortunate and to the care and burial of the bodies of the confessors; those who were martyred for the faith by the Prefect of Rome and his legions. After a time Valerian and Tibertius were both brought to trial and condemned to death. An officer of the Prefect Maximus was appointed to execute the sentence but was himself converted and died with the two brothers, their remains being buried by Cecilia in one tomb.

Now Cecilia isásought and brought for trial, but before being taken prisoner she arranged that her house should be preserved

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as a meeting place for this new sect to which she belonged and which was in such sore need of help and protection. After a glorious profession of faith, Cecilia was condemned to death; some records say by suffocation in her own bath, while othel'B s1late that she was placed in a sort of caldron overa fire, but this cruel death being too slow, she was decapitated.

In the account of death by suffocation, it is stated that she was dis~overed, miraculously unhurt, and that the executioner was also prevented from completing his task, and that Cecifia lived three days after these terrible experiences; that she arranged for her property to be used for the poor and needy, and perhaps for the building of the church which afterwards was erected on th~ site of her hoine. The church still remains in Rome and may be. seen in that part of the city called Trastevere.

This is the legend, and as such has no historical value, but it has been reasonbly proved that such a person really lived and suffered martyrdom together with the three young men, Valerian, Tibertius and Maximus; that their reDiains were buried in the Catacombs of Rome and were afterwards removed by Pope Paschelllst, and re-buried under the high altar of the church before mentioned in Trastevere, Rome, named after St. Catherine. St. Cecilia, St. Peter, St. Paul and the Virgin Mary. So much for the legend and for historical facts, together with what we may glean by intuition, and by reading between the lines. But to thoroughly visualize this áfascinating story, one must first divest oneself ofá the feeling of unreality with which we are apt to envelop any account of a saint, apostle or disciple of the early Christians. We must understand that this sweet flower which bloomed and shed its fragrance so long ago, was not after all so very different from any other sweet and lovely young girl of our present day. In other words, there is not so much difference as we are apt to think, between the Saint Triumphant and the . Saint Militant (with one exception). These were real people and very human, who lived. and died for Christ in those early days of the Christian Era, the difference being, that they had attained to that toward which we are all struggling. They had achieved that which seems to us impossible. They bad accomplished tlie real purpose and meaning of life.

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There is a beautiful prayer revealed by Abdul Baha for children, which explains this great difference. Although written in the present day by this great teacher of spiritual truth, one can áimagine it being used by Cecilia herself, for it breatlles the very attributes which she so beautifully expressed, and we must remember that she was little more than a child and had been a Christian from childhood.

"0 Thou pure God! I am a little child-make Thou the the bosom of Thy gift a dear resting place of comfort. Suffer me to grow and be nutured by the honey and milk of Thy love, and train me under the breast of Thy knowledge. Bestow Thou freedom upon me while in a state of childhood, and grant Thou excellence, 0 Thou incomparable One! Make me the confidant of the Kingdom of the Unseen."

This tells the whole story. Cecilia had become the confidant of the Kingdom of the Unseen. She knew these spiritual verities. They were so real to her that they seemed to be actually a part of her material life. So she expresses herself by saying that sne is betrothed to an angel, and the presence of this angel and the glory of her vision bring to her such joy, such happiness, that aU else in the world seems to be as nothing. It is foolish to suppose, as some records state, that Cecilia did not love Valerian. How otherwise would she have such influence over him? It is much more natural to believe that there was a real bond of affection between them and that this overwhelming experience comes to Cecilia on the very eve of her wedding day. Otherwise she would have made her explanation and her plea to Valerian before this time. One can imagine the gorgeous scene, the feasting and music. And after the guests have departed, and the festivities over,-Cecilia and Valerian alone together. We can see the rove and ardor of the handsome young bridegroom; also the gentle reticence of the bride, the gradual unfoldment of her confession, the bewilderment, dismay and unbelief of Valerian, his anger perhaps, and jealousy. How difficult it must have been to explain all this to Valerian who had been her companion and lover so long! She must have had the conviction that for her to retain this glory and this joy, it was impossible that she ever become an earthly bride. The gift of the Spirit is so subtle, that to retain that gift, there can be DO conflicting interests. Noth-

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ing must interfere with the realization of that presence, and to explain this to Valerian, she tells him that she is betrothed to an angel, begging him to respect that betrothal. Her sweet sincerity, her evident joy and exaltation, her naive c~nfession

and her very helplessness all appeal to Valerian's generosity. His t:eallove for her, his faith in her, finally enable him to make the great sacrifice. Valerian asks more and more of her story, until at last there enters into his consciousness the thought that after all, there must be something more than mere fancy in this, and that there is a joy beyond any other joys in which he too may share. So he seeks to know this strange new religion; and at last, in the words of the legend, "demands that he too may see the Angel." He is told by Cec~lia to see a great teacher and lea~er, Bishop Urbanus who can explain all to him. Valerian meets the Bishop, becomes convinced, is baptized and returns to Cecilia-a Christian.

It is not, however, for the Bishop or any other mortal, no matter how good, to grant this vision. It is a gift and bounty direct from God, and bestowed as He alone sees fit and best. Valerian had not yet attained to a knowledge of the Kingdom of the Unseen. That knowledge comes to him later through the crown of martyrdom to which he is very soon called.

For some time Valerian and cecilia live happily in their new found knowledge and interests, and when Tibertius comes to visit his brother and to meet and greet his new sister-in-law, he is confronted with the astonishing fact that Valerian has become a Christian.

Saint Cecilia was buried in the Catacombs of Rome; but it is not of death and the Catacombs we think when we recall her name. She lives eternally in our hearts as a young and joyoUS maiden of a faith, at once brilliant, spontaneous and of joy UD-quenchable, who, because of her attributes and the heavenly qualities she manifested is most pre-eminently fitted to be chosen as the Patron Saint of Music. She was the embodiment of the very qualities and attributes of music. Music brings to our hearts, joy, faith and courage, hope and sp'iritual uplift.

, , . A girl saint, forever young, forever sweet, forever lovable, the beauty of whose life and the fragrance of whose memory, Ji~s been left as a precious legacy to posterity! The memory of

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one who lived and died for Christ in thos~ early days, and who had learned to sing in her heart through every variety of ex-perience! One who "gave all that she had for the hope of what was to come", and who accepted her life on earth, with "radiant acquiescence", thereby receiving "the confirmations of the Spirit" ! One who having triumphed over every test and trial,

had become "the confidant of the Kingdom of the Unseen." In. EUrope, and especially in Italy, it is the beautiful custom to raise shrines at intervals, along the roadside, where the traveler may pause for rest and prayer, before resuming his journey. These shrines are half hidden by clustering vines and flowers. We have spoken of Cecilia as a flower. She was one of the many thousands, which like the flowers at the roadside, sprang into being and bloomed about the foot of the Cross of the Saviour of Mankind. Passion flowers they are! Passion flowers that "kiss and hide the nail pierced feet of the crucified." Sweet Cecilia ! It is with joy that all lovers of music and of spiritual truth, all travelers in the "Valley of Search", and sojourners in the Valley of Love and of Divine Knowledge, recall her memory and bright example. In the light of the New Day, and the Bahai Revelation, her example becomes real and living to us, makes us feel her presence and to delight in the knowledge that in the realm of the spirit, the limitations of time and space are removed, and the "Communion of Saints" is a reality and a blessing.

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Bolshevism and the Jews

FROM the time of the destruction of the Temple at Jerusalem by Titus, the Jews have had no political state. For centuries they were forced to wander from land to land, to flee for refuge wherever they might find it against bitter persecution. They were pent up in ghettoes, were deprived of even the shadow of civil or political rights, and were made the objects of every possible form of discrimination. It is little more than fifty years since the Jews of Western Europe became politically emancipated. Until the outbreak of the World War the Jews of Eastern Europe, constituting a majQrity of all the Jews of the world, were not even permitted to exercise the rights of citizenship in lands where they and their ancestors had dwelt for generations. The great mass of the Jews were hampered in every way in their efforts to earn a livelihood. Far from desiring to govern the world, they were content with the opportunity to live. Numerically they constitute less than one per cent. of the population of the earth; and more than one-half of them are on the verge of starvation.

To say that the Jews are responsible for Bolshevism is falsehood. The originators of Bolshevism were exclusively non-Jews. While it is true that there are Jews among the Bolshevists, notably Trotsky, they represent a small fraction of the Jews and of the followers of Bolshevism. Lenine, who belonged to the Russian aristocracy and has not a drop of Jewish blood in his veins, was the creator as he has been the motive power of the

Soviets. Tchicherin, who has conducted their foreign affairs, Bucharin, Krassin and Kalinin, all non-Jews, are, with Lenine, the brains of the Communist Party.

. The Bolshevist cabinet, known as the People's Commissars, consist of twenty members, of whom Trotsky and Sverdlov are the only Jews, and they are Jews merely by birth. Of the Central Committee of the Communist Party, including Trotsky, there are four Jews out of thirteen. The so-ealled Extraordin~ry Commission, whose function it is to suppress opposition to

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the Bolshevist regime from within. is directed by a triumvirate consisting of a Pole and two Letts. none of whom is of Jewish origin. Although Trotsky is the head of the War Department. his General Staff is composed exclusively of non-Jews.

In "The Cause of World Unrest" a list of fifty names is given. most of whom are classified as Jews and Bolshevists. in order to establish the thesis that "nearly all of the Bolshevist leaders are Jews." An examination of the list shows that ten of the Jews included in the list are the leaders of the anti-Bolshevist movement in Russia; that a number of those who are classified in the list as Jews are not Jews at all; that a large proportion of those classified as Jews are men who are so obscure and hold positions so inconspicuous that whether or not they are Jews is not only uncertain but unimportant. They are certainly not leaders.

On the other hand. the leaders of the Mensheviki. who are the sworn foes of Bolshevism. are to a large extent Jews. Among the chiefs of the Constitutional Democratic Party of Russia, who are strongly opposed to the Soviets. are Vinaver. Sliosberg. Pasmanik. Kaminka. Landau and Friedman. all prominent Jews. Among the leaders of the People's Socialist. the Socialist Revolutionary. and the Menshevik section of the Social Democratic parties. bitter opponents of the Bolsheviks. are a large number of Jews.. The leading anti-:Bolshevist newspapers. which of necessity are published outside of Russia. have Jews upon, their editorial staffs. An overwhelming majority of Russian Jews have been ruined by the coercive measures of the Soviets. They have submitted to the confiscation of their property and are undergoing unspeakable hardships. The Orthodox Jews. whese numbers preponderate, remaining loyal to the faith of their fathers, regard the Bolsheviks as the enemies of all religion, and, therefore, hold the doctrines of Bolshevism in ab-' horrence. With comparatively few exceptionsá the Jews are looked upon by the Bolsheviks as belonging to the hated bourgeoisie and as favoring capitalism. The Zionists, who constitute

a numerous and important element of the Jews of Russia, have been denounced by the Soviets as counter-revolutionary, and many of them have been cast into prison and threatened with death - Zionists. we repeat, who are the followers of Herzl.

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If-the Jews are to be condemned because of a Trotsky, who has never in the slightest degree concerned himself with Judaism or the welfare of the Jews, then t~ere is not a people that has ever lived that might not with equal right be condemned because in its membership there were men who are alleged to have advocated hateful doctrines. The Jew has traditionally stood for religion, law, order, the family, and the right of property. It is, therefore, the height of cruelty to charge him with responsibility for Bolshevism, when its doctrines, should they prevail, would inevitably lead to the destruction of Judaism. It is especially a brutal charge when one considers all that the Jew has suffered from the oppressive and discriminatory laws of Russian autocracy and from its efforts to suppress every aspiration that the Jew had for freedom. It is a great tribute to the patriotism of the Russian Jews that, in spite of the indignities that they had to undergo, hundreds of thousands of them fought under the banner of the Czar, loyally and gallantly, and in large numbers laid down their lives in the Allied cause. The rosters of the army and navy of the United States contain the names of tens of thousands of Jews born in Russia who served so faithfully under our colors that they gained the unqualified approval of their officers, and proportionately many of them were awarded decorations of honor by a grateful country.

We have an abiding confidence in the spirit of justice and fairness that pernleates the true American. There is eneugh for all of us to do in the great task of building up our common country and of developing the principles on which it is founded. Let not hatred and misunderstanding arise where .peace and harmony, unity and brotherliness, are required to perpetuate all that America represents and to enable all mel) to know that within her wide boundaries there is no room for injustice and intolerance.

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Good News

W HEREV.ER you find Unity, there you find God. Thi~ is

the Day of Unity. Be not dismayed by the tempest raging about us, by diversity of thought and a seeming process of destruction.

The hand of God is searching all the time for channels through which to manifest His divine ideals. The supreme Ideal of all the ages has spoken and that Word is creative. From it springs in every direction the aspiration toward peace, unity, elimination of prejudice, tolerance, co-operation. Minds prepared for this Light are proclaiming these ideals in many lands, and through many SOUl'ces,

If you will turn your thought and attention toward seeking this wonderful Revelation of the fulfillment of the promise for this Day, you will find this tendency toward these great principles constantly voiced.

There are mass meetings held for protest against prejudice, mass meetings held to stimulate prejudice, but in the hearts and the minds of the people there is a weariness which cries aloud for quiet, rest and peace. This cry is the first step toward producing these ideal states.

It is a fact that humanity gets what it wants. When most of the world wants war, war i~ the result. When most of the world will truly want peace, we will have peace. We as individuals can hasten the peace of the world by thinking peace thoughts, by demanding them in our souls from the Universal Father."

There are many contradictory sentiments voiced today by the same persOnalities. Not long since a great general of our" army boldly declared for disarmament of the nations. We find this same general addressing an audience in the interest of establishing aloofness and a continuation of the ideas of separation which helped to produce ..the great war. Do the mothers and fathers who lost their sons, do the crippled soldiers and the noble women who gave their lives to the horrors of service during the war, really in their hearts want a repetition of those

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horrors? If this great nation of ours cannot look upon the world as a place for the people of God, and if we cannot show the Christ like spirit toward the people and generations yet to be born, then we -have within us the seeds of another war.

There is one force which the world has neve~ used, and that is the force of love. It is impossible to use this force unless it becomes part of the consciousness of mankind; and as the late war was a protest not against a people but against a people ruled by hate, is no-t the only remedy for future wars the establishing of an ideal 'of love?

We constantly hear insinuations against good Americans when they voice sentiments of beneficial economic changes, that they are pro-Russian. When they voice the sentiment of forgiveness and assistance to those who did not bring about the war in Germany, but who suffered from it as much as any other nation, they are pro-Gennan. We hear the sympathizers with the Irish question which must tear the heart and soul of any unprejudiced thinker, called pro-Irish. Yet is it not a fact that - were we to dig deeply we would find in the consciousness of those who take advantage of this opportunity to discredit others who are honestly endeavoring to bring GOO's justice into the world, that they were pro something or other themselves.
America has no undiluted nationality of its own. The typical American is an American Indian. The history of the wrongs applied to that nation is too well known- to need comment. Our statesmen and politicians are bound to be pro something unless they have developed the universal cOnsciousness. You cannot speak to an American without his telling you his mother and father were English, French, Welsh, Irish, Gennan, Austrian or Hungarian, and as long as the human mind has not developed to the universal idea, the natural tendency is to lean. toward partisanship for the nation of our ancestors.
When the world becomes pro-human the world will be on its way toward its triumph over the instincts of greed and hate.
Every nationality has its constructive place in the world.
Every nationality has its negative side. Only through eo-operation and love one for the other, can the constructive power be used and the negative submerged.

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In our daily lives we are confronted by odious comparison and criticism of each other.
A great teacher has said, "use the capacity of man." Every man has some constructive capacity. When known and utilized, this capacity is useful and productive.. It only becomes negative when compared to anothers activities and its own limitations.
We are apt to lose sight of the fact that the conditions of the world are only the conditions of mankind collective. Nevertheless the Light is shining, and it is good news to read "The Spectator" in the New York American of March 19th on the 4'Millennium." .
What is called the Bahai message, which is a me-ssage of cooperation, elimination of prejudice, mutual understanding and unity is given in a convincing and practical manner. This only goes to prove that the creative Word of God as spoken through Baha 'o'llah sixty years ago is manifesting in all directions.

The principles laid down at that time are the principles which will bring in the ideal state of man on this planet.
They appeal to every race, nation and class for unity and love.
Let ev~ry individual in the world proclaim these principles, manifest and believe them, and God in His own good time will teach the world the source of this knowledge. Then the veils will be rent asunder and man will stand face to face with the Reality of God and the reality of himself.
The Spectator - The Millennium
Did you ever sit down and try to formulate to yourself just what the Millennium is going to be?
One guess is as good as another, and here's mine. It's probably not at all yours, but it may interest you and stir you up to concoct one of your own.
1. The big thing will be Co-operation. The principal element that dist~n~ishes the present from the past, and that points in the direction which the future will take, is this: The race, emerging from brutedom, appeared fighting. It has progressed in proportion as it has learned to quit fighting and to pull together.
First, the race co-operated as families, then successively tribes, states and nations.

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If we go on the same way, and we probably will, as we follow the push of a natural law, by and by we will all get together somehow as a world, as humanity.
2. Wars will disappear. Not by 'discovering new and more terrible methods of destruction, not by artifical .treaties, compacts or leagues, but by the breakdown of the one thing that m~es war, which is Provincialism.
Every generation rubs out a little the distinction between French and Spanish, English and AmeriC8:ll, and -so on, and emphasizes common humanity.
The rapid growth of commerce and transportation, and the universality of literature, the arts and science, help this along.
Wars will disappear because we will lose interest in them; we shall be too busy at otller activities.
3. All the cities will be taken down and built over. We are at it now. W~ shall have cities that are architectural units, not architectural hodge-podge.
4. Country life will increase and improve, helped along by improvement in rapid transit, and by bringing culture, luxuries and advantages to the countryside.
S. Many forms of business, now privately managed, will be-

come socialized. .
We already have socialized the Post Office and the Public School. We shall go. on and socialize all Public Utilities and Necessities.
Railroads, for instance, will surely come under government ownership, not as a politicai experiment or a war-cry, but because of the very necessities of that kind of service.•
The same applies to Street Railways and all Urban Public Transportation; to Telegraphs and Telephones, to Water Works, Lighting Plants and the like.
Also to all Power Producers, whether from streams, sunshine, coal mines or anything else. People really do not want to own power; they want to use it.
Eventually the necessities of life will be taken over by the community. Every city will supnly its own milk, because pure milk is a common need for poor and rich. There should be but one grade of milk - the best. Probably bread and meat will follow, for in such things competition is not logical.

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6. Education will become the chief concern of the nation. We shall spend ten times as much for schools ~ we do now.
7. All schools will be democratized. They will be training camps for citizenship.
8. Political Parties will disappear, asá a silly and wasteful relic of the old idea that the only way to get anything done is by fighting.
9. Politics will more and more gravitate into the hands of the women, where it naturally belongs, being "economy," which is another word for "housekeeping.'! Men will be busy at productive work. The woman is the conserver.
10. Religion will grow. The present era of sectarianism will wear away, with other forms of competition. The essentials of religion, which are reverence, faith, courage, morality and emotional attachment io righteousness, will be taught in the schools. Religion will be regarded as a matter of common.and necessary education, and not as a subject for partisan propaganda.
11. Monogamy will endure; being the product of natural evolution, and the only way to solve the sex problem without destroying ideals. But it will be more intelligent, more tolerant and less superstitious. Some practical form of birth regulation will be worked out.
12. Labor and Capital will merge. They will. discover that the prosperity of both is to be promoted by getting together, not by combat.
Industrial Democracy will take the place of the present

wasteful conflict.

McCormick Asks U. S. to Help Lift Austria's Burden
Washington, March 20.' Intercession by the United States. in behalf of Austria to obtain the remission of the heavy reparations imposed by the Allies is asked in a letter addressed to Sec.-retary of State Hughes to-day by Senator Medill McCormick. The letter declares that while the American people are contributing millions of dollMs for the relief of the strikeli populace of Central Europe, and while tons of milk are being shipped ~ into Austria to feed starving Austrian children, the Reparations Commission is demanding the delivery of 6000 cows.

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The Senator writes:
"It would be fitting if the Reparations Commission were formally and publicly to abandon all hope of securing reparations from Austria."

Extract from New York Ameriean
It is' not disloyal to believe and to advocate changes in our national institutions. The- person who believes that such changes should be made in the interest of the people's well-being is disloyal to true American ideals if he does not express and urge such changes. .
The worst disloyallty of which any man or woman can be guilty is to advocate the suppression of speech and beliefs that differ from those of the majority.
Whoever urges that anyone who ~eves and peaceably advocates political and eConomic 'changes should be deprived of employment, ostraclzed by the community, subjected to abuse and persecution and even arrested and jailed, has exactly the same point of view as George III had, as Czar Nicholas had, as Kaiser Wilhelm had and as every tyrant and hater of human liberty has always had.
The men and women who are attempting to revive persecution of advanced thinkers are not true Americans. Neither are they doing patriotic work. They are, in fact, doing their ignorant and narrow and ,un-American worst to destroy the very guarantees of individual liberty of speech and belief which are alike the bright glory and the strong security of the Republic.

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Life and Healing
By Dr, James Bt"shop Thomas

A VERY suggestive talk on health in its relation to mind or Life and Healing, was given Sunday evening, January 6th, by Dr. Thomas of the Church of the Ascension, at the Bahai Library.

The speaker began with a pregnant review of the characteristics of the time. "People are out of tune with life," he said, "and this affects health seriously. There is discord between fellow beings, discord in the body. Constant tension wears upon the nerves, and then the nervous system is out of order; constant emotional disturbances, fear, hatred, anger cause inadjust;.. ment of the nervous system. The nervous system is interlocked with the brain. Through anger and worry it is constantly drained, becomes habitqally tense, and misery ensues. This is a danger signal and a warning which needs attention."

"When we have diagnosed an illness, we can more easily suggest its cure. The therapeutic value of harmony as the opposite of exalted emotion is reasonable. In this respect the Sermon on the Mount is unrivalled. Its different paragraphs bring the relationship of harmony with all men. We al'e even brought into harmony with enemies, and realize that it is an injury to oneself to cherish enmity toward anyone, as sickness invariably results.

"There is great power in religion as a healing force, but much illness is a direct result of the old fashioned orthodoxy. It was tbe established tendency in this system to inculcate fear. God was a jealous God, easily irritated, angered by trifles. The wrath of God and the vengeance of God became very pronounced in such theories, and many children have beeQme cowardly and subject to nervous weakness through the well meant but foolish insistence of parents, that "if you do not mind, God will be angry and will surely punish you."

"I listened last night to wonderful music, the subject of which I loathe and despise. It was Verdi's "Manzoni Requiem,"

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the title of which. is "Day of Wrath," or "Dies Irae." To me it expresses a craven cowering in the presence of God. It has in it all the horror of the Day of Judgment, and engenders the most complete fear of God."

"Spiritual healing was the habit of the early church, "and . remained so until the conversion of Constantine united Church and State and brought theological dogmas into a ruling position. Fear took the place of love, and produced mental maladjustment. The approach" to God as to a friend who sympathizes with one's aspirations produces the right adjustment. Many people today are terrified by fear fonns. The paranoiac is

haunted by the sense of enemies and the conviction of being followed. Fear can often be b,anished and a person healed by the constant repetition of the text "Rejoice and be exceeding glad, , because so the prophets were persecuted." Fear of persecution disappears with this attitude.

"The persecuting spirit is ripe in many communities today, emanating from very good people who suffer much from ~ion. The consciousness of friendliness with God immediately relaxes tensions; the patient is quickly relieved and healed by divine power.

The method used to relieve tension is approached through suggestion, by substituting soothing and happy images for terrifying and painful ones. This is not done by will power. Will power intensifies tension and internal tension is a devastating experience which cannot be eliminated by will power. This latter knots up, it does not untangle. The. process is to attain relaxation of the nerves tnrough suggestion, and, through beautiful images and thoughts to set going a new current of energy. It is good to sit quietly holding the thought of complete relaxation.

Sickness. is due to lack of adj ustment to the source of life and to human beings. Banish friction between man and man, man and family, man and community, and health is restored."

The method used by Dr. Thomas is very different from that of Chri~tian Science, or New Thought. He does not elaim to be a healer. He says "the surgeon sets the bone, the power within heals."

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He does not deny matter, but he admits that in therapeutic practice it is good to deny, as it frees the mind from the con- . sciousness of pain and inhannony and thus facilitates recovery. But is it not even more powerful than this? Does it not act like a mental anaesthetic, so that the sensation of pain is no longer carried to the brain? Thus healing is indeed facilitated.

Dr. Thomas has a directness of speech, an earnestness and purity of purpose which instantly inspire confidence. In the light of his vision of a God of Love as opposed to a God of fear in his soul, and simple application of great spiritual truths, he will undoubtedly help to bring health and happiness to those who are fortunate enough to come in contact with him.

Ella Wheeler Wilcox

By Louise Waite

J UST after the death of the beloved husband of Ella Wheeler Wilcox, when she had spent an aftern~n in my home and

had read to me her recent poems "Sonnets of Sorrow", which were the acme of grief and well-nigh hopeless despair over her separation from the beloved of her sOl11, desiring with mY whole heart to comfort her, I sat dOMl immediately after she left and wrote to Abdul Baha of whom we had been talking. I asked that He reveal a Tablet for this dearly loved friend. This was a few months before America entered the great world war.

That my letter was received and the request granted was proven, when soon after the armistice was signed, I received a letter from our dear brother Ahmad Sobrab, containing a Tablet for me from Abdul Baha, in which he wrote "Thou h,ast written about Ella Wheeler Wilcox. This respected lady has infinite capacity. She is like a lamp filled with oil which no sooner comes in contact with fire than it is set aglow."

"Now it is hoped that she may become enkindled with the Fire of the Love of God and her torch become so luminous as to illumine all directions. A letter is written in her name. Deliver it to her."

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In the accompanying letter, Ahmad wrote "You mention in your letter that you have the joy and privilege of knowing Ella Wheeler Wilcox. I am a great admirer of her poems and writings. Her cheerful, optimistic poems; so full of hope and inspiration, have brought life and rekindled the fire of noble ambition and high aspirations in the hearts of thousands. There are few souls who do not know her through her winged thoughts and roseate dreams of love and mutual helpfulness. The moral and spiritual world is made the richer because she has given to it her most precious iewels of altruism. The hearts of the remote ones are perfumed because she has scattered throughout the world the fragrant and imperishable flowers of her poetic and pure spirit.

"I mentioned her name to the Beloved and a glorious Tablet, as you desired, is dedicated to her. The translation of this you will find in a separate envelope. Please present it to her with the sincere greetings of a Persian admirer and a lover of ,her works."

This letter and my Tablet were dated January 29th, 1917. There' was no translation of Mrs. Wilcox' Tablet enclosed, but a second letter from Ahmad Sohrab dated October, 1918, ran as follows:-

"My dear Sister:-I wish this letter had reached you sooner so that you might have received your Tablet and been acquainted with its contents, but, having mailed it, it was returned to me

from Constantinople because war was declared between America and Germany. From that time on it has been lying idle. Now that Palestine has changed her political master, the doors of communication are again opened. I was going to write you another letter but reading over the present one, enclosed, I concluded that I could not do any better, especially as it contains the translation of your Tablet signed by the Master himself. Because the letter to Mrs. Wilcox was not returned, I suppose you have received it. If not, I am ready to supply you with another copy", etc.

When this communication reached me, Mrs. Wilcox was in London, on her deathbed, so to speak, for she was soon after brought back to America and lived but a short time. I sent her a copy of my Tablet and Ahmad's letter, and she wrote that she

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was most anxious to receive the Tablet mentioned for herself from Abdul Baha. I wrote Ahmad that her Tablet and letter had not been received, had doubtless been lost and asked for a duplicate copy. But events were transpiring so thick and fast over in that sacred spot that the dear brother had not the o~ portunity to comply with my request.

New York City, September 22, 1920.

Copy of a letter containing the Translation of a Tablet of Abdul Baha to Mrs. Ella Wheeler Wilcox, written on January 30, 1917, from Haifa, Palestine:

. "This Tablet was mailed to the famous poetess at that time, but she did not receive it because of its having been lost in the world war. However, the translator of the Tablet and writer of the letter kept a copy, which with other precious documents was buried under the groqnd on Mount Cannel for more than a year. Now for the first time it sees the light of day, because many of the friends Qf Mrs. Wilcox have expressed a desire to have a copy."

"0 thou eloquent and fluent poetess!

Be thou not discouraged nor become thou dispirited on account of the unavoidable events of time and this great affliction. Be thou not sad nor become thou grieved; for this terrestrial globe is the habitation of dead matter and not the abode of the pure, sanctified souls who are attracted toward God. The home' of the owl is always desolate and in a ruinous state, but the residence of the sweet-singing nightingale is the rose-garden and the green meadow. Should the nightingale by chance pass by the &,loomy and lonely waste, it will not sojourn there.

Consequently the blessed souls do not wish to be established

in this wilderness of a world. They wing their way towards the supreme heights and like unto the heavenly birds long to build their nests in that celestial universe. Thy respected husband hastened and reached the Boundless and the Limitless Immensity. Rest thou assured that in the end thou shalt find him enjo.ying the utmost felicity in the Realm of God. This separation is temporary but that union is etemal.
Therefore be thou not unhappy, become thou not sorrow-Itrmken. The candle's light must not become dim; the freshness

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of the ros~must not fade away; especially in this Divine Spring in which the withered trees are robed with leaves and the dried and sere flowers have become fresh and blooming. Shouldst thou become intoxicated with the Spiritual Goblet, thou wilt not consider thy devoted husband as lost or absent. With this new insight the absent become present. . Hence drink thou as .much as thou art able from this supersensual wine which is in a state of fermentation in the Tavern of Divine Loye? So that thou mayest not think of anyone as absent and see everyone present. Mayest thou find thyself in the station which is sanctified from presence and absence. In that station absence aild presence become identical; the remote one will become the near one and the non-existent one will find the form and expressioo of existence. This is the sublimity of man! This is the cause of the illumination of man. This is conducive to the everlasting life of man. In the world of humanity there are many fountains but only the fountain of the Kingdom of God will satisfy one's thirst; there are many trees but only the Blessed Tree produces fruits throughout e~rnity. Although the candles are lighted, yet this is only during the night. In the end they will all become extinguished, but the sun is everlastingly luminous and shining. Therefore one must obtain illumination from the Refulgent Luminary. Praise be to God that thy capacity is perfect and thy susceptibilities intense. I hope that through the power of insight thou mayest behold the Sun of Reality.
Upon thee be greeting and praise.:
_(Signed) ADdul Baha Abbas."
Translated by Mirza Ahmad Sohrab,
Mount Carmel, Haifa, Palestine, January 30, 1917.

ELLA WHEELER WILCOX

Ella Wheeler Wilcox, America's beloved poetess, has passed on into the Light. A great soul has left this war-sick, strife-stricken world, to sing her songs of Love and Life in a happier realm, where joined to her Beloved One, she drinks from the cup

of Immortal Joy.
A true and loyal friend to all down-trodden and oppreped,
she saw deep into the heart and soul of all things; saw the

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Divine Reality that is ever in each child of God, no matter how
densely covered or seemingly dead.
To humanity she has left a heritage of beautiful and inspir.
ing thoughts, that will live on to che~r, comfort and bless the
hearts of men, but nothing that she ever wrote rings more true,
nor better meets the crying ~eed of the hour, than the vital truth
expressed in these her words:-
"So many gods and so many creeds,
So many ways that wind and wind;
When all the old and sad world needs
Is just the art of being kind."
It was my great privilege to count her among my near and
dear friends and to her memory I dedicate the following verses:
IN MEMORIAM
Her songs have ceased. And the listening world
Is sweeter for each song;
Her soul has fl.ed,-all empty hangs
The bough she bent so long.
The clouds have passed; into the dome
Of ever radiant blue,
That quivers yet with marvel great
Of her joyous passing through.
Her step is gone, but the darkened walls
Of her home are vibrant yet,
Reflecting still the face and form
They never will forget.
Her voice has ceased, but her words Will live,
Filled with a power divine
That will echo in the hearts of men,
Down through the aisle of Time.
And back to earth from realms of Light,
Of joy and peace above;
Shall come on pure etheric waves,
Her endless song of Love.

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"The Twentieth Plane"
By Dr. Charles P. Frink

T HERE is a book compiled and a magazine eQ,ited by Albert
Durrant Watson, M. D., of Toronto, Canada, called "The

Twentieth Plane".
These publications are devoted to the expression of "psychic" or "spirit communication" through the lips :of Louis Benjamin who is said to be one of th"e most remarkable "psychics" of our age.
Popular interest in the subject of "spirit communication" appears to be one of the "signs of the times". ,
Here are a few excerpts taken from a letter received from Dr. E. lL Bromund of Duluth, Minn. "I came across the name of Abdul Baha only twice in my life and that. was when translating a work, that is most phenomenal in my estirpation. This work (The Twentieth Plane) makes mention of the fact that Abdul Baha comes from the highest; the Christ Plane. I did not know, however, that Abdul Baha was living in our age. I had hardly finished the translation when Dr. Watson wrote me that I should go to Minneapolis and by all-means get in communication with two gentlemen, Janabe Fazel and Ahmad Sohrab. On that very day they arrived at Duluth and I met them. They told me of the wonderful movement of Bahaism and of the Savior again coming from the Orient."
"During the months that have elapsed since the departure of the eminent teacher and his companion, I have heard repeatedly from the "other Side" (I refer to the revelation coming from the Twentieth Plane) that Ab.dul Baha is the world Savior, and that within the next five years great changes will come through his efforts."
Is it not incumbent upon all sincere Bahai students to understand these subjects? Not that they may toy with these great forces, but that they may be able to guide those who are searching, without the aid of a Master Mind, into the straight and sure path of attainment our Great Teacher has pointed out for us.

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I.
Judging from the fact that there are millions of people interI ested in all known phases of psychic phenomena, and as we are instructed not to "tamper" with these forces, is it not apparent that there is a great demand for educators who may clarify confused minds? Perhaps the majority of these millions are in "the valley of search" - The well infonned students of Abdul Baha's inclusive and exhaustive instructions are quite familiar with what he says on this subject - He says: "To tamper with the psychic forces while in this world interferes with the condition of the soul in the world to corne. These forces are real, but are not to be active upon this plane. The child in the womb has its

eyes, ears, hands, feet, etc., but these powers are not in activity.. The whole purpose of the womb life is the coming forth into this world. So the whole purpose of this matrix world life is the coming forth into the world of Reality, where all .these will be active. They belong to that world."

To the Bahai, Abdul Baha is the one man on earth who is invested with universal knowledge of all things necessary for our true spiritual development: the one who is appointed by the "Glory of God" (Baha'o'llah) as th~ true interpreter of God's Laws for the benefit of those who will accept them: the one whose perfect spiritual vision disentangles the complicated threads of human opinions and imaginations on all subjects:' the one who "walks the mystic way with practical feet": the one who dwells upon a plane of consciousness far beyond the ordinary mortal.

Such clear statements from one whom we regard as dwelling upon the summit of human perfections, naturally compels us to accept his instructions as above and beyond any other source, therefore we cannot consistently urge anyone to do more than accept God's messages from His chosen Interpreter. Abdul Baha is here on earth as a living example of "radiant acquiescence" to the Will of God. What greater blessing could the Creator bestow upon his subjects? What greater source of inspiration could we possibly expect? All save perfection is imperfection. Unqualified acceptance of God's Messengers and His Manifestations on earth constitutes what appears to be the birth of the "spirit of faith" and ultimate salvation from the dark abyss of human imaginations and ignorance. The very fact that Louis

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Benjamin has infonned us in "The Twentieth Plane" of the exalted station of Abdul Baha, is to the writer, corroborative of what Abdul Baha says "These forces are real". Since, however, the exalted station of Abdul Baha is acknowledged in "The Twentieth Plane" it ought to serve as a powerful suggestion to its readers to turn their hearts and souls humbly to the great "Light of the World" and accept his utterances as final and all inclusive. Why look elsewhere? Why not dedicate our lives and efforts to His Great Cause.

The' Rainbow Circle

T E activities of the Bahai Cause in the Rainbow Circle dQring February and March were attractive and inspiring. Rev. Richard Manuel Bolden, the founder and Pastor of the First Emmanuel Church, 105 West 130th Street, seeks to gladden and welcome all races and nationalities in his institu-

tion. The attendance on the part of white national and religious groups with the colored people is increasing and exceptionally hannonious. While Thursday night is featured especially for ,and by the Rainbow Circle, the Sunday services and other mid-week gatherings have proportionally mixed audiences.

The intra-racial dipner for the month of Febl'Uary was one that made a v,ary deep and helpful impression. It was a German Dinner. Among the speakers were several Gennans. The speakers were: Dr. Bolden, Mrs. Carlos Van Bergen, Marco Zim the noted artist, Mrs. Valerie De Mude Kelsey of New Rochelle, Mr. Schober and Mrs. Logie who has recently returned from Haifa, Palestine. Other short talks were made by Mr. B. N. Darakjian of Turkey, T. J. Callaway of Washington, D. C., Miss R. Sunshine, and Mr. Goodf~llow. The brother of Miss Sunshine, who has just arrived from the battlefront in Russia, was presented to the audience.

During the month of February Mr. Harry Barnhardt, the national community chorus leader with his assistant Mr. Hugh Watson, gave demonstrations of what he regards as a possibility for spiritual awakening in the community through a thousand

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trained voices expressing Love and Good-will to all mankind. On Friday night he was accompanied by his wife and son, also the distinguished sculptor, Mr. George Gray Barnard with his .wife and daughter.

Mr. Kruse, president of the Hobo Association, with a group of workers, made splendid talks on several occasions. Mr. Fieldman who never fails to be interesting was heard with delight. Miss Fieldman gave a Ir.usical recital.

The Irish Dinner was ~other fine evidence of unity. It was largely attended. Ex-County Judge Walter Martin was the special speaker.

The Esperanto class, under Professor Klajin has advanced far ~nough to be reading the New Testament. We could wish that it attracted more members. The French class, under Madame Hirsch, has increased, and a new class for beginners is taught by one of the advanced pupils.

All of the activities of the SundAy and Thursday evening meetings of the Bahai Cause and Rainbow Circle are carried on with the same spirit of enthusiasm and unity.

Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

. Tuesday evening, Mrs. Carlos VanBergen presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening meetings have been temporarily discontinued until further notice.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

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A definite program for the next three months is being arranged by the Consulting Group of the Bahais of Greater New Yorl:, and the Library Committee. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which theá public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteenth day. Owing to many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and hannony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

Much interest is being felt in the Inter-Racial Congress to be held in Washington the latter part of hay. Those desiring information regarding this matter, can obtain it by writing to REALITY or by addressing Mrs. Agnes J. Parsons, 1818 N. St., N. W., Washington, D. C.

The Bahai Temple Convention to be held in Chicago, April 23rd, will bring together again the Bahais from allover the world. The Temple model now displayed in Chicago is attracting interest and admiration from all types and classes of people who . welcome the thought of a Universal temple, the symbol of the

oneness of God, and the oneness of humanity, in its material and practical manifestation.

Public aclmowledgment is made to Mr. Howard MaeNutt for his services to REALITY. Possessed of rare literary ability, a

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talent widely known, Mr. MacNutt has devoted much time and effort toward perfecting REALITY.

Mrs. Mary Hanford Ford whose devoted service to the Library during the past winter deserves admiration and praise from all the friends, is spending a few weeks with Dr. Walter A. Guy, in St. Augustine, Florida. The constant yearning of the friends for Mrs. Ford's return shows also that she is needed in New York. REALITY addS ita urge and hopes she will be with us again in the near future.

The following taken from The St. Augustine Record, will be read with interest:-

For Mrs. Ford.

Dr. and Mrs. W. B. Guy entertained at their home on Saragassa Street Thursday aftemoon in compliment to Mrs. Mary Hanford Ford, the noted lec1urer from New York, who is their guest again this season. 1here were a number of, friends of Dr. and Mrs. Guy and of their visitor who attended, probably about thirty gathering in the attractive rooms for the enjoyment of an informal program, delightfully interesting conversation, and afternoon tea. Mrs. Noel W. Mier sang most pleasingly, and Miss Dorothy Mitchell rendered a group of songs in charming fashion. Mrs. Ford talked interestingly, her subject bemg '-rile International Aspect of the Bahai Movement and Its Great Spread in New York at the Present Time." During her informal address she told of the notable people in New York connected with it at the present, th~e including George. Gray Barnard, the sculptor, and Dr. Guthrie, rector of St. Marks. The Bahai movement as an element of unity and peace in the world was specially stressed. During the tea hour Mrs. Field of Boston, Mass., poured, and aSsisting in serving were Mrs. Hoes from Atlantic City, N. J., and Mrs. Charles E. Kettle of this city.

On March 18th, the permit for building the Mashrak-e1 Askar, the Universal Temple in Chicago, was granted without reservations. The construction began on March 21st, the Bahais New Years Day.-Praise be to God! The oneness of all religious will be ~ in the building of °a Temple of Unity.

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yet,
unrevealed Truths.
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of
the Earth - The Plrst Race - Who were they - The earth's Solar Cycles - Lunar
áCycles-Who gOVErns the Earth-How-The Five DIspE'nsatiolls-Wbere Is Christ
Jesus - Why the man of Sorrow - Mary the Mother of Jesus - What Is the Order
'Of Melchlzedec - His work - What are the Ma.gI - What Is the meaning of the
Pyramids and the Sphinx - Who - When - How built -The mystery solved - Ursa
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Sixth Dispensatioa - How and when ushered In - The author's marvelous vlalona
and prophecies-The Sixth Zone-The Seventh Zone-The First--8econd-Celestlal
Heavens - }o'rom whence have we come - Whither do we go - The difference be-
tween Angels and Spirits - What constitute.. a Christ.
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Some Remarkable Prophecies
Abdul Baha's Message to the Jews
End All War Now or End of All
is in Sight, by John Haynes Holmes
Tolerance, by Richard Manuel Bolden

MAY, 1921 . PUBLlSHED MONTHLY 25 CENTS

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THE ONENESS OF MANKIND
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2. Independent investigation of truth.
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5. Religion must be in accord with science and
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Equolity betweon rrzen and women.
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over sixty years ago and are to he found in his puhlished writings of
that time.

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Sight
..... .
John Haynes Holmes

Tolerance..... .
..... Richard Manuel Bolden

Abdul Baha Seeks in Manhattan ..... Edith M. Thomas

New Lines of Interest

Bahai Activities

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The Bahai Movement
Rapidly spre~g throughout the world, and attract-
ing 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 rell!don of the 4ls- organillatlonl clplea of Baha'o'l1ah, an outcome of Bablsm. - Mirza Kuslan .AU Nurl Baha'o'Uah WIUI born at Teheran In 1817 .A. D. From 1844 he WIUI one of the ftrIIt adherent. of the Bab, and devoted himself to the paciftc propagation of his doctrine In Penta. After the death of the Bab he was, with the principal Babls, ex11ed to Baghdad. and later to Constantinople and AdrIanople, under the survel1lance of the Ottoman Government. It was In the latter city that he openly declared bls miNIon, •• and In his lettel'll to the principal Rulers of the States of Europe he Inrell!don, Tlted them to Join him In establishing religion and unlveJ'll&1 peace. From this time, the Babls who acknowledged him became Babals. The Sultan then exiled bim (1868 A. D.) to Acca In Palestine, where he composed the greater part of bill doctrinal works, and where he died

Atheists a better social Baha'o'llah represents all these, and thus destroys the rivalries and the enmltles of the cWrerent re1Iglons; reconciles them In their prlmltlve purity, and frees them from the corruption of dogmas and rites. For Baha ism 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 Kttab-ul-Igban, the Kttab-ul-Akdas, the Kttab-ul-Ahd, and numerous lettel'll or tablets addressed to 80verelgns or to private Individuals. Ritual holds no place In the rell!don, 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 ab80lutlon. The

In 1892 A. D. (May 19). He had conftded to his .on, Abbas Etrendl (Abdul-Baba), the work of spreading the re-ll!don and continuing the connectlon between the Bahals of all parts of the world. In point of fact, there are Bahals everywhere, not only In Mohammedan countries, but al80 In all the countries of Europe. as well as In the United States, Canada, Japan, India, etc. ThIs Is because Baha'o'liah has known how to transform Bablsm Into a unlveJ'llaI religion, which Is presented &8 the tulfUment and completion of all the ancient faiths. The Jews await the Messiah. the ChrIstians the return of Christ, the Moslems the Mahdl, the Buddhlsts the ftfth Buddha, the Zoroastrians Shah Bahram, the Hindoos the relncarnstlon of Krishna, and the

priests of the existing rellglona should renounce celibacy, and should preach by their example, mingling In the life of the people. Monogamy Is unlveJ'llally recommended. etc. Questions not treated of are left to the civil law of each country, and to the decisions of the Balt-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 natlons. are to suppress wars. "You are all leaves of the same tree. and drops of the same sea," Baha'o'llah has said. Brlefty, It Is not 80 much a new religion. as Religion renewed and unified, which Is directed today by Abdul-Baha.-Nouveau LaroUB8e mustre, supplement, L-135 p. 60.

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REALITY,

I EDITORIAL

I

Some Remarkable Prophecies

T HE Prophets have come into the world with the knowledge of the potentialities of man. All of them have had more

to disclose-than the development of man had been able to assimilate at the time of their appearance. Hence they have prophesied. With the present advancement of mental science this might even be called "suggestion", for if you suggest to man that what he is today is unworthy, but that tomorrow holds opportunities of progress and happiness, you inspire hope and effort to that end. He begins to visualize himself as stronger and finer and more successful. Much of the healing and uplifting through different channels of advanced thought is done in this way. The subconscious mind is set in motion to re-build, construct and rectify. 'What is done for the individual by the workers in this class of scientific application of spiritual law was done and is being done for the human race collectively by the Prophets of the past and present. The Prophets have the vision and knowledge of the eternal progress of humanity, and also of the elimination through suffering of certan characteristics in the human race necessary for its ultimate attainment. They visualize the future. They live nearer to God than the rest of the race. They are in touch with Reality, and hence are able to see into the future and prophesy.

The senses of man will increase according to his spiritual progress, until such senses as "intuition" and "prophecy" are as well developed as touch and taste. In certain groups this progress has already been attained. It is a sign of the release of the human mind from outgrown limitations and the beginning of

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spiritual development. Those possessing these" powers are often ridiculed and misunderstood. It is a hopeful sip that fewer are imprisoned or put to death, as of old. The Great Masters, living for the guidance of humanity, have all endured persecution and have all known that persecution would be their lot. They have willingly given their lives and liberty to the end that man might advance nearer to God. The Prophets are to the spiritual world of attainment, what the far visioned inventor and discoverer of natures secrets are to the material world. The Bell Telephone was offered to many minds for acceptance for years before its revolutionary, or rightly speaking evolutionary, possibilities were accepted, and the material means necessary for its develop.. ment were forthcoming.

What built the aeroplane? Faith. What brings any development into the consciousness of mankind? Vision of the potentialities of man and faith in"accomplishment. For this came the Prophets into the existent creation, as we mortals see it. Mind

you, we mortals see it through a veil blindly. The Prophets came to rend asunder these veils and let the light of Reality into the world as represented by its inhabitants. Their message has always been and will always be for future generations, for their message is one of progress, their vision, the eternal vision limited not by individual development except as representing collective development. The prophecies of the Bible are being fulfilled in this day. Christ recognized the futility of iiving His entire message during His physical .life-time, stating this knowledge in the words, "I have more to tell ye, butá ye cannot bear it now". The great Uterary geniuses throughout the ages have prophesied in prose and verse. Tolstoi glimpsed the future in his prophecies. This quality has always fascinated the human consciousness, and charlatans have duped a willing public through this fact. But that there are those who possess this gift and who use it wisely for human benefit cannot be denied. The following prophecies of Baha'o'llah and Abdul Baha are perhaps not as widely known as their importance justifies, and should be given serious consideration.
The Editor.

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Prophecies of Baha '0' llah and Abdul Baha

Extracts from Tablets to ~gs

O RULERS of America, Presidents, and Governors of the Republic therein!
Hearken to the strains of the dove on the branch of eternity, which are vocal with the melody of, "There is no God but me, the everlasting, the forgiver, the generous."
Adom the temple of dominion with the embroidered gannent of justice and virtue and its head with the diadem of the celebration of your Lord, the creator of the heaven and earth: thus doth the day-spring of the names command you on the part of the all-knowing and wise.
The promised One hath appeared in this exalted station, whereat smiled the mouths of existence of both the seen and the unseen.
o 'people, avail yourselves of the day of God ! Verily, to meet Him is indeed better. unto you than that upon which the sun riseth, were ye of those who know!
o áconcourse of Statesmen! Hearken unto that voice which is raised from the day-spring of greatness that: "There is no God but me, the speaker, the all-knowing!"
Assist with the hands of justice the broken-hearted (op-

pressed) and crush the great oppressors with the scourges of the commands of your Lord, the powerful, the wise!
Baha'o'llah. Tablet to America.

Remember! Where is he who was greater than thou and of more honor and dignity, and where are his possessions? (Napoleon the Third.) Awake and be not of those who sleep! Verily he (Napoleon) put behind him the Tablet of God when We

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REALITY .,

inform~ him of what had befallen Us on the part of the soldiers of oppression. Therefore humiliation surrounded him from all sides until he fell to dust with great loss.
Awake! Consider his condition and remember those like you who have in past times subdued the countries and governed the people. Verily, God has made them descend from palaces to graves. Consider and be of the mindful! Verily, we desire naught of you, but we advise you for God's sake, and We will be patient as We have been through that which has befallen Us on your part, 0 ye assemblies of Rulers.
(Frederick 8rd, then Crown J?rince of Germany, during a pilgrimage to Syria, ignored Acca and the "Great Invitation," and for this he was wamed in.a message from Baha'o'llah that he should never rule his country. He was crowned on his sick bed and died three months later without having actually .ruled Gennany a single day.
Baha'o'llah revealed, in a Tablet to this sovereign the following concerning his empire: "0 banks of the river Rhine! We have seen ye drenched in gore, because the swords of retribution were drawn against ye; and ye shall have another trouble. And .we hear the lamentation of Berlin, though it be today in manifest glory.")
Baha'o'l1ah. Extract from Tablet
to Emperor of Germany, 1872-78.

- Look upon the past ages and generations and consider! Where are Alexander and his peers? Where are their victorious banners and their hoisted flags? Where are their pointed spears and their flying arrows? Where are their stretched necks and their lofty palaces? Where are their pitched tents and their spread and raised pavilions? Where are their effectual orders and their high strongholds? Where is' the clanking of their swords and the neighing of their horses? Where are the warblings of their birds and the songs of their singers? Where are the cooing of their doves and the murmurings of their rivers? Where is he whose power has terrified the world and whose oppression has troubled nations? Where is he who boasted of au-

thority and turned away from the Kingdom? Where is the

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Kingdom of might? Where is he who ruled over all re"gions? Where is he who violated the Covenant? Where are the excellent beauties of graceful and elegant statures? Where are the palaces of the Kaisers and the Chiefs of the Pharoahs? Where is the might of Khorroes (Cyrus) and the power of the giants? Where is he who was deluded by the rank and file of his armies, seeing thousands of men behind him? Where is he who fled away in the atmosphere of deceits and turned away from the King of resurrection? Where are their powers, energies, might and potencies? Where are their treasures, ornaments, gold, commands and temples?
Verily, God has brought them down from the highest chambers of their palaces to the lowest abysses of their graves.
- We have forbidden all to work sedition and strife, and ordain that victory be gained only through commemoration and explanation. Thus hath the matter been decreed from before the merciful in His evident and clear Book.
... ~.
Baha'o'llah. A joint Table~ revealed
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o.
for fifty-three of His followers.

It is recorded in the blessed Gospel: Travel ye throughout the world and call ye the people to the Kingdom of God! Now this is the time that you may arise and perform this most great service and become the cause of the guidance of innumerable souls. Thus through this superhuman service the rays of peace and conciliation may illumine and enlighten all the regions and the world of humanity may find peace and composure. I

During my stay in America I cried out in every meeting and summoned the people to the propagation of the ideals of universal peace. I said plainly that the continent of Europe had become like unto an arsenal and its conflagration was dependent upon one spark, and that in the coming years, or within two years, all that which is recorded in the Revelation of John and the Book of Daniel would become fulfilled and come to pass.
Abdul Baha. Star, Vol. 7, p. 85.

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Isaiah, chapter 11, verses 1 to 10: - This rod out of the stem of Jesse might be correctly applied to Christ, for Joseph was of the descendants of Jesse the father of David; but as Christ found existence through the spirit of God he called himself the Son of God. If he had not done so this description would refer to him. Besides this, the events which he indicated as coming to pass in the days of that rod, if interpreted symbolically, were in part ful1illed in the day of Christ, but not all; and if not interpreted, then decidedly none of these things happened.

For example, the leopard and the lamb, the lion and the calf, the child and the asp, are metaphors and symbols for various nations, peoples, antagonistic sects and hostile races who are as opposite and inimical as the wolf and the lamb. We say that by the breath of the spirit of Christ they found concord and harmony; they were vivified and they associated together.

But, "they shall not hurt nor destroy in all My holy mountain: for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Th~ conditions did not prevail in the time of the manifestation of Christ; for today various and antagonistic nations exist in the world, very few acknowledge the God of Israel and the greater number are without the knowledge of God. In the same way universal peace did not come into existence in the time of Christ; that is to say, between the antagonistic and hostile nations there was neither peace nor concord; disputes and disagreements did not cease and reconciliation and sincerity did not appear. So, even in this day, amongst the Christian sects and nations themselves, enmity, hatred and the most violent hostility are met with.

But in this marvelous cycle the earth will be transformed and the world of humanity arrayed in peace and beauty. Disputes, quarrels and murders will be replaced by harmony, truth and concord; among the nations, peoples, races and countries, love and amity will appear. Co-operation and union will be established and finally war will be entirely suppressed.

When the laws of the Most Holy Book are enforced, contentions and disputes will find a final sentence of absolute justice before a general tribunal of the nations and kingdoms and the difficulties that appear will be solved. The five continents of the world will form but one, the numerous nations will become one,

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the surface of the earth will become one land and mankind will be a single community. The.relations between the countries, the mingling, union and friendship of the peoples and communities

will reach to such a degree that the human race will be like one family and kindred. The light of heavenly love will shine and the darkness of enmity and hatred will be dispelled from the world. Universal peace will raise its tent in the center of the earth and the blessed tree of life will grow and spread to such an extent that it will overshadow the East and the West. Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb, the leopard and kid, the lion and the calf, will act towards each other with the most complete love, friendship, justice and equity. The world will be filled with science, with the knowledge of the reality of the mysteries of beings, and with the knowledge of God.
One of the great events which is to occur in the day of the manifestation of that incomparable Branch, is the hoisting of the Standard of God among all nations: meaning that all the nations and tribes will come under the shadow of this divine banner, which is no other than the lordly Branch itself, and will become a single nation. The antagonism of faiths and religions, the hostilities of races and peoples and the patriotic differences will be eradicated from among them. All will become one religion, one faith, one race and one single people and will dwell in one native land, which is the terrestrial globe. Universal peace and concord will be realized between all the nations and that incomparable Branch will gather together all Israel; signifying that in this cycle Israel will be gathered in the Holy Land and that the Jewish people who are scattered to the east and west, south and north will be assembled together.
Abdul Baha. Some Answered Questions, P. 78.

Rev. 16:17. The seventh angel poured out his influence upon all the world.
It is said that he poured it on the air, because the air fills every place, and the continuing verses mean the Great War that is to come. After this war everything will be at peace.
Abdul Baha. Notes of L. B., 1909, Aeea.

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Abdul Baha is the servant of the Word of the Blessed Beauty and the manifestation of absolute servitude in the threshold of the Lord. He has no other station, grade, class or power. This is my utmost hope, my abiding paradise, my Masjid-EI-Aska (Most Holy Sanctuary) and my Sadrat-el Montaha (Divine guidance).
The great Manifestation was fulfilled and consummated in the Blessed Beauty of Abha (Baha'o'llah), 'and His Holiness the Supreme (the great Bab) was the herald of the Blessed Beauty,

may my spirit be a sacrifice to them! Thus was it ended and for a thousand years all shall receive illumination from His lights and obtain (favor) from the sea of his favors.
o y"e beloved of God! This is my wish for ye and counsel to yeo Blessed is he who is aided by God to comply with what is written on this leaf.
Upon ye be Baha'o'llah-el-Abha!
(Signed) Abdul Baha Abbas.

A supreme tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each country and Government. The members of this great council shall assemble in unity. All disputes of an international character shall be submitted to this Court, its Iwork being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this tribunal would be to prevent war.
One of the great steps towards universal peace would be the establishment of a universal language.
Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations. They are kept apart by their inability to understand each other's language more than by any other reason. If everybody could speak one language, how much more easy would it be to serve humanity. Therefore appreciate Esperanto, for it is the beginning of the carrying out of one of the most important laws of Baha'o'llah, and it must continWl to be improved and perfected.
Abdul Baha. Paris Talks, pp. 145, 146.

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Regarding the rainbow: This rainbow is the Covenant of God and the Testament of the merciful One. The lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people, and the sign of prosperity, tranquillity, universal peace, the oneness of humanity and the unity of the world of man. I hope that all the people may attain to worthy service in this paradise of Abha, and fiBany ascend to the supreme Kingdom.
Abdul Bah&. Extract from Tablet to J. T. W.

Thou hast written regarding the tests and trials to be manifested in the American countries. Know this, that hardships and misfortunes shall increase day by day and. the people will be distressed. The doors of joy and happiness shall be closed upon

all sides, terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction until they are obliged to tum to God. Then the lights of great happiness will enlighten the horizons, so that the cry of "Ya Baha-el-Abha!" may arise upon all sides. This will happen. Abdul Bah&. Tablet to I. D. B., 1904.

Thou who art guided by the light of guidance!
Thou possessed the perceptive eye to have perceived the Light. Thou possessed an attentive ear to have heard the Divine Call. Thou wast a living soul to have sensed the Kingdom. This is the first step in the Path of God, but the distance of the way is great. Iá hope that thou mayest traverse that distance and reach the house of the object. That Pathway is that of severance from the world-tie, reliance upon God, baptism through spirit and fire; namely, to attain the spirit of the knowledge of God, and conflagration with the Fire of the Love of God; trustworthiness, faithfulness and finnness in the Covenant, steadfastness in the Cause of God, and service to the Kingdom of Peace which shall soon establish its tent in the center of the world; and the anny of the oneness of the world of humanity will regenerate the world like heavenly angels. The sharp sword of this anny is the love of God, and its power the knowledge of God. I hope thou wilt be of this anny. Thus

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mayest thou see Heavenly Power and witness the confinnation of the Kingdom.
Upon thee be greeting and praise.
(Signed) Abdul Baha Abbas.

The Descent of the New Jerusalem
A Tablet from Abdul Baha to E. E. Wrestling Brewster

O THOU wooer of the Truth and attracted one toward the Kingdom of God!
Thy detailed letter was received and its reading caused the utmost joy. For it was a glorious proof of the loftiness of thy aim and the exaltation of thy intention. Praise be to God, that thou art the well wisher of the human world; art attracted to the Kingdom of Abha, and art aspiring for the advancement of the realm of humanity. I hope that through the instrumentality of these lofty thoughts, attractions of heart and heavenly Glad-Tidings thou mayest become so illumined that through the mild-beaming splendor of the Love of God thou mayest shine and gleam throughout centuries and cycles.
Thou hast written that thou art a student in the progressive

spiritual school. Happy is thy condition! If the various progressive schools join themselves to the Universal University of the Kingdom, such knowledge and sciences will be brought into light that men will see that the potentialities of the "Open Tablet" of existence are infinite; will realize that all the created things are as letters and words; will be instructed in the lessons of the degrees of significance; will perceive the signs of Oneness in the primordial atoms of the earth; will hear the voice of the Lord of the Kingdom; will behold the Confirmations of the Holy Spirit; and will find such ecstacy and joy, that being unable to contain himself in the vast area of existence, will prepare himself for the journey toward the Kingdom and will hasten to the immensity of the Realm of Might. As soon as a bird is fledged it cannot keep itself on the ground; nay, rather, it soars up toward the Supreme Apex, except the birds whose feet are tied, whose wings are clipped and feathers are broken, and who are soiled with water and clay.

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, 0 thou seeker of Truth! The' Realm of the Kingdom is a Unit. The only difference lies in this: that when the season of spring dawn.s, a new and wonderful motion and rejuvenation is witnessed in all the existIng things; the mountains and meadows are revived; the trees find freshness and delicacy and are clothed with radiant and bright leaves, blossoms and fruits. In like manner the preceding Manifestations for an inseparable link with subsequent Dispensations; nay, rather, they are identical with each other. Since the world is constantly developing itself, the rays become stronger, the outpourings become greater, and the sun appears in the meridian orbit.
o thou yearner after the Kingdom! . Each Manifestation is the Heart of the world and the proficient physician of every patient. The world of humanity is sick; but that skilled Physician has the he8Iing remedy and He bestows Divine Teachings, Exhortations and Adviees, . which are the remedy for every ailment and the dressing for' every wound. Undoubtedly the wise Physician discovers the needs of the patient at every season, and' then prescnbes medicine. Therefore, when thou wilt compare the Teachings of the Beauty of Abha (Baha'o'llah) with the requisitions and necessities of the present time, thou wilt conclude that they are to the sick body of the world the swift. healing remedy, nay, rather they are the Antidote of the Everlasting Health. The prescription of the proficient Physicians of the past and the future will not be the same; nay, rather, they will be in accord with the ailment of the patient. Although the medicine is changed,' yet all of these are for the sole purpose of

the healing of the sick. In former Dispensations, the sick body of the world could not bear the strong and overpowering remedies. That is why His Highness the Christ said: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of the Comforter, Who' is sent by the Father, is cOme, He will guide you into all Truth." Therefore, in this Age of Lights, specific Teachings have been Universal- in order that the outpourings of the Merciful One en.;. viron both the East and the West; the oneness of the kingdom of humanity become visible, and the luminosity of Truth en.. lighten the world of consciousness.

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The descent of the New Jerusalem is the heavenly religion which secures the prosperity of the human world and is the Effulgence of the Dlumination of the Reabn of God. In reality Emanuel was the forerunner of the second coming of His Highness the Christ, and the Herald of the Path of the Kingdom. This is self evident, that the letter is the organic member of the Word. This membership denotes subordination; that is, the letter draws its life from the Word and has spiritual relationship with it and is accounted a part of it. The Apostles were the Letters, and His Highness Christ was the Essence of the Word; and the significance of the Word, which is the Everlast.-ing Outpouring, cast a splendor upon those letters. Since a letter is a part of the Word Itself, it is intrinsically identical with the Word.

I hope that thou shalt arise to perform all that which His Highness Emanuel has predicted. Know thou this of a certainty, that thou shalt become assisted. The Confirmations of the Holy Spirit are descending uninterruptedly: The power of the Word shall penetrate in such wise that the letter will be-. come the reflective mirror of the Sun of the Word and the radiation of the lights of the Word shall illumine the whole Heavenly Jerusalem which is established upon the Apex of the world-the Holy of the Holies of the Almighty, which has hoisted Its Banner - comprehends and includes in It all the perfections and Teachings of the former Dispensations. Likewise, It is the Herald of the Oneness of the world of humanity; the Ensign of the Universal Peace; the Spirit of Eternal Life; the Lights. of the divine perfections; the surrounding Bestowal of the realm of existence; the adornment and grandeur of the world of creation and the cause of the tranquility of the humankind.

Turn thy attention toward the Holy Tablets. Read and reflect upon the Tablets of "Kharagat", "Tjalleyat", the "Words".

the "Glad-Tidings", ."Tarazat", and the "Book of Akdas." These Divine Teachings in this Day are the remedy of the ailments of the world of man, and the dressing for the wounded body of existence. They are the Spirit of Life, the Ark of Salvation, the Magnet of the Everlasting Glory and the penetrative Power of the reality of man.

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Upon ye be greeting and praise.
(Signed) Abdul Baha Abbas.
Translated -by Mirza Ahmad Esphahani.

Editors Note. "His Highness Emanuef' refers to the brillian' scientist and religious teacher, Emanuel Swedenborg.

From the San Francisco Chroniele
October 4th, 1912
, After a few questions and answers Abdul Baha was shown a copy of the Chronicle containing the full account of war preparations in the Balkan States and Turkey. He enquired if actual hostilities had begun and then asked "Will the Chronicle take a message from me to the American people?" Answered in the affirmative, he dictated an appeal for Universal Peace.
"Praise be to God! The United States has in reality made extraordinary progress, day by day they are advancing toward the mtimate goal. The material virtues of the people are many: now they must think of the ideal virtues,. so that the highest of the perfections of humanity may illumine the regions of America. Among the highest virtues is Universal Peace, the Oneness of humanity. The chief ailment of humanity today is international strife; this militates against the advancement of the material and ideal virtues.
The Continent of America is isolated so far as other countries are concerned: the Government is not thinking of making conquests, of enlarging the circle of Colonization. They are not thinking to contend with other nations so far as financial, commercial and political supremacy is concerned. They are not the rivals of any other nation. Their utmost desire is this: that the Continent of America be protected. They are engaged in the amelioration of internal conditions; they are not engaged in Warfare with any nation. Therefore, they have the time and ability to raise the Standard of Universal Peace and spread the doctrine of the Oneness of God. May their influence spread. and permeate to all parts of the world.

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Other peoples of the world have to contend with international difficulties. First, the nations are rivals with each other 80 far as commercial advantages are concerned. Second, they are thinking of National self-aggrandizement. Third, they are thinking of planting new colonies. Therefore it is difficult for them to step into this field, to uphold International Peace, because they are contending, warlike, victory loving people. They cannot be instrumental in promulgating International Peace. But, praise be to God, the American Government is no warlike Government, the American Democracy is not founded upon warlike doctrines. Hence it becomes this Democracy to uphold International Peace and spread it throughout the world. Through the promulgation of this Doctrine will be distributed the greatest blessings. It will eliminate the darkness of prejudice, the darkness of war, the darkness of racial prejudice, the darkness of political prejudice. May this darkness be blotted out, and the light become widespread, universal. May the Oneness of Humanity become primordial, supreme.

His Holiness Baha'o'llah, fifty years ago spread broadcast this Great Movement, proclaimed the benefits of International Peace at a time when the thought was not in the minds of men, nor the words upon the tongues of the people. At the time he summoned people from all parts of t~e Orient. He addressed letters to the Sovereigns of Europe, setting forth the results to accrue from the establishment of Universal Peace. He invited all to participate in a Worlds Arbitral Court of Justiee, to be composed of representatives of every Government of the World, the delegates thereof to be chosen and ratified by the Governments. Thereto would be referred disputes between nations for settlement. In case any Government or nation should prove rebellious concerning any decision of the Court, the other Nations should coalesce to force it into obedience.

A more fervent hope and a fonder desire concerning the American people is that their instrumentality shall be such as to enlarge the scope of this scheme and that earnest concerted action from the Nations of the World will result therefrom. This great Cause, which alone insures the happiness of the world, must receive support throughout the world."

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When in America, Abdul Baha was asked, "Is it not a fact that Universal Peace cannot be accomplished until there is Political Democracy in all the countries of the world 1"

Abdul Baha replied: "It is very evident that in the future all the countries of the world be they Constitutional in Government or Republican or Democratic in form, there shall be no

Centralization. The United States may be held up as the example of Government in time to come, that is to say, each province will be independent in itself, but there will be a union concerning the interests of the various independent states. It may not be a Republican or a Democratic form. To cast aside Centralization which promotes despotism is the exigency of the times. This will be productive of International Peace. Another fact of equal importance in bringing about International Peace is Woman's Suffrage."

Being invited to deliver a talk at the Leland Stanford University Abdul Baha said "The duty of educated men, especially . University Presidents of the Nation is this: To teach in the Universities and schools, ideas concerning Universal Peace, so that the student may be so molded that in after years he may help carry to fruition the most useful and humane issue of mankind."
In this talk Abdul Baha prophesied the great war, saying "The great war will break forth in 1914 and before 1917 catas~rophes and cataclysms will rock the earth, kingdoms and countries will totter and fall." This was reported in the San Francisco Bulletin and other papers.

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Message to the Jews
Address by Abdul Baha, Congregation Emmanu-el, San Franclseo, CaL, (Martin~. Meyer, Rabbi), Saturday, October 12,1912.

Translated orally by Dr. Ameen Pareed. Stenographically reported by Miss Bijou Straun.
Introduction by Rabbi Meyer.

B RETHREN of the Congregation Emmanu-EI:
It is our privilege, and a very high privilege indeed, to welcome in our midst this morning ~bdul Baha, a great teacher of our age and generation.
The heart of the Orient seems to be essentially religious, whatever else it might be, or might not be, and now and again, out of the heart of the Orient, the fundamental religious message of the world is stated and restated. Abdul Baha is the representative of one of the religious systems of life, and it appeals to us Jews, because we Jews feel that we have fathered that ideal throughout the centuries of men.
This morning he will speak in his native tongue, through his interpreter, Dr. Fareed, on "The Fundamental Unity of Relig.. ious Thought," and I know that what he will say will be of significance to us, and the message in advance we thank him

for by reason of his consenting to address us at this service this morning.

Address by Abdul Bah&.

The first bestowal of God in the world of humanity is religion, because religion consists in Divine teachings to men, and most assuredly Divine teachings are preferable to all other sourees of instruction.

Religion confers upon man the life everlasting. Religion is a service to the world of morality. Religion guides humanity to Eternal happiness. Religion is the cause of everlasting honor in the world of man.

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Religion has ever helped humanity towards progress. As a proof thereof, let us first investigate religion from an unbiased standpoint, and let us find out whether religion is the cause of progress and development, or whether it is not; whether or not religion is, after all, the cause of illumination; whether or not religion is the impetus which allows man to advance extraordinarily.

Let us investigate independently, not that we should be bound by blind limitations or dogmas, for were we to be bound by blind limitations, then some will believe that religion is a cause of happiness, and others will disagree, saying that religion has been a cause of degradation. Hence, we must first investigate as to this: whether or not religion is the cause of human advancement, and let us give it impartial and thorough research, so that no doubt shall linger in our minds.

How can we find this out? That is, how can we discover whether or not religion has been the cause of human progress or retrogression? .

We will first investigate the founders of religions-the prophets. We will review the episodes of their lives, the events prior to their rise, and those subsequent thereto. But we will not present to you certain traditions which are subject to both credence and refutation. Nay, rather we will cite certain historical facts provable to all, certain facts and evidences well known throughout the world, and which are irrefutable. They are these:

Amongst the great prophets was His Holiness Abraham, who, being an iconoclast, and a herald of the oneness of God, was banish~ br the people from his nativity.

Let us observe right here how religion is an impetus towards progress.

His Holiness Abraham founded a family, and this family God did bless, and it was through the religious basis that the Abra-

hamic house progressed and advanced. Through the Divine ben&-
diction, noteworthy and famous prophets have issued from the
. Abrahamic lineage. There appeared an Isaac. There appeared
an Ishmael. There appeared a Jacob. There appeared a Joseph.
There appeared a Moses. There appeared an Aaron. David

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issued therefrom. There appeared Solomon.. The Holy Land
was conquered by them and was theirs by right, and the great
Solomonic wisdom was established, and this was due to the relig-
ion which they founded.
Hence, we learn that religion is the cause of honor, is the
cause of advancement, is the cause of civilization, is the cause
of the happinessá of mankind, even as the Abrahamic episode
well illustrates this fact, and even as his family clearly points
thereto. Even unto the present time his household throughout
the world is visible and manifest.
Let us discover, or consider, the greater phase of it.
The children of Israel were in bondage and captivity in the
land of Egypt. They were subjected to the tyranny and oppres-
sion of the Copts (the Egyptians). Tliey were in the utmost
state of degradation. One Copt conquered, or subdued, one hun-
dred Septs (Israelites). They could make use of them as work-
ing men or laborers. . .
The children of Israel were then in abj eet poverty, in the
lowest abasement, in the lowest degree of ignorance, in the low-
est degree of barbarism, when, suddenly, His Holiness Moses
appeared amongst them.
When His Holiness 'Moses appeared amongst them, outwardly
he was no other than a shepherd, but through the power of
religion he exhibited such majesty and grandeur and efficacy
they continue to be seen. His prophethood was well spread
throughout the land. His law was the foundation of the law.
His Holiness Moses was single and alone, and this single,
unique personage, through the power of religion, rescued ail
the children of Israel from bondage. He conducted them to the
Holy Land, and there he founded the great civilization which
has become permanent, a civilization and an education which are
most noteworthy. Thereby they attained to the highest pitch
of honor and glory. He saved them from their bondage and
captivity. He imbued them with qualities which caused them
to be progressive. They proved to be a civilizing people, an
educated and a scholarly people. Their philosophy became note-
worthy. Their industries were well known. In one word, along
all the lines of advancement which characterize a progressive-

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people they did achieve progress. They reached such a pitch that at last they were the ones who established this Solomonic sovereignity, and their sciences and arts reached such an extensive state that even the Greek philosophers used to take journeys to Jerusalem, in order to study with the Jews philosophy and the basis of law. According to Eastern history, this is an established fact.

Even Socrates, the Greek philosopher, came to the Holy Land and consorted with the Jewish doctors, studying with them wisdom or philosophy. He studied with th~m the basis of their belief, and when he returned to Greece there he formulated his basis for Divine unity, and there he advanced his belief regarding the immortality of the spirit after the dissolution of the body. These verities Socrates learned, no doubt, from the Jewish doctors with whom he came in contact. .

Likewise, Hippocrates and many other philosopliers used to go to the Holy Land, to Palestine, and there they acquired lessons from the Jewish prophets, studying with them the basis of ethics and morality, returning to their countries with contributions which have made Greece famous.

A cause, or a movement, which renders a weak nation, such as the Jews were before, strong, and changes them 'into a mighty and powerful nation, which rescues them from captivity and causes them to reach sovereignity, which transforms their ignorance into knowledge and science, and which endows them with • an impetus to advance along all degrees of attainments-(this is not merely a theory or a story which I am telling; it is an historical fact which is provable; it is history well established in the world)-makes it evident that religion is the cause of honor to man, that religion is the cause of the sublimity of man. When we speak of religion we mean the foundations of religion, not the blind imitations, or dogmas, which have crept in afterwards, and which are ever destructive, which are ever the cause of the effacement of a nation, which are ever th~ cause of the hindrance to progress of nations. Even ~ it is recorded in the Torah, and confirmed in all,histories, when the Jews were fettered with imitations, then the wrath of God b~me manifest. , ,When they h~d let gQ of t~,e foundations of the law of. G9d, then God sent Nebuchadnezzar, who came and conquered the

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Holy Land. He killed all the men; he took in captivity the children and women; he made waste the countries and the populous centers; he set afire all the hamlets and all the villages. Seventy

thousand Jews did Nebuchadnezzar captivate, and he took them with him to Iraki Ajam (Persia). He demolishe~ Jerusalem. He destroyed the Holy of Holies, the great temple there. He burned, in short, the Torah. The Holy Bible-was he the cause of its burning.

Thus we learn that the foundation of the Divine religions is ever the cause of progress, and thus the holy foundation becomes, as it were, destroyed and beclouded, or surrounded by certain blind imitations, when it leaves the central axis. Then the reverse takes place; it is a cause of debasement, the cause of degradation.

Even 80 was the case with the Greek nation when they were the conquerers, and then the Jews became captives in their tum. and they were followed by the Romans. They proved to be the eonquering nation, and they almost did away with the Israelites. Under Titus, the Roman emperor, when he was a general of the Roman army, the Holy Land was laid ;waste and made a wilderness and the Israelites were scattered broadcast in the world, because he also killed their noteworthy men, their possessions were pillaged, and Jerusalem was made a heap of dust. And that was the scattering and dispersion of the Jews, which has continued ever since.'

Hence, learn that the foundation of the religion of God, which was laid by His Holiness Moses, was the cause of eternal honor, was the cause of the advancement of the nation, was the cause of the life of the Hebrew people, was the, cause of homage to be paid forever to this noteworthy people. The dogmas, or blind imitations, which later crept in, proved to be the destructive causes of the Israelites. They caused the Israelites to be scattered throughout the earth, and to be expelled from their land by right-the Holy Land.

In short, what is the mission of prophets ?

The mission of the prophets is no other than the advance-.ment or the education of the world of humanity. The prophets are the genuine teachers ,or educators. Ther prophets are the universal instructors.

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Should we desire to find out whether or not any of these great souls lor prophets has been a prophet, we will investigate the facts of the case, and the line of our investigation will be one of education. If he has been an educator, if he has really educated a people, if he has., trained a nation, causing it to attain to the highest point of knowledge after it had been in the lowest abyss of ignorance, then we are sure that he is a prophet, and this is a plain and clear mode of procedure and lirrefutable. We

do not have to. go to other proofs. We do not have to cite miracles, saying that out of rock water gushed forth, because such a miracle may~be denied by others-they may refute it. We do not need such miracles.

The very deeds of Moses are proofs conclusive concerning his prophethood. We are in need of no further evidenees---evidenees which are usually refutable.

If a man be unbiased, be fair, and investigate reality, he will, without doubt, bear testimony to the fact that the personage of Moses was verily the man of God, was a great personage. Let us not digress. Let us go to the subject. But here I wish to ask you to be very fair in your judgment, setting aside, for the moment, all religious prejudice..

All of us should thoroughly investigate or search for verities, because the purpose of the religions of God has been proved to be no other than the education of humanity and the cause of amity and fellowship among men. Therefore, I wish to cite this episode, and it is this: that the foundations of the religions of God I declare are one. They are not multiple, for they are realities.

Reality does not accept multiplicity, because every one of the Divine religions is divisible into two departments. One is concerned with the world of morality, and that is essential. It is' concerned with the ethical sublimity of the human nature. It is concerned with the advancement of the world of humanity in general. It has to do with ,the knowledge of God. It has to do with the discovery of the verities of life. This is idealism; this is an essential division. This division is not subject to change or transformation at all. This is one; it is the foundation of all the religions of God. As regards that, all the religions are one and the same. .

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The second department, or division, has to do with the transactions amongst society, or certain conducts of men, which is not essential. That is subject to change and transfonnation according to the exigencies or the requirements of time and place. ,

To-wit: in the time of Noah, certain requirements demanded that all the sea foods be allowable,.or lawful. During the period of Abrahamic prophethood it was considered allowable, because of a certain expedient, that man should marry his aunt, even as Sarah was the sister of Abraham's mother. During the time of Adam it was in vogue, or current, that man should marry his own sister, even as the- children of Adam-Abel, Cain and Seth-married their own sisters, because so they thought it was

the expedient of the time, but in the law of the TGrah that be-
earne abrogated-that was forbidden. There we~ certain laws,
that were lawful fonnerly, which, during the time of Moses,
were forbidden. For example, camel's flesh, during the time of
Abraham, was a food for man, but during the time of Jacob it
was made unlawful.
Such changes and transfonnations in religious teaching have
to do with the trifling things of life. They are not important.
His Holiness Moses lived in the wildemess of Terah, where
retribution had to be done in direct action. There were no peni-
tentiaries. There were no fonns of punishment. Hence, accord-
ing to the exigency of the time and place, it was a law of God
that an eye was to be for an eye, and a tooth for a tooth. If
a man's tooth were broken by another, his tooth would be broken.
If a man, for instance, caused the deafness of another person,
the other person would make him deaf.. But you cannot do
that now. You would not blind a man because he accidently
blinded you. Is it possible to carry such things out?
In the Torah there are ten commandments concernmg the
murderer. Is it possible to carry these out? Can these ten
-ordinances, conceming the treatment of murderers, be carried
--out?
Modern times ar~ such that even the question of capital pun-
ishment-the one fonn which some nations have decided to carry
-out in relation to a murderer-is a mooted question. Wise men
.are diaeoUl'8ing as to its feasibility or otherwise.

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So, everything that is valid is only valid for the present. The
exigency of that time demanded that if a man committed theft
to the extent of a dollar they would chop off his hand, but now
you cannot eu.t off a man's hand for a thousand dollars. You
cannot do it; it is impossible. This is true, for it was useful
for that time, but things are useful in accordance with the exi-
gencies of the time. Time changes, and when time changes
the laws have to change. But, remember, these are not of im-
portance; they are the accidentals of religion. The essentials
which are spiritual in character, which have to do with morality,
which have to do with the ethical development of man, which
have to do with the faith of man,-they are ideal; they are
necessary and pennanent; they are one foundation, and they are
not subject.to change or transfonnation.
Hence, for the fundamental basis of the religion of God there
is no change or transfonnation. That is the basis, the funda-
mental foundation of religion. That never, never changes.
The basis of the law of Moses His Holiness Christ promul-

gated. That selfsame foundation of religion was promulgated by Mohammed. All the great prophets have served that foundation. They have served this reality. Hence, the pUl'P<!ses and the purports of all the prophets have been one and the same. They were the advancement of the body-politic. They were the cause of the honor of mankind. They were the Divine civilizations of man, the foundation whereof is one, and, as we declared before, the proofs concerning the validity of a personage, the proofs of inspiration, are, after all, the very deeds of valor and greatness emanating from that prophet. If that prophet has proved to be instrumental in the elevation of mankind, undoubtedly he has been a valid prophet.

Again, I wish you to be very fair in the judgment of these following remarks.

At a time when the Israelites had again been put in captivity, at a period when the Roman Empire had dispersed and effaced the Hebrew nation, because the law of God had, as it were, passed from amongst them, and the foundations of the religion of God had been destroyed,-at such a time as this Jesus Christ appeared among them.

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When His Holiness Christ appeared from the Jews, the first thing he did was to proclaim the validity of the Mosaic mission. He declared that the Torah, the Old Testament, was the Book of God. He declared that all the prophets of Israel were valid and true. He eulogized Moses, and through his recommendations Moses' name was spread throughout the world. The fame of Moses, through the Christian movement, was circulated broadcast.

Before the rise of Christ it is a fact that in Persia the name of Moses had not been heard. Throughout India they had no knowledge of Judaism, and were it not for the Christianizing of Europe it would not have had this knowledge of the Old Testament which it has. Throughout Europe there was not a copy of the Old Testament. But listen to this and judge it aright: It was through the instrumentality of Christ, it was through the translation of the New Testament-the little volume of the Gospel-that the Old Testament, the Torah, was translated into six hundred languages and spread throughout the world at large. The names of the Israelitish prophets became household names everywhere. All the nations of the world believed on this, that the children of Israel were verily the chosen people of God, and that that nation was a holy nation, that the blessing

of God attended that nation, and that all the prophets of God which had issued therefrom were the dawning points of Divine inspiration, were the daysprings of revelation, and each one of them glistened as to a star.
Hence, His Holiness Christ really promulgated Judaism, for He was a Jew, and He was not against Jews. He did not deny the prophetic validity of Moses. Nay, He rather promoted it. He did not efface the Torah. Nay, rather He promulgated it. At most, it comes to this: that the portion of that dispensation which had to do with transactions, that underwent change, and that is not important, but the essential teaching of Moses-that lie did promulgate virtually. He did not leave anything undone. Likewise, with the superlative power and the efficacious Word of God, He gathered together most of the nations of the East and West. This was achieved at a time when these nations were in the utmost of contention and strife. He ushered all of them :beneath the overshadowing tent of the oneness of humanity.

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He educated them in such.wise as to be united and agreed, even as the Roman, the Greek, the Chaldean, the Assyrian and the Egyptian nations were perfectly blended together, and the heavenly civilization was the result. Now, this efficacy of the Word, and heavenly power, which are extraordinary, undoubtedly prove conclusively the validity of His Holiness Christ. Consider how His heavenly sovereignity is yet permanent and lasting. Verily, this is conclusive proof and manifest evidence.
Then we see, appearing from another horizon, the prophet of Arabia-Mohammed.
Perchance you do not know that the first address of Mohammed to his tribe was this statement: "Moses, verily, was a prophet of God, and the Tor~ is a book of God. Verily, 0 ye people, ye must believe in the Torah, and in Moses and the prophets. Ye must accept all the Israelitish prophets as valid."
In the Koran, the Mohammedan Bible, there are seven statements-in fact, seven repetitions---of the Mosaic episode, and in all his historic sketches he praises Moses.
He states that His Holiness Moses was the greatest prophet of God; that God guided him in the Sahara, or the wilderness, of Terah; that through the light of guidance Moses harkened to the summons of God; that he proved to be the interlocutor of God; that he was the bearer of the tablet of the ten commandments; that all the contemporaneous nations of the world arose against him; that eventually Moses conquered all of them, ~ cause falsehood is ever defeated by veracity.
There are many instances of this kind by Mohammed. I am

citing just a few.
Consider that His Holiness Mohammed was born among the savage and barbarian nations of Arabia, lived amongst them, and, outwardly, was illiterate and uninformed of the holy books of God.
The Arabian nations were in the utmost state of ignorance and barbarism, to the extent that they buried their daughters alive. They considered this to be the utmost valor and sublimity of nature. They lived under the Persian and Roman governments in the utmost captivity and bondage. They were scattered throughout the Arabian desert, subieet to continuous strife and bloodshed.

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When the light of Mohammed dawned, the darkness of ignorance was dispelled from the Arabian desert. Those barbarous nations, in a short space of time, reached a superlative degree of civilization, even as their civilization extended to Spain, and was established in Bagdad, whence it was transplanted to Europe.
What proof is there, concerning his prophethood, greater than this, unless a man should close his eyes to justice and appear obstinately unfair 1
And now the Christians are believers in Moses. They believe that he was a prophet of God, and they commend him most highly. The Mohammedans are believers of Moses, praising him most highly, proving the validity of Moses, and likewise they believe ,in His Holiness Christ and praise Him highly.
Is it harm which has come to these nations, namely Christians and Mohammedans, because they have admitted the validity of Moses and have accepted him 1 No, on the contrary, it proves that they have been fainninded to that extent.
Then what harm is there that the Jewish nation should, in tum, now also praise His Holiness Christ, also praise His Holiness Mohammed, and by this humanitarian acceptance and praiseworthy view of the subject do away forever with this enmity and hatred which have faced mankind so many centuries, so that bloodshed shall cease, that this fanaticism shall pass away forever, so that all mankind shall be unified, and then this corruption shall cease as soon as this acceptance is established.
-They admit that Moses was the interlocutor of God. Why do you not say that Christ was the Word of God 1 Why do you not say just the few words that will do away with all this sort of thing, and there will be no hatred left, no fanaticism left, no warfare in the Land of Promise, no bloodshed whatever. Then there will be peace forever.
Verily, I declare now to you that Moses was no other than

that interlocutor of God; that Moses was the most noteworthy prophet of God;. that Moses brought the fundamental law of God; that Moses was the founder of the ethical basis which has proved happiness to humanity.

What harm is there in this? Do I lose by saying this to you, and believing it as a Bahai 1á Not at all. On the contrary,

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as a Bahai, it benefits, and the founder of the Bahai movement, Baha'o'llah, is well pleased with me, confinns me therein. He says:" "Well done; you have been fair in your judgment; you have impartially investigated the truth; you have arrived at the conclusion full well; you have believed in a prophet of God, in Moses; you have accepted the Book of God, the Torah."

Now, inasmuch as it is possible to do away with this prejudice, with such" a bit of liberalism in the world, why not do it? Why not do away with this continuous strife? Why not establish a bond which can easily connect the hearts of men? What harm is there in this religion that everyone should praise the teacher or the founder of another? Even as the other nations praise His Holiness Moses, and admit that Moses was the founder of Judaism, why not have the Hebrews also praise the -other great men?

What harm comes from it? None at all. It is no loss to you at all. Nay, rather you are contributing to the welfare of mankind. Nay, rather you would be instrumental in establishing the happiness of the world of humanity. Nay, rather the eternal honor of man depends upon this modern liberalism. Inasmuch as our God is one, and He has created all of us-He provides for all of us, He protects all of us-and we aclmowl-~ge such a kind and clement Lord, why should we-His children, His followers, fight each other? Why should we so easily break the hearts of one another?

God is so merciful and kind, and His aim in religion" has ever been the bond of unity and affinity.

Praise be to God, the mediaeval ages of darkness have passed away, and this century of radiance has dawned-this century wherein the reality of things is becoming evident, this century wherein science" has discovered the very mysteries of nature, this century which is in toto a service to the world of humanity, this century wherein we have established the foundation of the world of humanity. Is it becoming that we should still linger in our I fanaticism and tarry in! our prejudice? Is it becoming that we 'should still be bound with the old fables and superstitions, and "be handicapped with the superannuated beliefs of past and" dark

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ages, again waging wars religious, again fighting one another, still shedding the blood of each other, shunning one another, anathematizing one another? Is it becoming?
Is it not better for us to be most loving to one another? Is it not preferable for us to enjoy fellowship together, and unite and sing anthems of unity towards God, and praise all the prophets in a good and praiseworthy spirit?
Then you will observe how 'the world will prove to be' a paradise and the promised day shall come. That will be the day when the wolves and the sheep will quaff from the same stream, when, according to the prophecy of Isaiah, the quail and the eagle will enjoy the same nest together, and the gazelle, or the deer, will with the lion enjoy the same pasture.
What does this mean ?
It means that contending nations are symbolic of this fact, that religions, which have been formerly as wolves and sheep, divergent creeds, will associate with each other. Notwithstanding their former status, they will then, through this liberalism, associate with each other in perfect fellowship, in the utmost of love.
This is the meaning of the statement of His Holiness Isaiah. Otherwise, you will never come to see a day when this prophecy will come to pass literally, for the wolf will never enjoy the companionship of the sheep, and the lion and the deer will never be seen together, because the lion and the deer will see each other, but the deer will be within the lion, and the sheep will ever be the prey of the wolf. As you know, the teeth of the lion are carnivorous. It has no molars to enjoy grass. Hence, it must eat flesh.
'Therefore, this prophecy is symbolic of this state of affairs: When Certain nations and races, symbolized or typified by lions and wolves and sheep, amongst whom there is no bond or fellowship or association, in that day of promise will be unified, and they will treat each other most kindly and liberally.
In a word, the age is ours when fellowship is to be estab-
Hshed.
The century has come when all the religions are to be unified.
The century has come when all the nations shall enjoy international peace.

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The century has come when all the races and the tribes of the world will do away with racial prejudice and associate perfectly.

The century has arrived when all the nativities of the world will prove to be one home of the human family.
Thus may human kind, in its entirety, rest comfortably and in peace under the great and broad tabernacle of the one Lord.

• (A glorious and liberal man.)

A Letter from Brazil
By Guido Gnoeehi

THIS letter was sent to Mr. H. G. Pauli, Brooklyn, New York, dated November, 1920. •
Dear Sir and Brother: -
I extend my fraternal greetings to you, in my name and in the name of all the brothers in Brazil.
I request you, beforehand, to excuse the long delay in an-8wering your a1fectionate and appreciative letter, which delay was due to my trip to Rio de Janeiro, and also to the great amount of correspondence I have with resPect to the Bahai ~paign in Brazil, as well as to the several other activities in which I have taken an active part.
The thoughts contained in your letter touched me very deeply, for they confirmed my ideas with respect to the trans--cendent realities of the Spirit. I also believe that the Essence of the Spirit is Knowledge and Unity, and that the illusion of the separation and of the differences is only bom from the personality, which is nothing else, than a reflection, in matter 'of our superior I. When the spark of the intuition awakes in

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man, or the spark of faith, as some prefer to say, when the soul reaches the knowledge. of its spiritual nature the illusion of the separation disappears and then, the Divine Light, beaming through the human nature, transfigures it, submerging it in the ocean of Unity.
In the descendant spiral, the spirit involves itself in veils of illusion ever thicker and thicker in their coarseness and the more it identifies itself with matter, the more it loses the consciousness of its divine origin and of Unity, and so, when the spirit reaches the extreme point of the creation circle, in which the descendant spiral ends and the ascendent one begins, all the passions, all the conventionalities, everything that separates it manifests itself with an intense force, and it starts a decisive struggle with that immortal impulse O'f Good and of Love, which always exists in the depths of human nature.
I dO' nO't believe in the reality O'f evil; everyWhere from the atomic speck, which vibrates in the ocean of ether, to the supe-

rior worlds where the superior beings guide the great plan of evO'lution, there exists transporting in Light, Life and HarmO'ny, the Eternal Spirit of Goodness impelling the creatures towards. the extinguishless sun O'f Love, which is Unity, Beatitude and Beauty.

Evil is only the illusion O'f matter, and as IO'ng as man does not liberate himself from that illusiO'n he cannO't understand his. spiritual nature, and fO'r that reasO'n, he is held by suffering, sorrows, and fears O'f a thO'usand species. Gautama, the Buddha,. said, that from ignO'rance is born the desire of finite things, egoism, and the illusiO'n of separateness, from these illusiO'ns is. born suffering.

But in what does ignorance consist? And in what does. knowledge consist? I have met many' men acquainted with many things, who have discovered extraordinary secrets, while investigating nature, and I have nO'ticed in their faces the same clouds of dissatisfaction, existing in the faces of thO'se, whO' d() not possess such knO'wledge. I have O'bserved those, whO'm the world' calls sages, suffer the same SO'rrows and the same fears, O'f which the ignorant O'nes are victims. I have become convinced that these great students dO' nO't possess real Knowledge, that is to say, they have nO't reached the Light of Truth. Had

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they possessed Truth, they would have overcome their weakness, they would have dispelled their illusions, because Truth, is the Light that conquers Darkness, and it is the Foree that gives life. Knowledge is not therefore, the learning of many things. Knowledge is that which realizes the emancipation of man from all illusions and from all limitations. It is the knowledge of one's self. If man possesses knowledge of the composition, laws, and relations, of the material of every species, and does not know himself, he is very far from eternal Truth, which as Christ said, liberates and saves. The phrase of Socrates "Nosce te ipsum"(know thyself) is all-knowledge can express in human language, and one must take note, that this teaching fonns the basis of all religions. It is knowri that the Hindoos look toward Atma, that is the superior I, of whom Sakia Muni said, "In thyself is the Light, that must guide thee" of whom Lao-tzeu said, "The Tao, that is the road, is man." - It is also known; that the great Envoy from Palestine, proclaimed this great Truth when He said: "The Kingdom of heaven is within you." What is that which Jesus called the Kingdom of heaven, which Lao-tzeu denominates the Road, which Sakia Muni called "mumination" and which the Hindoos call Atma? It is our superior -"I" I that part of human nature which manifests itself through mat-

ter, but which does not constitute matter, because it survives matter, and because it maintains itself immutably, nothwithstanding all the changes, the latter suffers.
The true man is spirit, and spirit is the life force, which organizes matter and shapes the forms; it is the light that has its focus in the brain, and which reveals itself as thought, to irradiate far away from the organic limits, and so embrace the Universe. It is the beauty, which in the plant crystalizes itself in the flower and manifests itself in the perfume: in the human soul it lifts its devotees, its priests, to the extremely pure heights of ideal.' This is the reason by which Vyasa and Kryshna gave the message of life, teaching that Brahma could be discovered everywhere: in the trembling of a lightbeam, as well as in the pulsation of the worlds: in the fall of a leaf, and in the passing of a falling star: in the singing of a bird as well as in the eternal murmur of the sea. This is the reason by which the Initiated spoke to the disciples at the pyramids of

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Egypt, of the Gospel' of Light, which had been transmitted to Him by Hermes Trismegistus, when he said that the same Osiris, which is the Light of the world, is the same Osiris, which is in the heart of Man. Just as the light of the world is transformed in the primordial vibration, orgaDizing all things, so the great Architect of the Universe is organizing the world of in~ telligence, making it mystical, in order to manifest in matter the divine radiance and the divine Love, creating a sage, in order to discover the forces of nature and to distribute them for the benefit of humanity: producing an artist, to' reveal the harmony of the spheres, the ecstacies of the superior worlds through music, to surprise the most delicate colors,the softest transparencies and to reveal to us the Dream of God in its most sublime aspects, manifesting in magic forms and color, to idealize the movements of man, and render eternal a smile, a desire, a thought, an expression of sorrow or of enthusiasm, in marble, in stone, or in clay: and drape in beauty the deepest emotions by means of that exquisite magic melody which constitutes poetry.
If there exists, art, science, and life, expressing the soul through time space and matter, it is because there exists in man, a beauty, that may make itself apparent, because there is in him a truth, which may manifest and define itself in thoughts capable of manifesting themselves in the domain of reason, or develop through intuition: . because, finally there exists deep in human nature a source of energies, ever new and ever ready' to manifest themselves, as soon as one finds in matter the proper

conditions.
This sublime and divine Trinity which exists in the human soul, is after all, but a reflex of a universal Trinity, which is celebrated in all religions and which forms the soul of all theologies.
We certainly cannot define God, because He is the Unknown, but we can feel His Presence. By liberating ourselves from the illusion of separation, we shall be able to know the inner life of truth and beauty and become free.
When man reaches the knowledge of himself, he is one with all the beings, and with the Infinite Spirit of Goodnessá; ~e

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realiZes then Unity and this Unity manifests itself, in Love, through the human heart. The more perfect man is, the more he loves.
Here in Brazil, the Message of the New Day has been given. Many are eager to satisfy their spiritual thirst.
I request you to transmit to the brothers in New York the fraternal greetings which their brothers fl"Qm Brazil extend to them.
I greet you in the Name of the Lord, and I am your humble brother

Tolerance

By Richard Manuel Bolden

THE great need today among individuals and groups is the' development of the idea of tolerance. We see no reason in the life of the people in this new age tolerance should not be classed as a virtue and a fundamental principle. Much of the trouble in community and nations is due to individual community and national misunderstanding. And this misunderstanding is manifested because there is not enough tolerance displayed. Nervousness, impatience, indifference, seem to characterize most of the people. .
A continuance of this state of mind and attitude does not develop good-will among men, and where there is not good-will, strife and warfare in various forms exist. This condition is not good for either the individuals or the masses, and it does not develop righteousness in government and among nations. Since preachers, priests, educators, social and industrial leaders make high sounding proclamations and offer prayers and organize and push what they claim as community benefits, we do not see why tolerance has not been urged by them as a very important principle. The general mass of people are well aware of the narrow=-mindedness of all religious sects; from

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earliest times until a few years ago, political and industrial leaders, and many infidels showed a broader, humanitarian feeling. The clergy, the ones who should be the embOdiment of the spirit and life of the humble but loving Saviour, as a general thing, in a crisis hang on to some dogmatic opinion regardless of whom it injures or destroys. On the other hand, many of them are opportunists and yield and take sides they think are popular. This spirit of the leaders in what are ca11ed Christian nations, when men have become intellectually and spiritually awakened, forces many of them to look upon so-called sacred and divine institutions with contempt, for the representatives of many of these institutions are not true and do not possess the spirit and life of the author and the founder of that Holy Institution- the Church of Our Lord.

We would urge on the part of people who think they differ in opinions and habits from others to begin a closer study of themselves, and sympathetically in the light of their own faults and failures study the other person. We are sure then the idea of tolerance for short-comings in others will possess us, and on the other han~ we will behold so many beautiful things in the other person that we will have no desire or pleasure in pointing out their fault or failure.

It seems to us that scientific minds have and are, entering the field of thought and action that is making the idea of tolerance a most important principle. The philosophical religious and p0-litical schools of thought should have pushed this idea as a most important one. Anthropologist and Sociologist by their investi-ptions, collections and assembling processes discover beneath and running through all the information they gather their sim-ilarity, unity, a common purpose and a common good. And upon reflection they discover a natural organization. This reveals an element working for the good of all. They find these studies tend to make them as students more tolerant as their investiga-tions continue. Since they are not interested in any moral or spiritual element, it is great compliment to this class of thinkers and leaders that they focus our attention upon what we regard as a great principle - Tolerance.

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End of all War Now or End of All Is in Sight

John Haynes Holmes Declares Plan to Curb Chemieal Warfare Is Pious but Ridieulously Fatuous While War Itself Remains

E DITOR of Reality: - It would be interesting to know just what are the exact facts as regards the progress of chemical invention in the field of warfare.

It is evident, from reports which are appearing these days with alanning frequency, that the governments of the world are pressing investigation and experimentation in their chemical laboratories with feverish ul'gency, and have now, or. will soon have, in their control various kinds of poisonous gases for use as weapons against enemies in war, deadly beyond anything that man has ever known.

In the next international conflict armies and navies, apparently, will count for little, Immediately upon a declaration of hostilities the contending governments will send great fleets of airships to rain down upon non-eombatant populations gases which are capable of extinguishing millions of people in a period of a few hours or even minutes,

Cities and towns, vast areas of inhabited countryside, will be wiped out upon the instant; and that nation will triumph which has surviving, after these competing downpours. of "ghastly dew," some miserable remnant of gasping, blinded, tortured men and women.

Such possibility seems fantastic, but as a matter of fact it constitutes the grimmest reality in modern life. For the first time in history, owing to these hideous inventions in the field of chemistry, man holds within his grasp the power to compass his own universal destruction. What has existed hitherto only as the mad dream of romancers of the type of H. G. Wells in his early years, is now become at this latter day a sober truth. We can destroy ourselves if we so will.

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The seriousness of this situation is becoming apparent to everybody who has the faculty of facing facts and thinking upon these facts. Such persons, in sheer terror at the impending catastrophe, are beginning to urge that the use of chemical gases in warfare be forbidden by solemn agreement betWeen the nations of the earth.

This is a pious suggestion, put its fatuousness is as ridiculous as it is pathetic. For what truth has been more certainly taught us by the experience of the great war than the truth that a country, embattled in a life and death struggle with its foes, will resort to any weapon which promises to be effective in offensive or defen&ive operations, whether that weapon be sanc.-tioned or not by the laws of nations and the conscience of mankind?

Once loose .the passions and the fears of war, and there is no

limit of horror to which belligerents will not go to compass vic.-tory and avoid defeat. As well expect to bind the winds in some secret comer of the horizon after a cyclone disturbance, or hold the flaming lava inside the volcanic crater after an eruption, as to expect to forbid successfully theá use in war of any weapons which will do the business of killing humans.

And why not? For, if war is permitted, why should not all weapons of war be permitted? If it is right to slaughter men in one way, why not in all ways? Why stick at the gnat of dum-dum bullets and poison gases, and swallow the camel of armed conflict as a method of settling international disputes? .The business of war is the destruction of life on as large a scale and at as speedy a rate as possible. No piety is blind enough, no sentimentality stupid enough, to cover up this fact, which grins hideously upon us like a naked skull. This means that the war-maker is logically justified in laying his hands on any weapon which will suit his purpose of destruction. The more horrible its character, the more complete its effectiveness, the better. To deny the war-maker his weapon, while crowning his work with glory and honor, is inanity of the first order!

What we face to-day is one of those supreme crises in the career of humanity which calls for action that is as drastic as it is fundamental. Mankind has one task before it today. Not the

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restriction of warfare to this or that weapon or mode of ~ht-ing, but the abolition of warfare altogether! .

We must get rid of this "abomination of desolation," as the price of racial survival! Hitherto we have found it inconvenient, to be sure, but still possible to live with war as an occasional di-version or horrible debauch. Now we awaken to discover that war has suddenly grown to such proportions of disaster that we can no longer hope to keep house with it.

One or the other must go. The world is no longer large enough or strong enough to hold both war and man! What the-programme for the abolition of war involves is a question of controversy. I believe that nothing short of disarmament, free trade, the organization of an international government to super-sede the independent sovereignties of existing states, the trans-formation of capitalism into some form of collectivism, the edu-cation of the race to the use.of the scientific method and to the service of the religious ideal will do the business. But to get a programme of some kind, to put it through and try it out - this is the only thing that is worth to-day a moment's consideration. We solve this question now, or the end is in sight!

John Haynes Holmes.

Editor's N ote- This article appeared also in liThe Globe" of March 28th. John H ay'zes Holmes possesses a profound spiritual. vision, important /0 the human race at this critical stage of decisive action. Individuals, nations, planets, can be made or destroyed according to spiritual growth. At first this statement seems one of visionary illusion, but that it is one of FACT is becoming more evidellt every hollr, and the world at large owes a debt of gratitude to such minds as John H aylles Holmes for bringing this knowledge before them in so forceful and convincing a manner as given in the above article. Reality takes this opportunit,j' of thanking Mr. Holmes for the privilege of being one of the mediums for its transmission to all countries and peoples.

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Abdul Baha Seeks in Manhattan

By EDITH M. THOMAS

W HERE these centuries has slept Firdusi?
Where Saadi? - or Hafiz, golden-tongued?
Dropped asleep while singing waked, a dreamer,
Seeking body for his dream divine,
Love-of-God and World-round Kinship teaching:
Wandering Westward, thus our City greets.
Mildly wonders at our vaunting fabrics-
At our granite shafts that aim the star,
Vistaed lamps in diamond diminutioJ),
Air-swung bridges, marts and palaced wealth-
All the tideless, daily, urban pageant!
Marvel's at our churches - not averse,
Opening doors, as to a looked-for pilgrim!
Pilgrim not to any Mecca bound,
Bearing in his heart a shrine of holies-
World-round Kinship, Love-of-God - his Word!
Goes he up and down our brave Manhattan,
Unbewildered through its soundful maze;
Childlike seeker - child and seer in challenge,
Subtlest when most simply he demands-
Affable yet penetrant inquirer! •
Asked by someone, "Have you seen our Parks 1"
Softly he makes answer, "I have seen them.
Very noble. Gardens for a king.
But no rose therein have I seen blooming,
And no nightingales therein I heard!"
Wistful smiling, turns he on the questioner
Eastern eyes with mystic zeal aglow:
"Is there anyone that in the garden

Lists to be a rose - a rose-in-bloom?
Is there anyone that in the garden
Lists to be a nightingale, and sing?"
Thus, the pilgrim goes his way among us,
World-round Kinship, Love-of-God - his Word.•••
What finds he of lack in brave Manhattan,
What, forsooth, the "rose" and "nightingale?"
N. Y. Post, 1912.

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New Lines of Interest

REALITY intends to widen its boundaries as far as p0s.-sible. The activities of the world are manifold, and the seed of a new evolution is genninating everywhere, the bubbles of the coming spiritual civilization are penetrating the dark watel'8 of materialism. To note these evidences of new life is always interesting, and departments are to be added to the magazine with that end in view.

Henceforth each number of the periodical will contain an art department and one devoted to the drama. The art section will be under the management of Mrs. Mary Hanford Ford, and the dramatic section will be taken care of by the editorial force at present.

We wish to correlate the forces of the New Day, and bring into evidence those heavenly tendencies which are rapidly transforming darkness into light - and tradition into illumination and glorious achievement. This is manifest in every direction, but sometimes remains unobserved unless the careful student declares its presence.

REALITY is the Herald of the New Time, and wishes to cry out, wherever the lignt appears. So the additional departments will be edited with a feeling bom of sympathy and not too much hampered by tradition.

Bahai Activities

The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening public meetings will continne.

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Friday evening meetings are conducted by Miss Juliet

Thompson.

The Bahai Forum is open to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

A definite program for the next three months is being arranged by the Consulting Group of the Bahai Library. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, .to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteen days. Owing to the many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, .but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We earnestly hope you will avail yourselves of this invitation.

Much interest is being felt in the Inter-Racial Congress to be held in Washington the latter part of May. Those desiring information regarding this mater, can obtain it by writing to REALITY or by addressing Mrs. Agnes J. Parsons, 1818 N Street, N. W., Washington, D. C.

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The Bahai Temple Convention to be held in Chicago, April 28rd, will bring together again the Bahais from allover the world The Temple model now displayed in Chicago is attracting interest and admiration from all types and classes of people who welcome the thought of a Universal temple, the symbol of the oneness of God, and the oneness of humanity, in its material and practical manifestation.

During the month of April Mr. and Mrs. Harlan Ober spoke in the Bahai Library, 416 Madison Avenue. Mr. Ober's subject was "Man, The Collective Center of the Universe," which he

handled in a marvelous manner, displaying a depth of insight and spiritual vision which places him in that group of advanced thinkers doing so much for the evolution of the human mind to a higher consciousness of Reality. "REALITY" hopes to be able to print Mr. Ober's lecture in full in a forthcoming issue.

On Wednesday evening, April 13th, a business meeting was called in the Bahai Library, 416 Madison Avenue, but it was so largely attended by the public, that the Bahai message was given. The speakers were Mr. James F. Morton, Jr., Mrs. Mary Hanford Ford, Mrs. Florian Krug, and Miss Juliet Thompson. "REALITY" announces the return of Mrs. Ford to New York. She is in constant daily attendance at the Bahai Library.

It will bring happiness to friends throughout the country to know of the safe arrival in New York of Louis Bourgeois, to whom the world is indebted for the marvelous model of the Mashrakel Askar, or Universal Temple.
It has been the hope of thousands of friends that this Temple would be built in New York, which Abdul Baha has called "The City of The C<?venant." This would not in any way conflict with the model about tp be built in Chicago. The consummation of this desire rests with the awakening of the entire community to the importance of uniting all the religions of the world in the Universal Fatherhood of God and Brotherhood of Man.

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Special Announcement
to Reality Re,aders

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Beginning with the May number REALITY will be 25 cents a copy and $3.00 a year. We will, however, accept renewals at the old price ($2.25) from one to five years, providing they reach us before April 30, 1921.
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Consider the Mystery!
Electrons exist everywhere.
We gather them in a power house.
We apply a certain mechanism and we get heat.
We apply another mechanism and it keeps our refrigeraton at freezing point.
We apply a third mechanism and we get power to move our e&1'B, and run our machinery.
Still another mechanism applied to the same mysterious force, and we have light.
The same force carries your voice a thousand miles, or :flashes a message across the continent.
AlwayS the same mysterious force. The only di1fe,.rence is in the mechanism to which the force is attached.
Consider the Mystery!
Mind exists everywhere.
We gather this Mind into our power house.
In one brain this mind is transformed into a beautiful picture.
In another brain it is converted into some noble philanthropic act.
In another it is converted into a wonderful invention.
Still another uses the same Mind for financial gain, fame or power.
other brains use the same Universal Power ignorantly or carelessly, and thus cause'their own self-destruction.
Always the same power, b.ut producing different results in accordance with the different brains through which the power passes. Our business then, is to regulate our thinking machine so • to utilize this cosmic force, constructively instead of destructively.
The operation of this Principle has been known to a few in all ages, but nothing was more improbable than the unauthorized revelation of this information by any student of the great esoteric schools of philosophy. This was true because those in authority were afraid that an unprepared public mind might not be ready to make a proper use of the extraordinary power which the application of these principles disclosed.
Mr. Bernard Guilbert Guemey, the celebrated author and literary critic, has made an investigation of these laws, and given to the world the result in a wonderful book. . This book, however, contains such remarkable and astounding revelations that we prefer not to let it get into the hands of the unintelligent or the unappreciative. It will therefore not be sold or given away, but we will be glad to lend you a copy if you send your name and address to The Master Key Institute, 216 Howard Banding, St. Louis, Mo•
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THE ONENESS OF MANKIND

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TWELVE BASIC
BAHAI PRINCIPLES

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

These twelve basic Bahai principles were enunciated by Baha'o'l1ah over sixty years ago and are to be found in his published writings of that time.

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Bible Prophecies Fulfilled In This Age

By Jenabe Fazel Mazandarani

THE Oriental countries, Persia and Palestine and other parts of Arabia, have been always the dawning place of the mystic lights of the Sun of Reality. Great schools of spiritual philosophy, vast systems of idealism and the religions of the world have sprung out of the East and irradiated the lights to other parts of the world.

The great Book, the Bible, which you have studied and quote in all your churches and religious meetings - that Book containing wonderful predictions and prophecies - was written by Eastern seers and Oriental prophets. If we ponder carefully over the predictions and prophecies given by these ancient áspir-

itual mouthpieces of God, we will then realize that they have that divine in$ight which enabled them to pierce the vistas of ages and see the things which would and have happened centuries and centuries after their lives upon this earth plane. What divine insight; what celestial perception these' prophets must have had, through which they could see and predict the events of the future! This subject has been dealt with in detail by great metaphysicians and theologians in their various volumes and books. The mystics of Persia have tried to explain this great fact in the following manner: The world of existence is similar to a dome of glass or a mirror. The phenomena and the objects of creation below this dome are reflected back to the ceiling of this clear, translucent dome; so that this dome has the reflection of all the things which exist below; in other words, it is the greatest disc reflecting all of the phenomena in

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the material world. Now t~at you have a clear picture of the dome before you, in which is reflected all the visible phenomena, you can likewise imagine the brains and the minds of men as revolving milTOrs around the dome. As long as the brain of man is turned toward this dome,. the dome reflects the pic': tures that are mirrored on its surface from below. Whether the pictures are of the past or the present or the future, the mind has the capability of absorbing all these reflective pictures on the surface of the dome. There are three conditions for the brains of men, so that they may reflect clearly the pictures. First, the mirror of the brain must be clear; 'second, it must be turned toward the dome; and, third, there must be no veil or curtain between the mirror and the dome.

The minds of 'the prophets of God and the messengers of the merciful had these qualities, because, first, their minds were clear and translucent mirrors; second, they were constantly turned toward this great dome of reality, and third, there was no veil or curtain preventing their reflection and irradiation. Now, your minds have just as much ability to reflect those images of reality as the mind of the Manifestations of God. But we, through our limitations and ignorance, bring before our minds veils of misunderstanding and curtains of imagination. Thus the surface of the mirror becomes filled with the dust of worldly materialism and agnosticism. Consequently the brains of such men cannot reflect equally the same light and beauty as the minds of the prophets and messengers. It is for this reason that men, either through following in the footsteps of the Manifestations of God or through concentration and attention, purify and cleanse the surface of the mirrors of their

brain, and they become enabled to make predictions of the future; to see the objects of life and to delve into the mysteries of truth. Here we come across very interesting reflections: If these prophets were able to look into the future and see the events which would transpire two or three thousand years hence, how was it that they could not see the events which were transpiring around them, subjecting them to persecutions, suffering and humiliation? Because it is an historical fact that all these messengers of good will who have lived on this earth plane have had to go through many persecutions and

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many sufferings on account of the bigotry and fanatical ideas of the populace. This mystery is solved when we realize that even the Manifestations of God had two phases of life, the physical and the divine. When they engaged themselves with material things, when they were living the physical life, they were like other people, but when they turned their minds toward that great dome of reality, then they were different from the rest of mankind, beeause their minds were 80 clear as to receive the impressions of the Infinite.

You will remember the story of Jacob.; how Joseph was taken by hiB brothers, thrown into the well and sold to the Egyptians; how later on the brothers went into Egypt and brought back the coat of Joseph, and when the coat was presented to Jacob, the father of Joseph, the very fragrance or the smell of it made him feel that his son was still living in Egypt. This subject is taken by a Persian poet, and addressing the father of Joseph he says: "If thou wert able to realize that thy son Joseph was in Egypt thousands of miles away, through the contact of the coat, how is it that thou couldst not know when he was thrown into the well?" Then the father of Joseph answered: "We are living in this world like other men, but now and then the light of inspiration flashes and through that light we see the events. When the light is extinguished, the vision is gone. Sometimes we ascend to the very height of the mountain of transfiguration and see the evolving events of the future, and sometimes we come down and live on the earth plane and will be able to see even those things which are before us." If that state of spiritual realization could ,be continued in this life day and night, no one would like to live here. In short, the prophets have had this quality of prediction, and their books are the greatest testimonies that they saw these things, either in dream or vision or in the state of wakefulness.

Prophecies can be roughly divided into three parts: The first are those predictions which deal with the events of the

prophets' own lives during the time that they live. This is not important, and we have nothing to do with that part of prophecy. There is a prophecy in the Old Testament about one of the kings who was very ill. A prophet went to call upon him, and while he was there he told him that his illness was very

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dangerous, "You are going to die." When he left him and came into the court, he received a revelation or inspiration that this king is going to be healed very soon, so he hastened back and gave him this news. "Just at this moment I received a revelation that you are going to be healed." Now, this is a minor prophecy, dealing with the events of the days of the prophet and those people who were with him.

The second part of prophecy is that which deals with the predictions of events which will transpire in two or three hundred years, such as the wars and chain of circumstances with which the Old Testament is filled. It is like unto the dream of the King of Babylon. He had even forgotten what he had seen in the dream, but Daniel was enabled to tell him what it was, and likewise to give him the interpretation. That great dream of Nabuchednezzar was of a man whose head was of gold and whose breast silver, and whose feet of clay. Daniel gave the interpretation that this is extremely symbolical. Thy dream symbolizes thine own empire; while thou art at the head of this kingdom the country is like gold; another king from thy progeny will be like silver. The future kingdom will be like iron and copper, and finally the weakest of them will be of clay. Then out of heaven a great stone will fall and destroy this great figure. That was one of the mightiest empires which came along afterwards and dispersed this Babylonian kingdom. Reading subsequent history of theá Babylonian race, one becomes aware that it was as though Daniel had lived hundreds of years after himself and had observed and witnessed all these events he predicted so accurately and tnJIy.

The third and most important prophecy contained in the sacred scriptures is that dealing with events from two, three and four hundred years afterwards in regard to the consummation of ages and the establishment of the Divine cycle of human power. So if we could take out these wonderful illuminating prophecies from the Old Testament and put them side by side, noting the correspondence with the great events which have transpired in the last two or three hundred years, it would be .as though those prophets had the divine vision and insight to look into the future and see all these things with their own eyes.

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The prophecies of these great prophets again are divided into two parts: The first part is in regard to the material and physical advancement of the world, and the second is regarding the spiritual, the ideal advancement and progress of the hearts of mankind. For example, this great Armageddon, this great universal war which flooded the world with misery and slaughter, we find clearly predicted in the Old and New Testaments. One of the Israelitish prophets, in some part ()f his book, says, that there will be such a great struggle and turmoil in the world that two parts of the world will be cut off. The same prophecy is repeated by Christ when he refers to the prediction of Daniel, and says: "There shall be wars and rumors of wars, and kingdom shall rise against kingdom, and nation wage war against nation; there shall be earthquakes and famine in the world;" all of which have come to pass and are before our eyes. Hence if we peruse the terrible events which have transpired in the last eight years in the whole world in all parts, likewise realizing the distraction, the savagry and barbarism perpetrated by so-called civilized nations, and how millions of the flowel'S of humanity have been cut off, we will then know that these ancient prophets were right; that they had the divine insight to predict these events. One of the most wonderful prophecies which has actually taken place is the return of the Jews to Palestine and the hope for the establishment of their kingdom. There are certain concrete prophecies in regard to the inventions of telegraph, telephone and wireless, all of which show that these proPl1ets had a vision which was beyond human ken. In o~e of these ancient prophecies it is recorded that at the end of time there will be many threads connecting various vicinities; that from Jerusalem these threads will be extended to all parts of the world, and people will come to this center by taking hold of these threads. By these threads the prophet meant the railroads and the steamships, and people would travel over the fastest railroads to reach that country.

Another prophecy in the Book of Isaiah is about the connection of Egypt and Palestine which was fulfilled by the building of railroads during the war connecting these two countries. The students of the Bible can find the prophecies for all the marvelous achiev~ents of the last few centuries.

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The second part of the prophecies which is the most important is in regard to the fulfillment of the law of Universal' Love

in all parts of the earth, the establishment of Universal Fellowship and reconciliation amongst the peOple.. Isaiah says that in that day the wolf and the sheep shall lie side by side; the leer pard and the kid will be grazing in the same meadow; thet lion and the lamb will be in the same pasture; the little children shall put their hands in the hole and the adder will not hann them. All of these symbolic prophecies indicate that a day will come when the nations who are wolfish and the countries and the people who are lamb-like will enter into eternal compact of friendship and amity and will forget their enmity and animosity forever. From a physical standpoint it is impossible for the wolf and the lamb to become friendly, because the wolf is a earniverous animal; it has claw-like teeth and flesh is its natural food. The wolf has no enmity toward the lamb when J:te tears him to pieces, but he wants to live. The only time they will be peaceful and kindly toward each other is when the lamb will be lying down peacefully in the belly of the wolf.

Again it is written in these sacred Books that in that day God shall judge all the nations; that the nations shall change their swords into plowshares and their spears into pruning hooks, and that they shall learn war no more. The prophets in those days lived at a time when the civilization did not require bombs, poisonous gasses, guns and cartridges and all kinds of infernal machinery; at a time when we had none of the modern inventions. The prophet had no other way of explaining himself other than the agricultural implements,. swords and spears. In brief, the prophets desired to say that the nations will be disarmed; that there will be Universal disannament. Again, in another place it is written: "In that day I shall gather all the nations, and all languages will be made into one language." Hence, if we think of the marvelous spiritual outpourings upon the hearts of the people, we realize that this universal consciousness, this international mind, this international amity and better understanding and wider relationship which is being felt by all men everywhere are all predicted by these prophets. Now, the prophets of Israel picturing before themselves this roseate dream, thought that when these conditions are fulfilled in the world, then God Almighty will come and tabernacle himself in the human world; the manifestation of God will appear.

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By God, they did not mean that the Almighty is like a human being who is sitting upon his throne iná the heavens and would some day come down in an airplane and make his flight to the earth. Their meaning was rather this: That the perfections, the virtues, the characteristics of God - what are they? -love,

amity, righteousness and sincerity - would descend into the world of humanity, upon the wingS of knowledge. These things will be established universally in the world of humanity, which when brought together in a perfect human temple will mean God. Christ meant the same thing when he advised his followers that they must pray that the Kingdom of God may be established upon the earth. Who is the Manifestation of God? He is the manifestation of love, the manifestation of universal consciousness, the manifestation of light, happiness, prosperity and unity among the children of men. This appearance of love; this effulgence of Universal Unity will dawn from the consciousness, from the horizon of the hearts of illumined forward-looking men and women. It is self-evident and beyond the shadow of a doubt that when we look over the world today we see and feel that these bright dreams of the Sun of Universal Consciousness have dawned from the hearts and the minds of the people both in the Orient and in the Occident. The dark clouds of misunderstandings and superstitions are being dispersed by the blowing of the wind of divine consciousness and the lights of knowledge; wisdom and mutual understanding are gaining • greater and greater triumph. In the Oriental countries, religious misunderstanding and prejudices were very strong. The adherents of different religions hated one another to such an extent that they thirsted for the blood of each other. The adherents of the seven great religions of the world were extremely inimical, and never tried to forget their past prejudices and associate with one another in the light of unity and friendship. There was a Mohammedan priest very ill on the bed of death. His family went out and brought for him a Christian physician. When this Mohammedan priest opened his eyes and saw this strange man, he asked: "Why have you brought this person here 1" They replied: "He is a very skillful doctor and will be able to heal you." He hastened to say: "Are you not aware if I take the medicine of this infidel, this Christian, I will go directly to hell 1" The physician, not understanding, asked them what he was saying. They translated the priest's re-

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marks. The physician answered: "Well, whether or not he takes the medicine, he will go to hell anyhow; but if he takes the medicine he will go there a little later." Such was the bitterness and bigotry amongst the followers of the religions. But, when the sun of the Bahai Movement dawned from the horizon of Persia seventy years ago, its penetrating rays scattered all these clouds from the consciousness of men. These religionists, who for thousands of years were inimical against one another,

became like unto brothers and sisters, so that in reality the prophecy of that ancient prophet was fulfilled when he said that the lamb and the wolf shall lie side by side; consequently we are living at the dawn of that glorious age, that divine millennium which has been prophecied by the ancient bards and poets, and we are witnessing with our own eyes the greatest transformation in the world of humanity. If we observe carefully we see all these signs around us. On one hand the statesmen of the world are seriou~ly discussing and upholding the parliament of men, the federation of the world. Again, in the councils of nations and the congresses of the people, they are discussing the problem of disarmament and how to use these colossal sums that are being spent for the dreadnaughts and battleships. Then there are innumerable societies and organizations allover the world, East and West, the primal objects of which are to expand the horizon of human consciousness; to unfold the capabilities of the minds of men and to bring within the grasp of the people a greater realization of -the inherent possibilities.

The Bahais, who are the lovers of light, of peace, of universal love, are likewise endeavoring and making the greatest effort, so that nations and religions and languages and tribes and races may forget their misunderstandings, shaking the hand of fellowshiJJ and friendship upon the same platform of international divine truth. What glorious privileges are ours, if we could truly realize that we are living at the dawn of this great divine age; at the dawn of such an international cycle where all the constructive and humanitarian forces are working for the betterment of the world, so that we may have one United States of the World; one Universal God; one great family of nations; one language, and one shepherd of one flock.

Translated by Mirza Ahmad Sohrab.

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The Fourteen Points of the Dream Problem

By Libra Light

THESE questions were sent from a medical journal of India to be answered by certain persons in this country. Both questions and answers may be of importance to those interested in the phenomena of the dream state.

In a talk given at Dublin, N. H., August, 1913, when questions regarding dreams were put to Abdul Baha, the Master said:

"Dream or vision consists of spiritual revelation and dis-

covery. All dreams are real, or correspond to reality. The spirit ever discovers and then reveals it to the heart. If the heart is free and untrammeled the actual facts will be reflected upon it and will be transmitted to the power of memory. This is real vision and has no need of interpretation. As it is seen, it will come to pass. But the spirit may discover and transmit to the heart and the heart may contain confusing thoughts and ideas, with which the discoveries may be mixed. This form of vision needs interpretation. One must extract the spiritual discovery out of these confusing thoughts. For example: this white cloth will receive any color you may put upon it; if you dye it red, it will be red; if yellow, it will be yellow, etc. Now it is the real thing which is colorless; but if it were yellow and you dyed it with blue, it will not become blue but green; you would then have to extract the blue from the yellow; that is to say, this would be interpretation.

But it may again happen that spiritual revelations may not come to a man. There are thoughts and ideas in the heart and when he sleeps these come to him; these are useless dreams and have no interpretation whatever.

In the spiritual world there is no time nor space."

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THE following answers are the result of conscious effort to explore the realm of "dreamland," and have been gained by actual experience.

Question 1. Who is it that sleeps, who is it that dreams and who is it that wak.es up?

Answer. He who sleeps is~he physical manifestation of a spiritual Reality. He who dreams is that physical manifestation seeking its Reality. He who awakes is the same as he who sleeps--plus what he has gained through his search for his Reality.

Q.2. If it is one and the same person, ,what prevents him from knowing, during his dream state, that he it is who, before going to sleep was waking, and is now dreaming and what reminds him on awakening that he it was who was dreaming when asleep?

A. Nothing prevents him from knowing in his dream state that it is he who before going to sleep was awake. Many are conscious of their personalities extending through the dream state and conscious of their experience during sleep and upon awakening.

Q.3. If the personality in each state is different, what becomes of the waking-stfte personality during dream and what of the dream personality duling waking state?

A. The personality is not different. It is ever and always the same. Through spiritual development comes the power to derive and retain the benefit of such constructive knowledge and experience as comes through the dream state.

Q.4. If, as many believe, the dream world is external to the dreamer and is real and independent of the waking world, who is its creator and what are the distinctive features of the dream world that will help the dreamer to distinguish it from the waking world during his dream state?

A. The dream world is not external. It is internal. "The Kingdom of God is within you," awake or sleeping. A Soul is often conscious of the effort of Divine Guidance to direct it through these hours when the material world and its disturbing influence are shut" out. God is creator of these hours in which He tries to draw the soul to the Infinite Knowledge of its Reality. The distinctive features of the dream world are the features of

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Reality, making it conscious of a power and experience varying from the waking state..

Q.5. Are there any other worlds (astral, mental, spiritual, etc.) besides the two commonly known worlds of dream and waking states, where men after death are believed to go and is any of them eternal and unchangeable?

A. There are many worlds. "In my Father's kingdom there are many mansions." Life and experience are eternal. The law of evolution and developme:b.t toward perfection necessitates varied conditions in worlds and in the progression of souls.

Q.6. Is communication from one world to another possible, if so, how can a person in the dream world communicate with his friends in the waking world and vice versa? .

A. To the aspiring soul through the open door of so-called sleep comes the possibility of receiving messages from departed loved ones, and also a possibility of transmitting thought and desire to those in the waking world.

Q.7. If, as some contend, the waking world is as unreal as the dream world and we know of the unreality áof the former only when we wake up into a higher state of illumination (just as we know of the nature of dream on awakening into this physical world) it may be asked: • Why this so-called higher state of illumination also is not a dream in relation to a second higher state and this in relation to a third one, and so on ad infinitum?

A. Physical life on this planet is but the kindergarten of eternal education. What man reaching the age of forty-five but regards his infancy as a dream? What man nearing death but regards life as a dream, sensing a new experience higher and

greater than life, and after so-called death can one doubt the Immutable Law which destroys only to begin anew, ad infinitum?
Q.8. Is it possible for a dreamer to remain cognizant during his dream state of the fact that he is dreaming? If so, what are the means to acquire this power?
A. It has been possible to the writer. Many experiences of this kind having been manifested. I do not know how to acquire this power. I would suggest severance.
Q.9. Will a dream cease or continue if the dreamer becomes awake to its nature during the dream state?

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A. There are certain fonns of fear produced in the dream which are so vivid, that the dream will discontinue through this fear, for the Divine Will gives only that which the personality can endure, either to continue the experience of happiness and well being, or experiences which tend to promote fearlessness and faith.
Q.I0. How far is it possible to stop, alter or create one's own dreams as one wishes? What are the means to do it?
A. By direct appeal to the Highest before sleeping, one may direct one's dreams for Guidance and Enlightenment.
Q.ll. To what extent is it possible to be cognizant of one's own dreamless sleep state, while sleeping?
A. - When the physical body is exhausted and not equal to further spiritual experience, but when the soul is still pure in its pursuit of Truth, one is conscious of dreamless sleep while sl~ping.
Q.12. What is the state of consciousness of a person after the so-called death of his body, viz., does his personality survive and does he know that he is dead?
A. The answer to this is contained in the Word of God as sent through his prophets. No living man can say, "Save His Manifestations of Supreme Wisdom." In every cycle He has sent One whose Word is Truth.
Q.13. How can the created beings of the waking world and dream creatures of the dream world know their Creator and dreamer?
A. The creatures of the waking world and the creatures of the dream world are both real. The Divine Creator in His Wisdom makes them known, one to the other.
Q.14. Is there any ultimate Reality, eternal conscious and everpresent in all the states or worlds and can it be known or realized by any such means that may be acceptable to all creeds and religions and suitable to every human being in all climes and countries?

A. There is an ultimate Reality. eternal conscious and ever present, in all the states of the worlds. It can be known to all creeds, religions and races. Duling the last century Reality has appeared in the human world, outlining the foundation of

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the futu~ civilization, based upon the Universal Fatherhood of God, and the Universal Brotherhood of man in the following principles:
1-The Oneness of mankind.
2-Independent investigation of Truth.
S-The foundation of all religions is one.
4-Religion must be theeause of unity.
5-Religion must be in aecord with science and reason.
6-Equality between men and women.
7-Prejudiee of all kinds must be forgotten.
8-Universal Peace.
9-Universal Education.
10-Solution of the economic problem.
ll-An international auxiliary language.
12-An international tribunal.
This message was given to the world by Baha'o'llah over seventy years ago, and these principles will become part of the consciousness of man through the presence of Abdul Baha in the station of servitude on the earth plane.

Leave all things to take their natural course, and do not interfere. Lao Tzu.

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The Glory of God *

By Horaee Honey

M y stars unleash their forces like falcons from the hill
To sweep through myriad courses, returning as I will,
Each with its time, its tether, its flight above, below.
Perfecting all together an aim they none can know.
From heaven unto heaven I guide their tireless way
On silent wings and even that falter not nor stray
Nor cross My firm decision nor pass My bound and goal,
Their leagues within My vision, their hours in My control.
On them I laid a duty of seasons without flaw;
Their gardens sow My beauty, their deserts reap My law.
Each drop and grain I make them, of sands and waters spilt,
And what is there to shake them, the worlds that I have built?
Ye race I raised of darkness more splendid than the sun,

All restlessness, all starkness, all perfect, all undone,
How have ye thought to leave Me who lands and waters give?
How have ye thought to grieve Me, the Life of all that live?
From error to worse error wherever ye have gone
I darkened in that terror to brighten in that dawn,
I cried in wind and ocean when ye were as the beast,
I fired each mad emotion whereby your sOQls increased.
Nearer than pain or pleasure, ye did not see My face;
Dearer than golden treasure, ye trod upon My grace;
Ye held My pure Creation an emptiness, a pit,
To damn with your damnation, ye weakest things of it!
But I who speak have hearing when all is dumb at last,
For them who know, revering, for who know not, aghast,
A Glory to the splendid, a Meeting to the friend,
A world unveiled and spended for him who veils the end.
Your hearts are now but mirror to My most ancient word,
Your vision grows the clearer for secrets yet unheard.
From season unto season your blinded paths afar
To shine like stars eternal above the nights that damn,
o peoples made supernal for Glory that I Am.
• Baha'o'nah.

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Disclosed My hidden reason in man as in the star.
Life within life I made ye, an angel in a beast,
Hell within heaven laid ye, starvation at a feast,
That ye for purer water should thirst, and stronger wine,
Spent wolves grown sick of slaughter and craving to be Mine
In peace your own creation, for God your own desire,
When depth of desolation compelled ye to aspire.
My love is your true history and not these broken days
Your memory makes a mystery to startle and amaze:
My love that like a garden shall flower in its own rain
The fervent rose of pardon from darkened earth of pain.
My stars unleash their forces like falcons from the hill
But ye run longer courses through My more secret will;
To ye I gave My beauty, in ye I breathed My breath:
My love is all your duty, bright angels without death!
As rivers from the mountain wind surely to the sea,
Your lives, a scattered fountain, return at last to Me,
The Hands of Glory plan it, the Heart of Peace restores
For hates that were as granite the victory of your wars.
I make your fields be holy whatever blood is shed,
The mighty and the lowly shall lie upon one bed,
For they who would not center as angels to their trust
On humbled bellies enter My heaven for a crust.

The time and times are spended I held within the glass;.
The woes, ye earned are ended. and woeful seasons pass
And this your world of sorrow its empty shadows. rise
And that your glad tomorrow long hidden in the skies,
One day of one creation, unchanged till ye could change,
Uncovers every nation to Light no longer strange.
Already, see, what Glory shines bright against your brows!
The fond, incredulous story ye whispered house to house
Of Love they east in prison for murderers to deny,
Now Sun of Truth arisen, it flames from sky to sky!
For souls that would not falter in dread and drouth and dearth
I raise My fallen altar and reign throughout the earth,
From every radiant spirit the meek, unhonored guest
I summon to inherit new kingdoms of the blest.
I close the former pages, I fold the ancient scroll;
I yield My promised ages that ripen fruits of sou~

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The Current Art

By Mary Hanford Ford

T HERE is' no greater pleasure than to watch the current exhibits which come and go in the great city of New York, and observe the tendencies of the younger artists, and in this way catch the growing color of the New Day. For the artist is not simply an expression of personal genius, - he is an open channel through which vibrates the collective spirit of his day in one way or another. He does not know this as a rule. He paints what he sees and feels, because he sees and feels it, and would frequently be insulted if it were suggested to him that he is a "channel". But the fact remains that he is realist, naturalist, idealist, poet, spiritist, according to his day, and he will be predominantly one or the other as his day determines.

Abdul Baha says - next to the messenger of God, art most nearly expresses the language of God to man, and in "art" he undoubtedly includes architecture and that colorful world of decoration which comes to us not only through the great murals but through the great textiles as well, so that the rugs and tapestries of a country express its tendencies, as do its paintings, sculpture and architecture.

Looked at from this point of view the art exhibits of the winter and spring have been both delightful and in certain ways disappointing. They indicate always a marvelous sureness of technique. One feels that the American artist of today, both man and woman, has attained everything in that direction; that Whistler, Manet and Renoir have not lived in vain, and that subtleties of color and movement are as a rule within the grasp of the younger men and women as well as the older ones.

What one misses frequently in the exhibits is a consciousness of the poetry of life, which the great realist must possess as well as the idealist. Without it one can never become a true

artist. But through its presence the simplest bit of landscape or portraiture is alive and unique. One need not seek sensa-

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tionalism if this present. George Luks has it, and whether he is painting the Sand Artist, or Matehes Mary, or that adorable Pawnbroker's Daughter, which hangs now in the Metropolitan Museum, or the self-complacent young Czecho-Slovak Officer, who blazed forth in the recent exhibit at Kraushaar's, he is speaking the language of the thinker, always forgetful of the dealer. Usually this note is marked in the shows of the younger artists, sueh as the members of the Whitney Studio Club. This year one looked for its stronger appeara~ce, and was disappointed. Perhaps the wave of reactionary feeling which is flooding the" world has delayed it, and another year we may find the artists speaking what they feel without regard to its salability.

One very refreshing conviction gained from the season's exhibits is that American art is at last firmly rooted in its own soil and is producing a delightfully independent product. However, we may have imitated in the past, we are doing as we please now. Victor Higgins' painting in Taos gives us Indians and landscape translated through sensitive fingers, and paints a land far from that interpreted by W. R. Leigl}, though the two are in the same physical locality. R. Sloan Bredin from New Hope is as different as possible from Robert Spencer though both paint in the same town.

There is no doubt that the influence of the Independent Exhibit, which for several years now has delighted the students of real art in America, has been strong in its encouragement to the individual painter. There was never a time in any country when the power of the academic was less dominant than at present in the United States. With George Luks and John Sloan teaching in the Art League School, how can conventionality remain a ruling principle? Surely the young art must blossom under such tutelage.

Among the pleasures of the last month have been the unusual exhibit of the Architectural League at the Metropolitan Museum, and the Bryson Burroughs exhibit at the Montross Gallery. The former was significant not so much from its architectural display, though this was unique and suggestive in certain aspects, but because of its arrangement. The new wing of the museum was utilized for the exhibit, and was admirably

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transformed for the moment. Sculpture, painting and all the decorative adjuncts of architecture were drawn upon to complete the ensemble. The lower story with its wide spaces seemed sometimes like a succession of delightful bowers in which the spicy odor of pine branches carried one far from the city's haunts, while other sections were like bits of the castled life of ancient days'suggesting the knight and lady of the past and their martial security.

There was a wonderful serenity about the entire environment. Beautiful textiles hung from the walls, and a girl sat at the loom weaving similar fabrics. One felt another spirit pervading the place, quite different from the customary commercialism of modern cities, and went away with the convietion that beauty is not dead, and that commerce is not all powerful.

The Bryson Burroughs exhibit was interesting from several points of view. In the first place, it indicated new vision in the artist. The portrait of Edith Woodman. Burroughs hung upon the wall in the place ~f honor. She was the gifted young sculptor who took the prize for the Fountain of Youth at the Panama Pacific Exhibition, and who died in 1916, a great loss to American art. The exhibit was like a tribute to her. The accompanying paintings all dealt with spiritual themes, and as one walked about the rooms one seemed accompanied by the great spirits of the past,. who spoke again through an American. artist. Mary Magdalen shone in three canvases. St. George and the Dragon appeared in a distinctly new version; St. Martin and the Beggarman, a theme which both sculptor and painter have interpreted for centuries; The Holy Women at the Sepulchre, which again takes us back to Giotto; St. Francis and the Angel, with the Violin of Intolerable Sweetness; A Parable of St. Francis, La Gioia Perfetta; A sea piece, and a farm scene with the distant hayrack were like the "intolerable sweetness" of the angel's violin. There were others also; The Three Kings and the Admonition, for instance, all similar in mood and handling, all distinctly individual and different from the old masters whom they suggest as subjects. Neither Botticelli nor Fra Angelico could ever have painted any of these canvases, though both have painted similar subjects habitually.

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In color the paintings were always interesting, and showed that the artist had followed color symbolism. In technical treatment they were amply sufficient, but gave. the impression that their originator was more absorbed in the subject than its method of handling. The profound feeling of the series gripped

the observer and brought to his recognition the fact that through Bryson Burroughs the element formerly lacking in American art had been seized and given expression. He was a man who had studied the old spiritual tales with love, and presented them again with new passion. He had gone up the mountain with St. Francis, had been with him like Brother Leo when he received the stigmata, and so he could paint the lovely scene and call it La Gioia Perfetta - Perfect Joy. Also he could paint the angel playing the violin of "Intolerable Sweetness" so that one felt that sweetness, and knew what it meant. .

This has not been done in American art before. It was the vital note always lacking, and now that Bryson Burroughs has made it sing, perhaps others will hear its melody, and bring forth its power.

Another distinctive note of the same sort was struck in Victor Higgins' remarkable painting called Cireumferenees, which hung in the Allied Artists Exhibit. It showed an aeroplane far up among the planets. Across its course shot a comet, nearby hung a small world. It was a vivid limning of infinite distances. full of air, of light, of etheric suggestion. It might have been named The Place of the Placeless.

Whoever makes the fewest persons uneasy is the best bred of the company. Dean Swift.

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I

Good News

T HERE is much to discourage the human mind to-day. Clouds of impending disaster, overshadowing premonition of evil, conflicts of will and opinion from every quarter, knowledge of injustice existing in all countries, cruelty of oppression, deceit and duplicity fro:pl high sources, hatred and revolution festering in the souls of millions of down trodden human beings whose lives and liberties have been subordinated to the greed' of the few, an unrest and dissatisfaction rapidly spreading throughout the world, - but to counter-act these distressing features, there is "Good News" to be gleaned in the knowledge that thousands of minds are sensing and developing the principles of Unity, the elimination of pt;ejudice, and the harmonious .blending of seemingly conflicting ideals. Gathering from all points of the globe in conscious effort in some instances, in others following a subconscious urge to produce order in a disease ridden world, these souls, fearless in their devotion to ,.Universal Service are pointing the way to the solution of the ~fficulties which beset the human race in this, the close of a

.fW~Je of madness and the beginning of a cycle of progress - real ~ss - based upon a spiritual understanding of the Law which will inevitably produce. a higher and more lasting material development than the world has yet witnessed.
bS"lJi'Mdo.Ilowing extracts representing many different types of m.~..J2trm~ basis of hope.

President Harding. and Vice-President Coolidge on Religion
"I like to go to church every Sunday morning. My early training was in the Methodist Church. Later my mother became a Seventh Day Adventist. In mature life 1 became a Baptist. 1 have been a trustee in Trinity Church for twenty-five years, but my interest is not limited to my own church. 1 love to go to a ritualistic service. I like to go to the Episcopal Church. I like ceremonial. I have enjoyed going to great Ro-

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man Catholic services. All the expressions of religion are wholesome in American life. I enjoy all these, though I belong to the freest church in America. I wish every man in America would attend church. I wish men would be as much interested in the churches as they are in their own business.
"I don't like to talk about religion just for the sake of conversation, but I do believe we need more of it in our American life, more of it in our American Government, the real spirit of it."
To these words of President Harding it is fitting to add those of Vice-President Coolidge:
"Religion is the essential. The community without the church goes to pieces. I have seen it again and again in New England. Our Nation was founded by men who came over for the sake of religion. They made it what it is. Our Nation cannot live without morality and morality cannot live without religion."

Extracts from "The Jew and American Ideals", Publishers Harper & Brothers, by John Spargo
(Taken from The Morning Telegraph)
In his book, "The Jew and American Ideals," just published by Harper & Brothers, John Spargo, a Gentile, tells us what the ultimate result of the campaign of Henry Ford to engender a . hate of the Jewish people in this country will be if the American .people allow themselves to be influenced by it. Pogroms as terrifying and revolting as those which sickened humanity in Russia in 1891 and again at- Kishinev in 1903 -will be staged here in America. The Kishinev outrages were the direct and logical outcome of a similar campaign of calumny and hatred against

the Jews.

Ford and his sympathizers pretend, of course, that pogroms would be impossible in this country and that, "transplanted in American soil, anti-Semitism will change its character and will not take the form of mass violence."

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"Not a single fact or historical example is cited in support of this optimistic theory," says Mr.' Spargo. "There are fine phrases about the 'genius of Americanism', and 'the innate justice of the American mind,' but tliat is all. And these fiDe phrases can be easily and adequately dispOsed of by the simple observation that anti-Semitism, like all' other fonus of race hatred, is incompatible with 'the genius of Americanism' and with 'innate justice.'
"These seem to me to be self-evident truths. Nevertheless we have had many bitter manifestations of race hatred in this country, not a few of which have been attended by mass violence. When I reflect upon the savage race riots which have 00-cured in this country, and the numerous lynchings of negroes by infuriated mobs, I cannot bring myself to accept the easy optimism of the anonymous Jew-baiter. Even as I am writing these lines the morning newspaper comes to hand with the account of the lynching of three negroes, one of them a woman, in .Georgia."

Conceding Mr. Ford's contention that pogroms would be left out of the anti-Jew program in this country, Mr. Spargo replies that the plans for discrimination and persecution which are set forth by him are entirely antipathetic to Theodore Roosevelt's ideals of Americanism which he called "the historic American position of treating each man on his merits as a man, without the least reference to his creed, his race, or his birthplace."
"I am opposed to anti-Semitism," he writes, "not alone for humanitarian reasons, but as a matter of loyality to America. Anti-Semitism is treason to the American ideal."

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From "New York American":
Irish Are Able to Rule Selves, Says Chesterton
"The Irish are able to govern themselves, just as is any other Christian group," Gilbert K. Chesterton asserted last night in a lecture in the Apollo Theatre on "Ireland and the Confederate Parallel." He said:
"England's action toward Ireland has been generally stupid,

sometimes even wicked, and almost always indefensible. Had the Irish question been handled wisely in the days of Gladstone, the present struggle would not now be waging.
"England's intense nationalism is the primary cause for her fear in not giving Ireland her freedom. No parallel exis~ between England and Ireland as did between the North and the South during the Civil war in this country."

From "The Globe" - by Dr. Frank Crane:
Who Will Move First?
Baron Lee, First Lord of the Admirality of the British Empire, who is the same Lieut. Col. Arthur Lee who was military attache in Washington in the late nineties, made a significant .speech the other evening at a dinner given by the Institution of Naval Architects in London.
"If America invites Great Britain to a conference," he said, "to come to an agreement on the naval question, I am prepared to put aside all other business in order to help that matter forward, for there can be no more pressing business in the affairs -of the world."
"It is hard to believe," he continued, "that those who were fighting side by side to save civilization are now going to build -navies against each other, if for no other reason because it would be so ridiculous and so silly."
I quote this because it is such a joy to find one of the High and Mighty breaking out and talking horse sense.
Sometimes we get wholly discouraged, seeing that Presi-.dents, Senators, Prime Ministers and Editors continue to fill

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their mouths with sawdust, i. e., to talk of anything else than the One Thing that the world and every nation therein need, which is to Disann.
In a world bankrupt, morally collapsed, smitten with famine here and folly there, on account of war, that statesmen should hesitate one moment to put aside the implement and cause of their ruin, would seem to argue a world gone mad.
"I join issue," said the Baron, "with those who say we should not discuss the question of hostilities between the two great English-speaking nations. This is a subject about which we ought to be thinking, thinking day and night, with 'the fixed intention of making it impossible."
From my seat, away up in the gallery in the back row, I rise and yell as loudly as I can, "Hurrah!"
"The only point to be settled," he also said, "is who is to make the first move."

That is easy. The Gentleman, of course, always makes the first move. That nation that is the strongest-hearted, surest of itself, and most conscious of nobility, will make the first move. It is always so. The great are quick to trust, the petty hesitate. Meanwhile what words of scorn and Contempt are strong enough to characterize those miscreants who cease not to busy themselves sowing the seeds of hate and suspicion, which, when they have matured, bear the hideous and deadly fruit of war?

The true gentleman is the man who does not pride himself on anything. La Rochefoucould.

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From "New York American"
Bishop Warns of Capitalist Peril to Nation
Michigan Prelate, in Sermon at Cathedral Here, Says Interests Seek Control of United States - Plan to Muzzle Progress - Deportations of So-Called Extremists Declared to Constitute "Foulest Page in u. S. History"

Bishop Charles D. Williams, of Michigan, yesterday arraigned capitalistic interests and declared they were see~g to control the United States through what he termed an invisible government. .

He devoted his sermon in the Cathedral of St. John the Divine to an indictment of commercial interests. He said these were trying to control matters outside the proper sphere of their activities.

Prefacing his attack with comment on unrest in this country to-day, the Bishop said:

"The United States to-day is in the control of an invisible government. We are in a reign of commercial conscience and the rule of the American business men. I respect the American business man in the sphere in which he belongs, but I will not admit or concede his leadership in economics, politics or sociology, and more particularly in education or religion. We are threatened with a regime of reaction."

Describes the Unrest

Bishop Williams then sketched conditions under which Americans went to European battlefields and depicted the .unrest which followed the armistice. He said:

"America's soldier dead cry out for the realization of the vjsion for which they fell, while we are threatened with this regime of reaction. The demands of peace are as great as those of war." .

The speaker then said that American industrial leaders are

attempting to stem the tide of industrial evolution. He declared:

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"In England they are working out a system of industrial democracy. But here in America they insist there must be no (:hange in the status qu~. Every advocate of a change must be suppressed, they insist. Every exponent of progress must be muzzled, they cry.

Move to Crush Labor

"The open shop movement is to crush labor, right or wrong. The attempt is as futile as sitting on the crater of a volcano. It will inevitably turn into a sudden revolution, because they attempt to stifle the equality of opportunity.

"Business men are seeing red. They commenced seeing red with their drive on radicalism. They branded every one who had a progressive thought as a 'parlor Bolshevist,' and persons have been secretly arrested by paid spies on manufactured information and often deported without cause.

Men Unjustly Deported

"I investigated several of these cases in Deroit and I found persons supposed to be dangerous radicals to be but simple, ignorant foreigners unaware of what was being done to them. It is the foulest page in American history. The very principles of Americanism have been undermined by this hysteria and panic. This is the work of the invisible government."

(A fearless man breathing the true Christ Spirit of tolerance and brotherhood. - The Editor.)

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The Press

By George LatiJDer

"No pleasure is comparable to the standing
upon the vantage ground of Truth."
Bacon.

T RUTH has ever been the theme of prophets and poets. It gives courage to the brave and fearless; its knowledge, says John, "shall make us free."

Yet we know but little of the Truth about ourselves, much less of others, and we relish not its hearing. Can it be that we have lost all sense of proportion and have become impervious to just valuations?

We live in a land of freedom of thought and speech and our

motto is "In God we trust" - but do we?
Is Truth to be the Light of Guidance, the morning star, or is public opinion, moulded upon the lethargy and distorted judgement of man to be the standard for Justice?
The world moves quickly giving us but scant time to record the passing events and profit by their lessons. We are lazily content to allow the newspaper or current periodical to think for us. This the press, the beacon light on the tempestuous waves of confticting thoughts and fancies, becomes the standard for Truth.
In the words of the poet:

"The Press! the Press - the glorious Press,
It makes the world anew,
And it will bring the millenniu~ on
And give us then to view,
The end of war, and lasting peace
When sheathed shall be the sword.
And men shall call this hamPered earth
. The "Garden of the Lord."

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REALITY

O! ever in thy columns bright
Let Truth and virtue blend,
Be ever, ev~r in the right,
Be ever labor's friend.
His strong and honest arm shall be
Thy bulwark in distress,
God bless the Land of Liberty,
God save our country's Press.

Is this fact or fancy? How often has the Truth been martyred by this same glorious press and public opinion misdirected. We may assume that either the press acts in ignorance or know--ingly witholds the real facts.
The prophet says: "The dissemination of high thoughts is the motive power in the arteries of this transitory world; yea, it is the soul of all peoples."
Herein lies our hope - the editor of the newspaper. Freed from personal and political prejudice, he becomes tlie greatest factor in civic life for the promotion and welfare of the individual, the state, humanity. He is the champion of human rights, rich and poor, the mighty and down-trodden alike share in his 'stand for upliftment. Fads, fancies, time-worn and misleading ,slogans give way before his mighty pen to the realities of life.

"Theories which thousands cherish,
Pass like clouds that sweep the sky;
Creeds and dogmas all may perish,
TRUTH herself can never die.

In the words of Abdul Bah a : "The editors of the newspapers are the guardians of the rights of man. They are the champions of the 4pOor and the protectors of the wronged ones. They are the crusaders after righteousness and moral purity. They are the advance guards of the rennaissance of education .and arts, and the pioneers of the higher development and spiritual unfoldment. They are the first and most effective instruments for establishing good relations. and real understanding

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betweeen the most remote nations of the world. Through their sympathetic and deep-searching words, they must remove the misunderstandings that exist amongst the religions, races and countries. From ever so many standpoints, they must prove to the satisfaction of their readers that all mankind are the children of One God; that all humanity are the creatures of God; that His Bestowals have enveloped every individual, and that all of them are submerged in the ocean of the Mercy of the Almighty.
"The utmost is this: One person is sick, he must be treated; another soul is ignorant, he must be instructed; another person is a child, he must attain to the age of maturity.
"The editors must exert themselves in the spiritualization of the moral aspect of the human life. They must be ihe heralds of the oneness of the world and the teachers of true brotherhood. They must incite and encourage the people in the exercise of love, tolerance, chastity and good-fellowship and teach them to shun hatred and animosity. They must speak the words of truth, breathe the air of truth, live i~ the realms of truth, dream the dreams of truth, be clothed with the robes of truth and soar in the atmosphere of truth. They must be the soldiers of truth, be married unto the truth, be an~ous to learn the truth, see everything with the eyes of truth, hold fast to the truth, be the mirrors of truth, spread the majesty of the King of Truth, propound the immortality of truth - for truth is the essence of life, truth is the image of the eternal, truth is the correct comprehension of all things, truth is the Saviour of mankind."
Let us be freed.

Those whom Heaven would save it fences around with gentleness. Lao Tzu .

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The Drama

N EW YORK has become even more than formerly the dramatic center of the United States, for since the immense development of the moving picture industry many theatres throughout the country are given over to the films. There are certain traditions in regard to the taste of the New York play loving public, which necessitate the production of "Jazz". Some theatrical managers cannot be convinced that the people want anything else. But New York has such an enormous and insatiate theatre loving public, that there is opportunity for many experiments. Probably we will always have the Follies, but fortunately we have much else, and during the last two or three years a predilection for serious plays has been manifesting itself, which cannot be ignored.

Of course, we have in New York the Theatre Guild, most artistic center for the production of good plays, the Greenwich Village Theatre, the Provincetown Players, the Yiddish Theatre. so there is always a current of serious creation beneath the frivolous surface of the city stage.

This year the contrasts have been unusuallJ' marked, and the popularity of serious plays has been noticeable. For instance. - Drinkwater's "Lincoln" has been a p'ay attracting great crowds, who were refreshed by the ideals it frankly presented. Frank Bacon's "Lightnin'" is in its third year, and it is a play where one laughs but also thinks, for underlying its entire structure is a beautiful and true philosophy of life.

The Theatre Guild this past winter presented Bemard Shaw's "Heart-Break House", the most terrific criticism of modern civilization this audacious thinker has ever created. The cntics as a rule condemned it utterly, but the people loved it, and crowded its aisles as long as it was given.

The one great play of the year which the people failed to understand, because the critics bewildered them with false interpretations was Barrie's beautiful "Mary Rose". It was put

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on during the flood of the psychic wave, and the public did not awaken to its subtle and poetic message, which is that life and nature are a unity, and that spiritual doors are only closed by

our own lack of sensitiveness. The play is full of the mystery of nature, the mystery of life, the presence about us of power:s and laws which escape us, and which the material mind cannot understand. Yet the public was told that it was written to prove the absence of communication between the two worlds, and so failed to comprehend its true import.

It would be more just to express the tendency of the play as declaring that there are many worlds within worlds, and that we only become aware of their existence as we grow less absorbed in the outer one. The play deals with the old tradition of fairy abduction. Mary Rose, when a child of twelve, is carried away by the fairies, is lost to the distracted parents for a month, and then mysteriously returned to them, having no recollection of her absence.

When she grows to marriageable age and a lover appears, the parents reveal the mysterious absence to him, and after two years of ideally happy marriage, during- an excursion to the little Scottish island where the earli~r abduction occurred, Mary Rose disappears again, leaving a baby boy and a broken hearted young husband. After thirty years she reappears, only to find death immediately, and her uneasy spirit haunts the house where she had lived, seeking the baby for whom her heart longs.

The play opens áwith the deserted mansion where this tragedy has occurred, which is for rent; and difficult to rent because it is believed to be "haunted". A youth in khaki arrives to look at the house. He is Mary Rose's grown up baby. He has been through the war, and has come back seeking the "folks" he had run away from in childhood. Sitting by the fireside in semidarkness, all the preceding story passes before him, and the drama is given us with its lights and shadows, as it rose in his mental vision from the subtle suggestion of the surrounding walls.

At last his mother comes, the uneasy "discarnate" one, not spiritually grown enough to u~derstand all that has passed. He shows her that he is the one she seeks, and she goes away at

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last amid the strains of weird uncanny entranciIig music to those "fields of asphodel" from which we only return at most important moments.

Such a rapid resume of this exquisite play is .insufficient, but it shows the constant interplay of the worlds upon one another, and the value of the sensitiveness within ourselves which renders us independent of the so called "medium". Is this not what Barrie means to convey?

Another great poetic play of the season has been the Belasco production of "Debureau", which has been one of the artistic and successful achievements. It is from the French of Sacha Guitry, arranged by Granville Barker, and b~ngs back to us the romantic days of the early 19th century, when the world was bathed in sentiment and Welt-schmerz, when George Sand and Victor Hugo were well known figures,. and when the abounding ideals of the men were symbolized by the expanded crinoline costumes of the ladies. It is a most beautiful and poetic play, devoid of false sentimentality, and rich in real feeling. It brings before us the stage and the tragedy of the actor's life, the difference between life and its stage enactment in most touching fashion. Lionel Atwell as "Debureau" has created a definite personality, very human, very true to life, and always true to the age he was representing. "Debureau" is a play of the past in which the human note sounds for the present as well, and this lends to its sentiment an added interest.

It is always refreshing to discover on the American stage, a play which is distinctly American, and this has come us in the drama of Miss Lulu Bett, staged from the novelet of Zona Gale. It is a play full of vivid characterization, and bringing before the observer all the nuances of the small town life in America. Lulu Bett is the spinster who becomes a drudge in the family of her married sister, marries unexpectedly after every one had given up though~ of such an event, returns to her position of drudge upon discovering the husband had at one time another wife and is not sure she is dead, and finally awakens to permanent happiness through the discovery that she is the only living mate of the man she really loves.

Upon this dramatic skeleton of the clever little play is moulded situation after situation of American habit, character-

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istic, meanness, generosity, selfishness and kindness. Louise Closser Hale won a great success as the mother of the play, and Carroll McComas created a unique role as Lulu. William E. Holden played the part of Lulu's brother-in-law and future husband, without much spirit, but as a rule the various characters were enacted in such fashion as to render the village ensemble singularly perfect.

The spirit of the novel Main Street by Sinclair Lewis, is admirably put upon the boards in "Miss Lulu Bett", and both are surely full of warning against that instinctive cenSoriousness, which is bred of a narrow mind.

Notable Comment

(The following clippiny from O1le of the leading dail)1 papers will be read u!ith interest by the many friends of Dr. Krug in this and foreigtl countries, where he is widely known both in professional and intellectual circles.)

Surgeon to be Abdul-Baha Aid
Dr. Krug wiD Abandon Large and Lucrative Practice - May Tour with the Prophet - Eminent Physician is to Become Missionary in Palestine
Believing that Abdul-Baha, leader of the Bahai movement, fulfills the prophecy 'of the New Testament and will lead humanity to peace and truth, Dr. Florian Krug, who has offices at 615 Madison Avenue, a celebrated surgeon, will abandon a large practice and his home here and go to Haifa, Palestine, to devote himself to the religion to which he has become a convert.
Fall is the time set for the departure of the Doctor and Mrs. Krug, Mrs. Krug said yesterday.
Dr. Krug's conversion to the Bahai religion has not been sudden, says Mrs. Krug, who, at her home at 129 East Sixty-

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ninth Street asserted that her husband had gradually abandoned the agnosticism of his early life to adopt the teaching of Abdul Baha, which she accepted sixteen years ago.

May Tour with Prophet
Dr. Krug intends to retire from the medical profession, although Mrs. Krug admitted that he might do some surgical work in Palestine. A world tour for Abdul-Baha is now contemplated, Mrs. Krug said, in which event she and her husband would probably accompany the prophet.
Dr. Krug, who is 62 years old, was educated in Germany and came to this country twenty-five years ago. He is on the staffs of Lenox Hill and Mount Sinai hospitals as well as having a lucrative private practice. Before her marriage Mrs. Krug was Miss Grace Crossman, daughter of W. H. Crossman, a New York merchant.
Mrs. Krug said it was in April, 1920, while on a tour of Palestine with ten friends from New York and Philadelphia that the physician visited the prophet at Haifa and became converted to the religion which had been his wife's for so many years. The party were guests of Abdul-Baha for twenty-four days.

Entertained Prophet Here
The religious leader visited New York in 1912, Mrs. Krug said, and was a guest in the Krug home while here. At. that time, said the physician's wife, the prophet predicted the com-

ing of the world war.
Abdul-Baha was kept a prisoner in Haifa for many years and was liberated by the Young Turks in 1908. Haifa nestles at the foot of Mount Carmel near Akka, the city of the Crusaders.

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Bahai Activities
The Monday evening meetings of Mrs. Florian Krug and Miss Ann Boylan continue at the Bahai Library, 416 Madison Avenue.

Tuesday evening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesd8'y evening public meetings will continue.

Friday evening meetings are conducted by Miss Juliet Thompson.

The Bahai Forum is open ,to the public on Sunday evenings. These meetings begin at 8.15 sharp. All welcome. Come and bring your friends.

A definite program for the next three months is being arranged by the Consulting Group of the Bahai Library. This program will consist of addresses by notable speakers within the circle of the Bahai friends, noted scientists and public men and women throughout the country. Due notice will be given through the columns of REALITY, the newspapers and announcement cards.

Attention is called to the fact that on the nineteenth day of every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaches great importance to the law of hospitality, and the followers of Abdul Baha are required to perform this obligation every nineteen days. Owing to the

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many meetings held in the Library, it was found impracticable to hold this feast every nineteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and harmony. It has been found to be beneficial to the friends themselves and they have manifested to the strangers, the love and cordiality which the knowledge of the Bahai Revelation gives to its followers. We

earnestly hope you will avail yourselves of this invitation.

A copy of REALITY was sent to a large business house in Germany, calling attention to a certain advertisement. The sender was amazed to receive the following sentence incorporated in the reply:
"We herewith take pleasure in acknowledging receipt of REALITY, a magazine which has aroused our greatest interest. May these ideals spread rapidly throughout the world, especially in Europe in order to save the whole of Europe from the' spirit of hatred which is blinding the nations, and may your noble country be a saviour to the terrified human experiences now ruling in this part of the world."

REALITY takes pleasure in extending its hearty greetings and welcome to the publication "Bahai News" of Bombay, India. It is interesting to note the increase in magazines dealing with the Bahai principles. We have in this country "The Star of the West", "REALITY", "The Children of the Kingdom" and "The Teachers' Bulletin", - in Japan "The Star of the Ea.~t", and now in India "The Bahai News". The last five have come into being during the past three years. May the number ever increase. This first copy of "The Bahai News" contains the following aecount of the All-India Bahai Convention held in Bombay in December 1920.

Report of the First All-India Bahai Convention Held in Bombay 27th to 29th December, 1920
The Convention of the Bahais of India opened on the morning of the 27th of December 1920, in the Bahai Assembly Hall,

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Fort, Bombay, at 10 a. m., with Professor M. R. Shirazi of the Karachi College in the Chair. Among the delegates were the representatives of almost all the principal religions of the world and the Indian Bahais came from nearly all over India. Miss Elizabeth H. Stewart, an American Bahru, was also present.
The Session opened with a prayer which was followed by the address of Jenabe Mirza Mahmood Zarqani, the Chainnan of the Reception Committee. He welcomed the delegates and described the history and the aims of the convention in eloquent Persian. He said that the idea originated with the Bahais of Poona who were desirous of spreading the cause in India by holding a Convention of the Bahais in India. They wrote a small pamphlet about it and sent it to all the believers all over India and a supplication was also submitted to His Holiness Abdul Baha during the war and a tablet was received.

Owing to the war, the Convention could not come off in 1919. Some of the prominent Bahais were also absent from India and so the holding of the Convention was postponed till December of the year 1920.

Jenabe Mirza Mahmood then read a telegram which was received from His Holiness Abdul Baha (saying, Convention Blessed, hoping greatá results follow - Abbas). The speech ended with a beautiful Persian poem composed by the speaker.

Th~ President elect Prof. Shirazi of Karachi then delivered his Presidential address in Persian and said that this Convention was the Spiritual ,Parliament of the Bahais of India and had been organized with a view to spread the Bahai Cause throughout the length and breadth of India. He then dwelt upon the importance of asking Abdul Baha to visit this country of establishing a Mashrak-el Askar in India and of starting schools for the education of the Bahai children and of sending out teachers to all parts of India for teaching the Cause and said that the Convention should take up these questions for discussion and that a definite programme of work for the ensuing year should be decided upon. •

A series of lectures on different subjects were arranged for the people of Bombay in the interest of the Bahai movement and were very largely attended. Among the prominent men

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who attended was Professor Patrick Geddes of the. Bombay University, who also addressed the Convention on the evening of the 29th of December. Miss Elizabeth H. Stewart was another distinguished speaker.

(Times of India, 30th December, I920)

"Prc;>f. Geddes referring to the cardinal doctrines of Bahaism, praised the characteristics of Abdul Baha when he came in 'COntact with hin1 during his visits to Haifa and Akka in connection with town-planning, and when they asked for a plot of land for a school, he gave it to them very generously, which was a gift to the children of the soil. He then referred to the Pro-Jerusalem society which, he said, would help the Bahai movement to a great degree. They had another society there called the Pro-Carmal society which had representatives of every religion on it."

REALITY takes pleasure in announcing the beginning of the work on the addresses of Abdul Baha, delivered in America. This compilation will be a most important addition to the Bahai literature, and we are indebted to Mr. Howard MacNutt for

this work of love and service.
Notices will appear from time to time in the columns of REALITY as to the progress of the work and the time of its completion. .

The following will be read with interest by many of the friends.
Portion of Tablet - Received by Howard MaeNutt
April 26, 1921
"The Library which has been founded by Mr. and Mrs. Deuth is very productive. It is my hope that Mr. Deuth, the editor of REALITY, will be confirmed in his service toward the Mashrak-el Askar.
Abdul Balla Abbas.

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New Lines of Interest
REALITY intends to widen its boundaries as far as possible. The activities of the world are manifold, and the seed of a new evolution is genninating everywhere, .the bubbles of the coming spiritual civilization are penetrating the dark waters of materialism. To note these evidences' of new life is always interesting, and departments are to be added to the magazine with that end in view.
Henceforth each number of the periodical will contain an art department and one devoted to the drama. The art section will be under the management of Mrs. Mary Hanford Ford, and the dramatic section will be taken care of by the editorial force at present.
We wish to correlate the forces of the New Day, and bring into evidence those heavenly tendencies which are rapidly transfonning darkness into light - and tradition into illumination and glorious aehievement. This is manifest in every direction, but sometimes remains unobserved unless the careful student declares its presence.
REALITY is the Herald of the New Time, and wishes to cry out, wherever the light appears. So the additional departments will be edited with a feeling born of sympathy and not too much hampered' by tradition.

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If you will do this, it will be deeply appreciated, and thanking you in advance, we remain

Yours in the service of Abdul Baha,

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The Symbolism of the 8abai Temple
What Shall We DoáWith Our Prisoners

JULY, 1921 PUBLISHED MONTHLY II CENTS

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THE ONENESS OF MANKIND
--
TWELVE BASIC
BAHAI PRINCIPLES

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

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

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The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries-oriental and occidental

,

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

B.AHAISM: the religion of the dla- clples of Baba'o'Uah, an outcome ot BablsID. - Mirza Huslan All Nuri Baha'o'Uah 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 propaga-

Atheists a better social organization I Baha'o'llab represents all these, and thus destroys the rivalries and the en-
mities of the different religions; re-
conciles them In their primitive purity, and frees them from the corruption of dogmas and rites. For Ba-

tion of his doctrine In Perala. Atter
cere-
the death of the Bab he was, with the
principal Babls, exiled to Baghdad, and
later to Conatantlnople and Adrlanople,
under the aurvelIIance of the Ottoman
Government. It waa In the latter city
that he openly declared his mlulon, ••
and In his letters to the principal Ru-
lers of the States of Europe he In-
vited them to join him In establishing
religion and universal peace. From this
time, the Babls who acknowledged him
became Babals. 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 1891 A. D. (May lI9). He had con-
fided to his son, Abbas Effendi (Abdul-
Baha), the work of spreading the re-
ligion and continUing the connection
between the Babals of all parts of the
world. In point of tact, there are Ba-
hals everywhere, not only In Moham-
medan countries, but also In all the
countries of Europe, aa weU aa In the
United States, Canada, Japan, India.
etc. This Is because Baba'o'llah has
known how to transfonn Bablsm Into
a unlverlal religion, which Is presen-

haism MS no clergy, no religious
monla.I, no public prayers: Its only
dogma Is belief In God and His Mani-
festations. . .. Tbe principal works
of
Ba.ha'o'llah are the Kltab-ul-Igban,
the
Kltab-ul-Akdas, the Kltab-ul-Ahd, and
numerous letters or tablets
addressed
to sovereigns or to private
Individuals.
Ritual holds no place In the
religion,
which must be expre88ed In all the
actions of life, and accomplished In
neighborly love. Every one must bave
all occupation. The education of
children Is eriJolned and regulated.
No
one has the power to receive confes-
,
slon of sins, or to give absolution.
The
priests of the existing rellgtons
should
renounce celibacy, and should preach
by their example, mingling In the
life
of the people. Monogamy Is
universally
recommended, etc. Questions not
treat-
ed of are lett to the ctvll law of
each
country, and to the decisions of the
Balt-ul-Adl, or House of Justice, In-
stituted by Baba'o'llah. Respect
toward
the Head of the State Is a part of
re-
spect toward God. A
universal
language, and the creation of
tribunals
of arbitration between nations, are

to
ted aa the fulfilment and completion of all the anctent faiths. The Jews await the MessIah, the ChrIstlaM the re~m of ChrIst. the Moslems the Mahdl, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hlndoos the reincarnation of Krishna, and the L-1I5 p. 60.

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 & new religion, &S Religion renewed and unified, which Ia directed today by Abdul-Baha.-Nouveau !..arouese IIIustre, supplement.

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JULY, 1921
No.7

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Justice to the Negro

I F capital punishment is allowed under the law of this country, by what line of demarcation does a Negro hang for murder, and a white man go to jail, having been eonvicted of many murders with the possibility, even probability of being pardoned in a few years.

The name "Negro" is used here, as a name of áwhich the colored race should be proud, instead of shrinking from it, as so many do. The Asiatic race is "colored," but we speak of the East Indians, the Japanese, the Chinese, and they do not take offence at the name of their race. It is for the Negro to make their name one of importance to the world by exhibiting those constructive qu~lities which are theirs by nature. The potentialitiesand attributes of this race are as noble as any of the earth. There are thousands of instances when individuals and groups of individuals of the Negro race show a lack of civiliza-

tion and depravity, but is this not true of any race, particularly of the white race?

Can history point to a World War instigated by the Negro'l Given the fact of their suppression, the tryanny exercised over them by the whites of America, the lack of education allowed them, the limitations put upon their development, is not their record, taken as a whole, above the standard of other races? Forced into the Western World by the white race, who cowed them into slavery, this crime is a blot upon the so called civilization of the world. Volumes can, and have, been written upon the atrocities perpetrated upon them here and in Africa, but the evolution of the human mind spiritually developing along the line of elimination of prejudice, is focusing the atten-

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tiOD of humanity upon tail" play and justice to this race. It is right and proper for them to be punished within the law, for erime, just as other individuals should be punished, but any State or community which shows injustice or partiality in its administration of the law should receive the eontempt and dis-&pprol"aJ of all other states.

This is the day of hidden things being brought to light, and the oppressed of the earth coming into their own. The instance of a Governor of a Southern State])a'I'doning Negroes for the purpose of taking them in peonage should open the eyes of the country to the crying needs of investigation and protest against such methods as employed by politicians and men in positions of power, so that the future will hold no such opportunity of mis-use' of that power.

We are gJad to see the stand taken by Geo!'lia, headed by Governor Dorsey. We believe that 0Dly through such fearless action by such brave men can the real civilization be born. We knew the difIlculties besetting his path at every tum. His fiPt will be a bitter and lengthy one, but his example will blaze the trail for other noble souls to follow in his footsteps. Governor Dorsey's revelation of 185 instances of mistreatment of Negl'oes by white men in Georgia and his statement that the number of cases would be greatly increased by an investigation, shocked Georgia, but when you realize that Georgia is only one of the States in which such instances oceur, and that the other States are not fortunate in having enlightened Governors, this thought should shock the entire United States.

No one who has heard of the brutalities committed during the last two years in Chicago and Washington should rest until the government itself investigates every race riot and brings those guilty of the murder of innocent persons to the bar of

justice regardless of whether they are white or colored. Many who read this will say that "a mean Negro is the meanest man on earth." That is not true. A mean Negro is not half as crafty and cunning as mean individuals of other races. The meanest man in the world can be white, yellow or black. If the people of the South resent the independence of the Negro, gradually awakening to the idea of liberty and equality, they should remember

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the fact of a century of injustice which rankles and makes more pronounced th~ characteristics.

Governor Dorsey's report is being circulated over Georgia, but it should be circulated over the United States. The com-á mittee on' this report is composed of prominent ministers and leaders of thought above criticism and known for their efforts to advance humanity. The press in nearly all parts of .the countrY is approving the ciunpaign.

Will Urge New Laws

The governor, in his final message to the l~slature in June, will urge enactment of laws to remove county officers that permit lynchings to take place, and the repeal of the labor contract law, which aids white farmers to hold Negroes in peonage. There is, however, a great weight of public opinion that desires no change and will oppose it. Of course, the rural populations want the Negro kept in his present position, for they can only benefit by it. Heretofore they have had a free hand for murder, mistreatment and brutality in every form. Anyone knowing these mountaineers of the Southern States, kn~ws their lack of education and animalism. Witness the feuds still exist.-ing in Kentucky and Virginia. Imagine the state of mind of one who is described as a wealthy and well educated farmer operating a large plantation in Georgia who expresses the following views:

"I do not believe the Negro could be treated differently than by the system of holding him to his labor contract by the aid of county officials and forcing him to work even when he takes a notion he wants to quit. He voluntarily agrees to work throughout a season for a house and his clothing, gets all of his food and supplies from the farmer's commissary. If the labourer receives no money as compensation, what becomes of him at the end of the season? Must he steal if he cannot find work, or must he starve? Continuing, this wealthy gentleman says:

"In the middle of the season he decides to move away and has no feeling of responsibility for the debt he has run up at the commissary. What are we going to do? We couldn't afford to let him go. If he becomes insubordinate the only thing to do

is to punish him."

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Has he not worked during the time of his eating, or do those gentlemen of Georgia charge more for their food than the law allows? And if the Negro becomes dissatisfied at his treatment and wants to quit, is there any law in the Constitution of the United States which allows bodily punishment for the exercise of free will? This statement, representing a type of mind prevalent in the South should arouse the righteous indignation of every lover of liberty in this country, and each should petition the Government to hunt out such law breakers, backed by politicians, and bring them to justice.

The following account of well deserved honor bestowed upon the Fifteenth Regiment is but one of the many instances in which the Negro has displayed loyalty, courage and a fine development of the highest ideals of manhood and citizenship which entitle him to respect, equality and appreciation.

The Editor.

Honor Negro Fifteenth

Flag aad Wreath Presented to Regiment in Central Park

A regimental flag, donated by Lafayette Post 140, G. A. R., and the Union League Club, and a wreath of poppies as a "souvenir" from France, were presented to the "Fighting" Fifteenth Regiment of negro National Guardsmen yesterday afternoon when they were reviewed by General Nelson A. Miles on the sheep meadow in Central Park. The colors were presented by General Miles and the poppies by Consul General Gaston Liebert. The ceremonies were witnessed by nearly 10,000 people who gathered around the meadow. Two of the most interested spectators were Colonel W. W. Haywood, the "father" of the regiment, who organized it, took it to France, where it won distinction, and then brought it back to the United States, and Colonel William J. Schieffelin, who succeeded Colonel Haywood. The present eommander of the Fifteenth is Colonel Arthur Little.

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In presenting the colors General Mil. reealIed that the Fifteenth Regiment, then the S09th Infantry, lost 388 killed and 246 wounded, but not a single prisoner nor an inch of ground. It received 184 individual decorations, and the regiment itself was decorated by the Frenchá Government.

Convention for Amity-Between the Colored and White Races

By Howard MacNutt

~ "Convention for Amity between the Colored and White I ~s," held May 19, 20 and 21, iná the Congregational Church, 10th and G Streets, Washington, D. C., must be viewed in the clear light of its fundamental purposes and out.-comes. From the uplifting Invocation with which Rev. Dr. Jason Noble Pierce opened this great Congress until the spiritual apotheosis with which Jenabi Fazel Mazandarani brought its final session to a close, an unmistakable, vibrant Power was manifest, surging through hearts and minds, speaking in tongues of pentecostal flame, purifying, sanctifying the outer and inner being of those present with the heavenly fire of divine love.

The Convention was projected and organized under the beneficient guidance and spiritual counsel of Abdul Baha, by Mrs. Arthur Jeffrey Parsons of Washington, to whose untiring energy and exceptional capability its success must be directly attributed. Although it was a pure Bahai Convention in purpose and principle, no mention of the Bahai Message was made from program or platform. This was in accordance with Abdul Baha's instructions. Nevertheless, those whose ears were attuned to the melodies of the inner voice and whose eyes were opened by the collyrium of divine enlightenments, could perceive the manifestation of Abha Splendor in plan, spirit and outcome.

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It would be fair to state that the Convention if viewed by the outer powers of mind only, and estimated by mere intellectual valuation, brought forth little that was new in the question of unity, fellowship and adjustment between the colored and white races. With super-eloquence and cogent, irresistible power of oratory, speaker after speaker outlined the existing conditions, made mention of the friction and antagonism between these two factors of our commonwealth and citizenship, probed, proved and analyzed from standpoints, philosophical, psychological, politi--cal, patriotic and religious, the cause and reason thereof, reviewed the history of the colored race and pictured the blighting shadow of slavery upon our civilization. What the white man has done for the colored man, and the measure of appreciation due in return by the black man was emphasized and accentuated over and over again. What the black man has done for the nation which emancipated him,-his splendid record. during the recent war, his remarkable educational development during the last half century, his natal endowment and temperamental ca-

pacity, his potential powers now awakening into forceful activity,-a1l these and everything else appertaining to the great central question of the Convention, of how to establish harmony, fellowship and real equality between the two races, were fully, completely set forth by senators, clergy and laymen in varying degrees of eloquent expression. Nothing remained unsaid. The diagnosis of symptoms was complete; the ailment admitted and announced; there was no variance of opinion. The plummets of physical and psychical investigation had sounded every depth; yet no mention of the remedy.

But though the outer tongue was silent and the Message of the Abha Kingdom unspoken, and notwithstanding the real source of healing and remedy, the divine solution of these problems and conditions had no mention until near the close of this Congress of the two races, and even then obscurely, this very restriction of silence was eloquence itself, making the Reality d~ubly manifest and intensely evident through avenues of intuitive spiritual perception. That is to say, the plan and provision of the Covenant of God for the oneness of the world of humanity were now blazoned upon the heaven of human hearts and refl.eeted from those inner sanctuaries of consciousness where

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"God rests when he comes into paradise." Abdul Baha had spoken in the realm of spirit; the heavenly bestowals had descended; the beloved Center of the Covenant had revealed himself in the beauty of holiness; the Sun of Truth had risen with healing in his wings,-"the evidence accomplished, the argument manifested, the reason affirmed." Blessed were those who knew! BI~d indeed were those who perceived and understood.

The program of the Convention was varied, wisely arranged and interesting throughout. All the subjects were universal. In addition to the addresses, music had prominent place, especially the melodies and soul-inspirations 'which have so long characterized the colored race. To the musician and psychologist gifted with inner and intuitive perception of this temperamental people, the effect of their songs was deeper and stronger than words of mere description could convey. It is hoped that later on there will be an extended analysis and exposition of this impressive factor of the Convention proceedings, for its eontribution to the success of the racial meeting was beyond estimate. When Anton Dvorak sought inspiration for his "New World Symphony," he found a pure source in these "heart songs" of the colored people. Constituting as they do the real folk-lore of the race and reflecting an antiquity of history long antedating their environment in southern plantations, these mel-

odies intrinsic with spiritual beauty and fervor created a profound ilI)Pression. To those who recognize in them the patient sacrifice and spiritual offerings of the race to this great Day of Reality wherein every people and kindred shall contribute toward the creation of a new humanity, the truth, sincerity and pathos poured forth in them are prophetic of that unity which is not born of human will and mental adjustment, but lies fOI\-ever natal and potential in the human heart. That one like Burleigh should rise out of the race itself to crystallize these folk-melodies in musicianly setting seems now to have been foreintended and inevitable. Hearing them the heart is touched and drawn away from sordid complexities, bringing us back to simple, pure, conscious realization of God. Listz said, "When I play Bach, tones corne up from the strings which I cannot find in the score."

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To specify speakers and singers, or comment in detail upon the program is not necessary. The purpose of the Convention was realized and all contributed worthily toward it. A manifestation of the underlying spirit of unity through love by which. alone the races may come together in harmony and fellowship, pervaded aU the sessions. Its presence was real, actual, unmistakable. While statesmen, clergy and ethical sages are evolving plans and theories of inter-racial reconciliation and attitude, the fragrant breathings of the Holy Spirit are being wafted in such gatherings and assemblages as the Convention in Washington. The heavenly Bounty is descending, divine ideals are upraised and standards of unity established among the nations. Sincere faithful souls are gathering in practical demonstration of allegiance to the benign laws of the Covenant. Inter-racial unity, fellowshi», brotherhood and democracy of the divin:e kingdom are unfailing evidences of the heavenly bestowals so long promised and indicated in the Holy Books. Without these bounties and bestowals, the peace of nations and oneness of the world of humanity are impossible of realization and attainment.

Standing upon the platform at the close of the Convention, the writer of this hurried. inadequate report looked down upon more than a thousand faces filled with the divine light of unity and love. It was an impressive overpowering visioná of the Spiritual Kingdom. Racial, religious, national, political prejudices were effaced; the oneness of the world of humanity was manifest and enthroned in these human hearts. .The words of the beloved Center of the Covenant, Abdul Baha had found a

blessed realization, "If men could only learn the lesson of mutual tolerance, understanding and brotherly love, the unity of the world would soon be an established fact."
Mohammed gave a blissful picture of Paradise and the Divine Kingdom: "Ye shall sit upon thrones facing each other. All grudges shall be taken out of your hearts; all grudges. Your salaam shall be Peace! Ye shall love each other freely. What you see in your brothers eye will be heaven enough."

The p,.og,o.mme of The Convention is given in po.,t, u.s it Will undoubtedly be of inte,.est to the ,eooe,s of REAUTY.

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Convention for Amity Between the Colored
and White Races,
May 19, 20 and 21, Congregational Church, 10th and G Streets,
Washington, D. C.
Half a century ago in America, slavery was abolished.
Now there has arisen need for another great effort in order that prejudice may be overcome.
Correction of the present wrong requires no army; for the field of action is the hearts of our citizens. The instrument to be used is kindness, the ammunition-understanding.
The great work we have to do and for which this convention is ea11ed is the establishment of amity between the white and colored peoples of our land.
When we have put our own aouse in order, then we may be trusted to carry the message of universal peace to all mankind.

Program

n
Thursday Evening, May 19th
Chairnian, Mr. William H. Randall of Boston
Invocation _..._...._...._...._..... _...._....._..... Rev. Dr. Jason Noble Pierce
Musie-"Great Day of God."
Address-"The Relation of the Times to World-Wide Peace"
Senator Samuel M. Shortridge
Address-"The Radiant Century of the Passing of Prejudice"
Mr. Albert Vail of Chicago
Heart Songs of a People ..... _..... Dunbar Community Singers
Mr. W. Scott Mayo, Director
Story of the Songs ....._...._.... _...._...._...._..... Mrs. Gabrielle Pelham
Solo--"Nobody Knows"; "Bye and Bye" .._._...._...._....Burleigh
Mrs. Henry Grant

Solo--UMauuny" ....._..._...._...._...._.._ ....._.._ Will Marion Cook
Master Lenore Cook

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Friday Morning, May 20th
Chairman, Mr. Albert Vail of Chicago
Address-'-rb.e New Co-operation" "
Honorable Theodore Burton
.Addresa--"Racial Understanding"
:Mr. C. Lee Cook of Louisville
Violin Solo-'-rb.e Gypsy Song" ___._._ S. Coleridge Taylor
Mr. Joseph Douglass
Addresa--"The New Springtime" __._._._ Mr. Louis G. Gregory

Friday Evening, May 20th
Chairman, Dr. A. L. Locke" of Howard University
Addres&-"Duties and Responsibilities of Citizenship"
Honorable Martin B. Madden
Music-Miss Lulu Vere Childers, Dean Howard University
Conservatory of Music, will present the Howard Univer-
sity Choras in excerpts from "Hiawatha Trilogy" by the
Anglo-Mrican composer, S. Coleridge Taylor.
Address-'-rb.e New Internationalism and Its Spiritual Factors"
" Mr. Alfred Martin of New York

Saturday Morning, May 21st
Chairman, Mr. Mountfort Mills of New York
Prayer _~._____.._ ..._...._.__._.__._.._____...._...._..._ .._.__.._____.... Ora
Gibson
Address-"A New Pathway to Universal Peace"
Mr. William H. Randall of Boston
Vocal Solos-(a) "Thou Art Risen" ....._. S. Coleridge Taylor
(b) liThe Warrior" _....._..._...._.__.._...._... Burleip
Dr. C. Sumner Wormley
Address-"Bible Prophecies of Universal Brotherhood"
Mr. Ahmad Sohrab of California

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Saturday Evening, May 21st
Chairman, Mr. Howard Ma~Nutt of Brooklyn
Address-"Colored Poets and Their Poetry"
Mrs. Coralie Franklin Cook
. Music ___-.._.._...._ .._..... Howard University Glee Club
Mr. W. Roy Tibbs, Director
"Just You," "Deep River," "Go Down, Moses" ....._..... Burleigh
Address-"The Solution of the Race Problem in the Orient"

. J enabe F8zel Mazandarani of Persia

The Symbolism of the Bahai Temple

Mary Hanford Ford

- T HE great Bahai temple, the construction of which has really begun in Chicago, will interest every one in the beauty of its symbolic story, as soon as its walls rise into the air.

The symbolism may of course be rea4 with perfect clearness in the perfection of the temple model, which is the complete temple in miniature, and which is now on exhibition at the Art In.stitute in Chicago.

We have been accustomed to declare in New York, "The temple model is a personality, it talks," or as some people preferred to say, "it sings," but no one would apply to it the tenn "frozen music," because its musical impression is so wann, vibrant and living, that it is impossible to think of anything frozen in its presence.

All who are familiar with the building of the temple model, through Louis Bourgeois, its architect, are aware that it is purely a work of inspiration. Louis Bourgeois is an architect of wide experience, culture and learning. He has been for years first an eager student of spiritual truth, and then a follower of Abdul Baha. So he is naturally familiar with the religious symbology of mankiild. But he did not create the remarkable sym-

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boJism of the temple model. He recogni~d it with joy, after it appeared through his gifted fingers in the intricate and beautiful tracery of the temple o~entation, or structural combinations. But he did not say, "here I will put a triangle, there a circle, yonder a nine-pointed star/' In such a ease there would have been merely an awkward juxtaposition of significant forms, without beauty, for beauty, which the temple model expresses in such entracing degree, is the gift of God, and comes only from Gcd.

In the first place the temple model is a nonagon, or nine ~ded structure, with nine doors, nine ribs in the dome, nine openings on each side, etc. All the dimensional numbers of the temple are related to nine. Thus the height of the great temple in the original plan will be 860 feet, its diameter 450 feet, which both make nine. In order to discover the spiritual integer of a number, we add its units together and continue the process until a single unit is obtained.

Nine is the number of perfection, both in the ancient numerology of Pythogoras and the Kabbala, and in that of tb present day. In the earlier systems, 9 is a complete numerical

cycle, which repeats itself again and again. Thus 9 and 1 make 10--9 and 2 make 11, etc. In the older systems 9 represented the highest perfection of man, while 10 stood for God and man united as in the Messiah. In the Bahai symboliSm 9 adds to its own power that of 10, because it stands for the Glory, or Baha, which is God.

It is actually formed by the word Baha, the glory, because' in the Arahic language letters are numerical symbols also, B is 2-A is 1-H.is 5-and A is 1 again, and the consensus of all makes nine. So the nine doors of the temple symbol~ the perfeet number of paths to God, and thus unity in the Glory of Baha, and the prevalence of nine in the numerical structure of the temple creates heavenly unity in its vibration.

19 is the Bah's number for Unity, and 5 is the number of the Bah himself. So these numbers reappear constantly. There are 18 steps at each of the nine entrances of the temple, which with the completing doorway make 19-and each door-a 19-becomes a recurring symbol of the Bab himself, because as we remember, Bab is a title meaning a door between heaven and

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earth. There are nine openings on each of the nine sides of the temple on the first and second stories, producing the number 81 or spiritually 9, and S small doors on each side of the third story making 27-or 9 again. There are 9 columns on the first story, 9 buttress ornaments on the second, 9 ribs to the great dome, so that one never can escape the heavenly presenee of the 9. It becomes the emblem of perfection, more definitely exemplified in the Bahai teaching than ever before; as the 9 reflected through Baha or the Glory, it becomes the emblem of the divine messenger upon earth, Baha'o'llah, Christ, Zoroster, Moses, ete.

The surfaces of the temple are covered with a geometrical ornamentation, exquisite in character, and sufficiently interesting from its beauty alone. These traceries, when examined, are made up of the most beautiful combinations of the triangle, the square, the circle, the Swastika cross, the Greek cross, the R0-man cross, the five pointed star, the six pointed star, the glorious nine pointed star, and last but not least the looped life symbol of the old Egyptian hieroglyphics which was carried by the priests in the sacred processions of the worship of Dionysos in Greece.

The Swastika cross is perhaps the oldest religious symbol. Originating in sex ideas it became indicative of the divine creative fire, and ,life, and the looped cross of the Egyptian hieroglyphics is one of its modifications. The Roman cross with the elongated arm has become the symbol of sacrifice through its

relation to Christ. There is a lovely row of Swastikas around the base of the dome, repeated again toward its top, and these will show brilliantly, when it is lighted at night.

The triangle has been from time immemorial the symbol of the great trinity, the Essence, the Orb and the Messenger, or God, the Father, or Logos, and áthe Son, as Christ puts it. The six pointed star or double triangle is thus the symbol of the heavenly Sun or Logos behind the earthly messenger. So that the old orthodox Jewish Rabbis say today, "we have always had the six pointed star, but we are looking now for the five pointed . star, the Messiah." The five pointed star has been for ages the symbol of the earthly messenger. Abdul Baha says in the Tablet of the Ring, "the two stars (of the ring symbol) represent the divine origin and also the human personality of The Bah and

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Baha'o'llah, because the human being like the star has five points, the head, the two arms and the two legs."

The triangle has another symbolism, and a very beautiful one, that of humanity with its base upon the earth and its point reaching up to heaven, and this is also a part of the heavenly meaning of the six pointed star. The five pointed star was used by the early Christians as the symbol of Christ, and the C1'088 came later with the introduction of theology into Christian teachings.

The cilde has been from very ancient periods the symbol of iDfiqity and eternity, and is commonly seen upon the temples of India, especially associated with the serpent of the past. The square is the old kabbalistie symbol of realization or manifestation in earthly form for the microcosm. or human, while 8 or the cube is the symbol of realization for the Macrocosm. or Divine Man. The glorious nine pointed star is of course the symbol of divine manifestation belonging to the new day. The temple itself is a nine pointed star. Looked at from an aeroplane it would seem a great star dropped upon the ground, and when lighted at night all its nine points will appear brilliantly. The Dine pointed star forms the beautiful rose like top of each window and door of the temple's lower story, while at the center of each star gleams the decorative lettered form of the Greateat Name with which we are all familiar. This will be always illumined and shining, 80 that the Glory of the Most-Glorious will penetrate every worshipper who enters the temple. A larger replica of the same illumined symbol forms the center in decoration above the doors and speaks again of the meaning of the great temple.

There is a charming story in Hindu mythology to the effect

that when the great God Brahm finished his avatar on this earth, he did not ascend, but went to sleep in a lotus flower until it should be time for him to awaken for another mission to mankind. Over the low archway of each entrance to the temple is a delicate and graceful tracery which attracts the eye, and when one examines it, there is revealed a succession of lotus flowers, and in ~he center of each is the looped symbol of life, which comes to use from Egypt and Greece, and appears here again as the note of awakening, of resurection in the lotus flower

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of the world. It is singularly fitting that the story of Brahm . should be recalled in the decoration of the temple of mankind and should arise there under the symbol of life, because the temple contains in its glorius ensemble the unity of all faiths. and the aspiration of all hearts.

There is an ornament in the dome which appears also in the upper part of the columns and is unlike any other portion of the decoration. It is a whirling succession of elongated circles, and Bourgeois says that in drawing the dome -especially, he would begin to think of the orbits of the planets and their whirliDlr spaces, and then his fingers would create these wonderful lines, as his thoughtS roamed among the stars. Thus a new symbol has been added to those of the past, which might be ealled that of the unity of the heavens.

The structure of the temple is such that at night all its 8Ul\o faces will be a b1u! of light. Its decorations are cut completely through the terra-cotta substance, which is to be lined with transparent glass, so that at night each column and buttress ornament as well as the stars and crosses and "milky waT' of the dome, will shine forth like an embroidery upon the dark-ness. So the temple will be veritably a temple of light in this day of resureetion, of brotherhood and new civilization.

The 9 ribs joined above the surface of the dome are like hands clasped in prayer, Bourgeois says, and in the space be-tween their union and the rounded top of the dome proper, will shine a great electric light sending forth 9 bars into the dark-ness of the night, and fonning a glorious illumined climax to the beautiful nonagon structure. -

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What Shall We Do With Our Prisoners:~

By Adolph Lewisohn

To the Editor, Reality, New York City:

We hope for a better understanding in the treatment of

prisons and prisoners, but before a great deal can be done, however, we must have the public conscience aroused to the fact that our prisons do not exist merely for punishment. They really should furnish means and methods for refonning the men sent to them. To sentence a man for a tenn of years so that he is deprived of his liberty is in itself a pu~ishment to him. But to return him to society without teaching him useful labor, without instilling within him a desire to go straight and without improving his attitude towards society is, after all a system by which -society punishes itself. Nothing has been accomplished beyond "paying the man back" for his offense against society, and the discharged prisoner starts in to "pay back the state." It is an endless and vicious circle. The man returns to prison over and over again. He remains as a liability to the state and never becomes an asset.

There are three sides to every man-physical, mental and spiritual. In anyone or two or even all three expressions, a man may be born weak or crippled. Society has done wonders for the physical side of man. The marvelous skill of a surgeon, and the preventive serums of the scientist bear ample testimony. We have made a splendid start in a study of mental diseases. There is yet much to learn but the progress in the last twenty-five years has been remarkable. In the matter of spiritual or character rehabilitation we have little to offer a man beyond the profound truth "that man must be bom again." In other words that he must be regenerated and that to a very large measure this regeneration must come from within the man himself. Those who believe in better prisons to make better men advocate improved prison buildings, more sanitary methods of living, somewhat better quality of food, discarding of stripes, elimination of continued solitary confinement, etc., in order that

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the State may not be positively ashamed of itself for bl'OtaI treatment of its unfortunates. In other words, society does not llke to think of unpleasant things; and brutality, filth, vermin, prison degeneracy, dungeons, diseases, etc., are unpleasant things.

Now most prisons have praetica1ly e1iminated these very obvious unpleasant features which offend the eyes of Society, with the result that we are beginning to have excellent prison buildings and equipments, in short, we are gettina- good prisons and by means of sanitation, baths, dining room., and other material things, we are commencing to make good prisoners. But the larger problem to solve is how to make good men out of good prisoners in good prisons?

It is to answer, at least partially, this question that the Prison Survey recommended a more adequate educational program, a system of vocational training, a payment of a wage for work well done, and a partial realization of the principles of self-expression. Society is coming to the point where it will no longer be difficult to retain within their walls men who make model prisoners. But the test of the prison and the prisoner come after the man is discharged. If the State sends him out broken in spirit and ruined in health and vocationally handicapped beease of his long absence from modem methods of working, then the State has robbed him of more than was written in the wa.rrant. The State sentenced him for a term of years and not.for a life term of impaired lungs, heart, spirit, brain or hands. If the State sends him out in good health, in good spirits, with trained hands and an understanding mind, the State has made a liability into an' asset. It is a paying investment. The State is making well behaved ciphers through the exercise on the part of prisoners of negative virtues. Let us put digits of labor, edueation, wage incentives in place of ciphers throuth the exercise of positive virtues.

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A Message of Light
To Janabe Fazel Mazandarani
By Lawrence Huston

E A.GER light-hearted students crowded into a lecture room of a Canadian University to hear the word of an Oriental philosopher. The great square hall was soon astir with that peculiar ante-lecture sound combination of swishing skirts, banging chairs, the flip of turning pages and the buzz of half-a
suppressed voices. All were excited awaiting novel experience, for a visit from a professor of an Oriental university was a rare event in canada.

But Jean Sheridan, sitting in the far window comer by herself, felt no tremor of pleasurable anticipation. Aimlessly, she had followed the class into this extra noon-hour lecture. Drooping shoulders, dark circles traced by sleepless nights beneath trouble shadowed eyes, and the unhappy downward curve of her lips expressed the weariness of a soul face to face with the biggest crisis of her life.

"Why, oh why, are human beings so treacherous and so unkind to each other?" was the cry wrung from the agony of a young heart meeting its first real sorrow.

In the enthusiasm of an ardent desire to improve her college, Jean had led a demand for reform in the residence conditions of the woman students. Pure and altruistic though the spirit of the agitation was, it failed. Of what avail is even the passionate fervour of youth, when pitted against the relentless rock of a vested interest? In an effort of self-preservation, those whose comfort was threatened by the proposed reforms, had set afloat an ugly rumor as to the motive of the leader of the rebellion, and this had grown with the rapidity and the certainty of a persistently pushed snow-ball until it had thoroughly damaged Jean's position lJIIlong her fellow students and thus suecessfully blocked the path to change. The soul of Jean was sickened by this first encounter with the poisoned weapons of a long established order.

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The sweetness of girlhood had fled from her heart and pain had rolled itself into a hard knot of hatred in her mind. She wanted revenge. She craved power to make the enemy suffer as she had suffered. It was the face CJf a bitter woman who looked out upon the campus. She wished, because she knew revenge was impossible, that she, like the maple leaves lured by the autumn winds from their haven of the tree-tops, could be swept by some unseen force far away to a lovelier land of untroubled life.

She tumed from the window with a start, suddenly realizing that the Dean had entered, accompanied by two gentlemen, distinguished by the olive complexion of Westem Asia. One of them, the elder, wore a long black Cl&ssock-like robe and a white fez. The radiance of this man's face left Jean amazed and disturbed. Something in his personality shook her out of the absorbing interest in her own trouble, and made her feel ashamed of the longing for revenge which had reigned so supremely in her mind until within the last few minutes.

"What is happening to me 1" she wondered. "I have never met anyone before who made me feel ill at ease."

Abruptly she rose, becoming suddenly conscious that her head was throbbing with pain. She wanted to get away from this disquieting influence and out into the healing fresh air. She left her place at the window and crossed the room moving ~ wards the door. As she alWroached the centre of the room she met the eyes of the Oriental philosopher. He smiled upon her, and the strange happy beauty of the smile told Jean she must not leave the hall. In the front row there was a ávacant seat

and Jean, almost like one in a trance, took it.
The leeture, on the new conditions of womanhood in Persia, was begun. The address was given in the Persian by the philosopher and translated into rich and graceful English by the other gentleman, the interpreter. So full of loving understanding was the relation between these two men that Jean could hardly realize the division into Persian and English. The lecturer told of a woman's movement, different far from ours in its inspiration, an uprising not forced by economic conditions but developed as one of the twelve principles taught by a Persian prophet, Abdul Baha. He spoke of the suffering and martyrdom of the

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pioneer preachers of the new conception of womanhood and the sacrifice demanded from all those who followed in their wake. From the concrete faets of Persian history he tumed to the more philosophicá consideration of the cleansing value of persecution to the soul. He said that without it the g'l"OWth df the soul would be retarded, that without it the soul could never learn the cardinal principle of all great and true religions, the love of one's enemy.
It seemed to Jean, that, as the philosopher paused between sentences to allow the interpreter to present the idea in English, his eyes sought hers in question, "This is all for you, are you making it yours 1"
The soul of Jean was alert. Suffering had made her sensitive, and she caught on the wings of intuition, more thought, more spiritual knowledge than was possible for the speaker to put into actual words. Everything about the man was expressive to her quickened perception. The liquid tones of joy in his voice, the quiet dignity of bearing, and above all the mystic power of his eyes, before whose light it see~ed to her no sin could remain in secure hiding, told her of a life made fragrant by a glorius and self-renouncing devotion to a great hope for humanity. She knew that here was a man who counted it a privilege to suffer in order that humanity might have a fresh realization of the nearness of God, and one who had learned to bear no personal ill-feeling to the persecutor. She knew that the shining serenity of his personality had been bom of that ecstatic moment of high consciousness when the soul realizes the inevitableness of the persecutor, and leams that he deserves not the reviling tongue or the stiletto of vengeance, but the thanks of the heart which has been taught through his persecution, lessons otherwise far out of reach.
Jean's life grew by leaps and bounds as she listened and looked and drew from the Oriental philosopher the secrets of

creative living. The cloud of depression lifted, and she began to see the application of this teaching of "Radiant Acquiescence" to her own problem. A thrill of resolute courage passed through her and she was glad that her life too had not been without experience of the flames of the persecutor.

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Too soon the address was over. The gay and light-hearted students rushed away, min~ul of nothing but the delayed lunch hour. For them the sway of novelty was past; habit must have its toll.

But Jean haa forgotten lunch, had forgotten everything' but the simple words of understanding uttered in oriental grace of conception that hour.

"Could I," she wondered, "Ought I to tell him how much it meant to me?" .

Shyness made her hesitate. She thought perhaps others would come to him with words of appreciation. But the room was rapidly emptying. No oneá intended to thank the visitor.

"I cannot let him go away without some expression of gratitude. I must-perhaps only I knew all that he menat. I will.

Jean's heart quaked in the presence of the Dean, with whom the lecturer was conversing, and who she knew regarded her with disfavour, but she approached them bravely, determined that one so wise and good and beautiful, should not go unthanked. The Persian saw her coming and stepped forward to meet her. He gave her his hand in greeting, and before she had managed to utter a word, he saicl in English. '-I'hank you, thank you very much."

He smiled upon her and studied her face for a minute. Then he turned to the interpreter with a few words in Persian. The interpreter laughed happily, turned to the girl and said,

"His Excellency says that he noticed you in the audience and that not in all his travels in America has he seen a face more expressive of glowing joy than yours is now."

Thus did the great change come into the life of Jean! Sheridan. What matter if only one among the many Hstteners had caught the promise of a new Eternity. To her, as if to the whole West, the East had given a token of Faith.

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From The Bustan of Sadi
By Howard R. Hurlbut

When Abu Bakr (Glory to his name!)
Ruled long and wisely without fault or blame,
Muslih-ud-din bestirred his soul to write
That with his king he might be known to fame.

• • • • • • • •

The king. who rightly sits upon his throne.
Holds royal sway not for himself alone
But heeds the midnight sighings of the poor
That Justi~ may for many wrongs atone.

Ah. never yet did royal head repose
On silken pillow. fragrant of the rose.
But some poor beggar in uneasy sleep
The clod of his resentment grasps and throws.

When eomfort woos thee. tum from it away.
If there be poor who famished kneel to pray;
As no true shepherd by his flock can sleep
When wolves are nigh to lead his lambs astray.

o thou. who sittest in the banquet hall.
Let not its pleasures hold thee in their thrall.
For soon another shall usurp thy place
And never tongue will loose thy name to call.

And though thou art a hero. or with sword
Hath skill to force obedience to thy word.
Thou canst not carry with thee e'en a shroud,
And henceforth nevermore thy voice be heard.

Past days are flown with other yesterdays.
And no tomorrow yet hath crossed thy ways;
So take full heed of this sure moment-NOW-
'The present fills all time for him who prays.

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REALITY

Know that within the garden of the spheres
No cypress yet hath sprung through all the years
But when the wind of Death hath come its way,
Uprooted, e'en as thou, it disappears.

Though one be servant and another king-
The heavy clod or soaring eagle-wing-
When Death approaeheth ne'er an ear can ftnd
A note of difference in. the song they sing.

So is he wise who, having much, doth tend
To seek alike the stranger and the friend,
And there bestowing fill the greater need,

And soften sorrows which he 'cannot mend.

For Nature, sometimes, miserly toward earth,
Deprives the fields she erstwhile blessed with birth,
And water only has its source in tears
From orphans eyes, and life seems nothing worth.

So niggard is she that did smoke arise
'Twere but the vapor of the widow's sighs,
And like starved beggars, leafless stand the trees,
And h~11s lose verdure neath forbidding skies.

Then doth the kingly soul its mission guess-
To save no treasure from its store's largess&-
But, giving freely, greater riches gain
In grateful streams from others', happiness.

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Slow moving centuries have passed since then,
And empires fallen but to rise again;
The king forgot, the while doth Sadi's name
Still stir to kingly acts the hearts of men.

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A Visit to Sir Abdul Baha
By Patrick Geddes

'M Y first acquaintance with the illustrious and saintly leader of the Bahai Movement was as one of his chainnen in course of his lectures in Edinburgh on his tour through the West some years ago before the War. After this meeting 'he became interested in the practical methods of my 'o.utlook 'Tower' at Edinburgh, and found in these something of that incorporation of science into life, and therefore into religion, which is one of the tenets in which the Bahai Movement, guided by teaching, takes so eminent a lead among the religious bodies of the present. He indeed then asked me to deliver a public leeáture on thiOSe lines to those attending his teaching, which I did áunder his chainnanship.

During each of the past two years I have been town-plan-:ning in Palestine, not only for Jerusalem, but also for his own home city of Haifa, and have thus had more than one oppor--,tunity of meeting him again.

On the last occasion of calling on him, I had the pleasant duty of conveying to him a unanimous request from "Pro-'Cannel," a new Society of Citizens, founded on the lines of the better-known "Pro Jerusalem," and with the same purpose of 'advancing all the common interests of the City, without dis-.tinction of race, party or creed, and thus embracing all, to ex-

presA their desire that he should become the President of this 'new Society, which unites Moslems, Jews, Christians and Bahais in the work of social service and of civic and regional improvements in all respects, moral and educational, as well as material, l1ygienic, architectural, artistic, etc.

This office and leadership he cordially accepted, to the great satisfaction of all concerned, since all Haifa looks up to and is 'proud of him as the foremost of their fellow-citizens.

He also approved and authorized the proposed town-plan--Ding scheme, as arranged between the City Engineer, Dr. Ciffrin,

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and myself so far 88 his fairly extensive property (on the slope of Carmel above Haifa) is concerned. He granted the land for the two new public roads which are required, without accepting compensation on the land taken, and also presented a substantial piece of ground for the public school which is required in that vicinity; some 4,000 square metres.

Dr. Ciffrin, in his architectural capacity has produced a fine scheme for a monumental stairway and cypress avenue lea.ding uphill from the Temple Boulevard upon the level plain, to the central meeting place of the Bahai community in Haifa, which as all Bahais doubtless mow, contains the Tomb of the Bah.

For this scheme, of which the design is a gift by Dr. Ciffrin) between £2,000 and £8,000 will be required; but he and I and other friends and sympathisers are confident this sum will readily be subscribed within a reasonable time by the many membe1"8 and friends of the Bahai cause throughout the world. Sir Abbas expressed himself as approving the design, and gratified by it, as at once a useful and needed access, and ~ beautiful and digDi- • fied memorial. He granted the land, and promised also to compensate from his own ground, the small portion of a Moslem neighbor's ground which is also required to complete the scheme. He further gave subscription of £100 to. begin the list; but while authorizing us to open a subscription list, and send it to friends and sympathisers, he charged us to be careful to explain this as a purely voluntary matter, and not to represent him 88 in any way pressing his followers or friends to subscribe, and this we of course promised to do.

We are thus however free to say that all subscriptions may be sent to The Treasurer, Bab Memorial Stairway, c/o Dr. Ciffrin. Municipal Engineer, Haifa, Palestine.

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The Current Art

By Mary Hanford Ford

A MONG the very interesting exhibits towards the close of the past season was that of the National Association of Portrait Painters at the Knoedler Gallery. It was a most brilliant display, highly academic in its general character, though a number of the younger and more radical painters were on the line. Henry Salem Hubbell showed a striking portrait of President McMichael of Monmouth College, rendered immediately noticeable by the presence of a pale scarlet drapery across the breast. Randall Davey appeared with a portrait'of an archbishop of New Mexico, remarkable for its quietly powerful handling. Johansen had an interesting portrait of Mrs. B. Jean McLane, a portrait of her little son, not quite so brilliant as some of áIler child portraits. Robert Vonnoh had a very forcible head of the Sculptor Akeley. John S. Sargent contributed one of his charaeberistic costume portraits of Mrs. Moore, remarkable for the clever way in which he has indicated a cast in the right eye, without rendering it offensive.

One of the valued exhibits of the season is the collection of Impresssionist and Post-Impressionist paintings at the Metropolitan Gallery, gathered by Bryson Burroughs. Fortunately this exhibit will remain in place until September, so that many people will have the advantage of studying its sequences during the summer months. It does not attempt to be in any way complete, but it is suggestive and valuable in its ensemble and will help the art lover to understand the unusual tendencies in the art of the day.

What Mr. Burroughs says in his introduction to the catalogue, in speaking of the artist Derain, rniB'ht have been more fully elucidated with benefit to the student. He says, the Post-'lmpressionist painters "are searching for an abstract of realism," and this is the hint one needs in studying the futurist work of today. Edouard Manet and the younger group of Claude Monet, Pissaro, Renoir, Degas created atmospheric painting from

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the point of view of the prismatic colors of the air, which, had never been put upon canvas until their day. They became drunken with the joy of seeing every object 'bathed in these lovely tones. One can feel the delight with which they painted in their aerial perspectives, saw their water gleaming and their áclouds diaphionous in the sunshine. Edouard Manet's black garbed maiden walking past a stretch of pale spring green fairly smiles at one. Pissaro's market place is alive with real figures moving in space, and Degas' dancers and millinery girls speak

from their airy distance and reveal to us their tortured lives. Renoir shows us here, as he showed the world of artists, that flesh reflects the light of the day or night and the colour of the á environment like everything else, and that the dead and leathery integuments of Raphael and even Courbet can no longer be tol- á erated. It is admirable that the exhibit contains a Courbet be- ,cause his influence upon Manet was. enormous until that great á artist painted his first picture out of doors, when he became a new man.

The Post-Impressionists however were not satisfied with the outer world. They belonged to a new day and must reflect its unrest and its inward urge. They felt that everything of the áobjective had been perfectly painted. But there loomed before them the realm of motive, of inner significance which was prae- -tically untouched. So Matisse began to distort faces to reveal the anguish of the soul within which the outer man would fain áconceal, he violated proportions in order to express tempera- ment, Cezanne no longer cared to paint merely the atmospheric truth of the out of doors, his plein air must contain moods. So he painted over and over again his portraits and landscapes, al- ways dissatisfied with his results, always seeking the unsearch- .able.

The visitor to this exhibit must come prepared to find ~ ásolute indifference to so called beauty. There is a larger and deeper beauty than the familiar external one, which is always present. Guaguin seldom paints a pretty brown maiden, but there is in his vista always a harmony of tree, lake, donkey and hu- man which brings to the student a sense of oneness delightful to experience. He ran away from the artificiality of intellec- tualized Paris and found peace in the semi barbarism of Tahiti.

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So the charm of Tahiti as it touched his soul floats to us throqh his canvasses.

Poor Van Gogh killed himself through fear of insanity from his endeavor to seek and express the haunting reality of the un- seen.á He has in the exhibit a landscape showing an autumnal field with a plough, a harrow and a distant cottage. One feels presently the entire history of the family owning the field in this quiet half melancholy expanse. It is haunted and suggestive, therefore poetic and unforgettable.

Picasso has no cubist painting here, but one feels the accent of cubism in the girl with her elbows on the table, and the little landscape. The artist was restive over the limitation of one plane in a canvas, and felt that by building up a picture with cubic blocks one gained the sense of surrounding space always

within the grasp of the sculptor, but denied the painter. Moreover, by avoiding outlines he felt that he gained expression. Why paint one face and body with its mood, when by the proper juxtaposition of cubes one can suggest many faces, figures and shades of feeling?

The artist Zuloaga has used this idea of plane building in his Spanish landscapes with admirable effect, and Arthur B. Davies has adopted it in his figure painting with similar success. It .thus creates atmosphere for the artist who does not wish to paint out of doors, and is an emotional spur to the poet painter who would make his canvas speak the mysteries beyond mere color and form.

The fairy-land paintings of Odilon Redon are unique and always delightful and the few examples of Seurat and Toulouse -Lautrec make. one wish for more. It was an ammrable idea to put the classical Puvis de Chavannes in the midst of the inner and outer realists, for he did his part with all of them, and painting always from the inner vision used the colors of the nature radicals with the feeling of the unborn futurists.

The student must return again and again to this exhibit, mrtil its sequences are familiar to the n,rlnd. There are many paintings in the permanent collection which will become more enjoyable after familiarity with this. The entire younger art of the world has been influenced by the spiritual urge of this group, and to feel its tendencies brings comprehension.

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The Drama

"THE Times" critic, Alexander Woolcott, lives a list of what he coDsiders the ten best plays produced duriDg the season, all of which, with one exception, were successful, and only one, unfortunately, "Enter Madame," was by a new playwright. The list is as follows:

Enter Madame, by Gilda Varesi and Dolly Byrne.
The First Year, by Frank Craven.
The Emperor Jones, by Eugene O'Neill.
Hem:threak House, by Bernard Shaw.
Rollo's Wild Oat, by Clare Kummer,
Mary Rose, by James Barrie.
Debureau, by Sacha Guitry.
Mr. Pim Passes, by A. A. Milne.
Mary Stuart, by John D$kwater.,
Liliom, by Franz Molnar.

Although "Emperor Jones" was not the first play of Eugene O'Neill, it was his first brilliant success, and perhaps this fact is owing largely to the presentment of the title role by Charles

Gilpin, who entered the theatrical world throu~h that medium as one of the greatest living character actors.

Charles Gilpin is a Negro of the mulatto type, who has served in various 'Capacities in his, previous life, such as do not ordinarily develop great artists. He had been porter on a Pu1l-man Sleeper, for instance, but had drifted into stage life in minor offices, before he attempted the role of "Emperor Jones." His marvellous portrayal of this character, however, will remain one of the most artistic and gripping creations in stage history, gruesome, vital, and singularly perfect in all its details.

The play is dramatieally a work of genius, but depressing in its effect upon the listener, because it is written from the point of view of complete atheism. It ignores the existence in life of any but material forces. Its prayers are useless and emotional extravaganzas, always followed by their opposite. There

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is a dire and dreadful logic in its sequences, which is natural when God is eliminated, but, frightful in its cruelty. Life is difficult enough as it is, but with the psychology of Emperor Jones, it would be unendurable.

"Clair de Lune" is not mentioned in this list in spite of the fact that it represents three Barrymores. Ethel Barrymore in the role of Queen Anne, John in that of Gwynplaine, and Michael St~e who is really Mrs. Barrymore as the authm-.

The play has attracted good houses, as it could hardly fail to do with two Barrym~res in the leading roles, but as drama, it has been disappointing to both critics and public. Michael Strange has published two volumes of poetry, such poetry as would indicate an original and sensitive mind. It is natural that such a mind should be attracted by Victor Hugo's "L'Homme Qui Rit," but apparently the young poet has not followed entirely the trend of the earlier writer's thought. Victor Hugo was the creator of modem drama, but his plays were so bristling with iconoclasm that each of them after a few days or a few weeks of brilliant performance was closed by the censor. If he had made over The Man Who Laughs into a drama, it would have been the most tremendous play of the century and no censor would ever have permitted its performance, so it is not strange if a young poet has failed in presenting some of its salient points.

There are two leading ideas in The Man Who Laughs, the eontras~ between sensuous and spiritual love, which is portrayed through Josiane and Dea, and the social inj11stice of a ruling class. Victor Hugo was a socialist and democrat, who today would be denounced as a "red," and he always sat on the suspected left side of the French Chamber of Deputies. We must

recall this to understand the significant story. Gwynplaine, the hero of "L'Homme Qui Rit," born a bastard of the noble house of CIan-charlie thrown away by his father, mutilated by the professional mountebank makers of the 17th century, so that a frightful grin mars his handsome face, educated by wise old Ursus with blind Dea, first sister and then beloved' one, is at length restored to the station of his father's house, not by court intrigue, but by the romantically conceived discovery of his father's will.

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There is no intrigue in The Man Who Laughs, and if Michael Strange had conceived a play which would present its vital contrasts with the naked power of the original, she would have produced a masterpiece. There is n:othing more dramatic, for instance, than the moment when Gwynplaine is snatched away from Dea by the British Wapentake, just as he has wakened to the meaning of his love for her. Then the marvellous scene in the prison where the dying malefactor confesses to the abduction and mutilation of the child, and the powerful love scene with Josiane, which never for a moment smirches the honor and purity of Gwynplaine's soul. With such a scene written, hbw could anyone be guilty of the love scene in Clair de Lune between Josephine and Gwynplaine, which fills one with contempt for the hero of the play.

Perhaps it would have been impossible to introduce the magnificent scene in the House of Lords, where Gwynplaine seated in their midst, costumed as they are, but wearing that grin which will never come off, arraigns his compeers.

"You-you are privilege. Beware. The true master of the house is about to knock at the door. What is the father of privilege? Chance. And what is the son? License. Neither chance nor license are permanent.. They have both a bad tomorrow. I come to warn you."

In the novel, Dea is never approached or touched by the atmosphere of the court. She is the pure spirit of love without which Gwynplaine knows he cannot live, so he follows her in death to :find her again, ~d this powerful scene cOncludes "L'Homme Qui Rit." But in Clair de Lune this scene is followed by a picture of court intrigue and spite quite intolerable and artistically unpardonable. The entire effect of the proper and dramatic ending is ruined by the introduction of mere drivel . Naturally one feels that the role of Queen Anne has been introduced to make a part not too unattractive for the beautiful Ethel Barrymore, but it would have been better art to modify the villainy of Josiane to suit her taste and keep to the great

lines of Hugo's remarkable novel.
The role of Gwynplaine in "L'Homme Qui rut," with ita ,power and tragedy is exactly suited to the genius'of John Barry.. more, but the Gwynplaine of Clair de Lune does not offer sufft-

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cient scope for his remarkable talent. His make up for the per-_ manent laugh is also very unsatisfactory, and gives no idea of. the tragedy it involves. It looks merely a birthmark on one side of the face, and the actor keeps turning the unpainted side to- the audience, as if to remind the observers that he is not actually defonned, but is in fact a verY handsome man.

Some Remembered Talks with Mirza Abul Fazl (b. 1884, d. 1914)

By Mrs. J. Stannard (Cairo)

W HEN turning over a quantity of stored papers a ,little- while ago, I came upon a sheaf of notes related to Bahai matters and teachings, taken during the early years of my connection with the Cause. Among them I found a page or- two of scribbled notes upon talks I had had with that learned and revered Bahai historian and philosopher Mirza Abul FazI. They were taken at various times in Egypt during the years of 1908- 9-10, when I used to call on him at regular intervals. A few of these I venture to weave into an article hoping they may prove interesting and reminiscent to his many known and unknown friends in America, who realize how precious was his life's work to the Bahai Cause.
To those of us who were members of the "Spiritual As- sembly" in Cairo in those days, Mirza Abul Fazl was both a force and a source of knowledge. After the Master we had no one- who could teach and encourage us as he did and his loss is still grievously felt here,-the niehe he filled in our lives is still empty. Yet the memory of his influence and teachings remain stirring us ever anew when we meet to piek up threads of Bahai work which the devastating war so badly broke or scattered..

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My notes are meagre, but they outline some lesser known sub- jects, and in those earlier years I was keenly inte1'e8ted in tI1e mystic meaning of holy names and their numeral values, my studies also in eastern philosophies inspired some of the qUe&- tiona which were discussed. For this reason I have felt like in- serting the following lines from hisá great work, "Bahai Proofs,'á

expressing as it does with clear illumination the one great central Troth revealed by Baha'ullah, viz.: the Divine Unity and mystic Union of all the Prophets of God down the ages of human his-.tory. Without a full' appreciation of this spiritual Fact, no sound knowledge of comparative Religion or true insight into the ~ ligious history of races becomes possible. Mirza Abdul Fazl could show how readily orthodox creedal religion had obscured this issue.

The Manifestations.-(*Bahai Proofs, p. 186)

"The Prophets and Messengers are all' manifestations of ONE Reality The qualities which differentiate the Prophets and Manifestation of God are their individual characteristics and peculiarities. These distinguish them in their outward station and function but do not affect their inner station of Reality and Oneness with the All-Source; and pertain to the illumination manifest in them but, not to the Essence whence that Essence proceeds and to which they all have the ,same relationship. For

- as much as the Essence is hidden in its own Reality and incomprehensible in its own innermost Identity, therefore in order to understand these matters a seeker and striver after truth must needs consider that which every Prophet has explained in his Book concerning his station and understand the names and titles which he has assigned to himself

"The Essence of God the Exalted is an impregnable invisible ONE, a hidden treasury absolutely single in its Identity and Reality. Bodies are but instruments for the Essence, the Essence does not become plural by manifesting Itself in plural manifestations. Believing in Oneness is to recognize that single Essence in numerous manifestations and faith in Unity is to seek Light from the One Sun of Truth through Its manifold Day-springs. Therefore, we find many passqes in the Holy Scriptures in which the Manifestations of God are considered as ODe

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person, in regard to the Oneness of the Essence and the Holy Spirit, although they are different and varying in name, fonna, places and times."-po 152.

Accustomed as I have been to investigate whenever possible the more esoteric portions of sacred traditions or ~hiDgs it will be readily understood how interested I became in the "Surat ul Huykl" and I find that I asked Mirza Abdul Fazl to say something about it. He infonned me that this Tablet was the first portion of a work written by the Blessed Perfection Baha'o'llah and probably penned in Adrianople, called "Instruction for Kings." It has special application to Abdul Baha. Discussing the matter of names, their meaning and signi-

fications, I drew his attention to the paragraph in that work, p. 17, which runs-"Thushave the signs descended and the matter been: decreed on the part of the King of Nam~ and attributes." He replied that, "Since the transition of The Blessed Perfection the present 'King of Names' is Abdul Baha, and his bestowal of a name has often special significance through his power to view qualities to perceive hidden values."

The question therefore of names and titles in religious literature becomes one of considerable interest when we realize that they are made up of letters, each having a numerical value compounding frequently into synonyms for attributes. It is just these inner qualities and meanings that are perceived (consciously or unconsciously) by the Spiritual Teachers and prophets. John, for instance, signifies "the messenger of God," or "sent by God." judas said Min;a Abul Fazl, was a popular Jewish name; Iscariot made it mean or bad. Here I introduced the name of Jean of Arc who claimed also to have a mission as messenger and he said, "Yes. I feel she must have been given divine revelation, although warfare is not allowed to God's Manifestations."

á(Very many interesting Arabic names and titles might be quoted having religious and numeral values.)

On another occasion I asked Mirza Abul Fazl to explainl to me the phrase, "we have caused the signs to descend after nine conditions each of which is a proof of the dominion of God, etc." Surat ul Huykl, p. 38. He referred me to the Koranic tradition which declared as a prophecy concerning the future Manifest&-

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tion that eight should carry the Throne." This refers to th4J powers and attributes of the future Messiah, for as he explained" "There are four powers which have been possessed by all previ.-ous Manifestations, these are:

1st, The highest is the power of Revelation. (Gabriel)

2nd, Power of bestowing or of infusing others. (Michael)

3rd, Power of proclamation or declaration, "They speak with authority." (lsrafel)

4th, Power of destroyf.ng old conditions and of reconstructing. (Israel)

We believe that the present divine outpouring is the greatest of all and in view of the world being now so differently constituted and having such infinitely greater requirements, these powers have been doubled, making them eightfold in constitutiOD, Baha'o'llah being Himself the ninth. The Bab and the Master possessing equal attributes makes the Manifestating Spirit threefold in strength and power.

Some thoughts on the Soul and Destiny

Concerning life after death, I found that Mirza Abul Fazl developed the philosophic outlook involved in the Bahai teachings. He considered that a due study of the higher philosophies brought one to the inevitable conclusion that the soul after the death of the body passed through stages of development, progression and change. He cited especially the Mesnavi school of thought which teaches that states of change are continuous, having analogy 'with our known ones of birth, growth and death. When the Soul in its evolutionary stages finally arrives to that of the human Kingdom, having passed through all lower forms it then obtains free will i. e. man is at liberty to choose his path for good or evil. He can will to live after good teachings and by writings that are acknowledged as from God, or he can follow his lower animal nature with its desires and become degenerate.

In his being are contained the two natures, known in Hindu philosophy as "the pair of opposites," broadly understood as the animal and spiritual tendencies. If he deliberately persists in the former he runs the risk of permanently injuring his divine ~fuood. '

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<'Ameeming "The Kingdom .of God." (Per.Melakoot)

This tenn, he said, implies a great spiritual Power or Force, also an ordered State where there are workers, subjects, and rulers, it contains also a condition of punishment, over which there are directing forces. The following extract from Dr. Davidson's great work, "Old Testament ProphecY.' (pub. Edinburgh), is in this matter of exceptional interest. Commenting on the Israelitish saying, "Ye shall be to Me a kingdom of priests and an holy nation," the author explains that "The Kingdom of God" (when it dawns) will unite as one all men, will then unite all men to GocJ, and finally will have wider influence even upon the orders of creation-for all preparation of the fullness of time to gather in one all things in Christ, both which are in Heaven and which are on Earth," one of the chief means towards this end being the dispensation of prophecy-for prophet is little else but mediator; and the Jewish nation stood as mediators between God and the family of man at large."

Following on the above question I asked Mirza Abul Fazl how he regarded the subject of predestination or "ordained" destiny? He replied that his views differed from the Mohamedan, as for him, destiny is judgment and recompense. Each soul creates his own inevitable future since there cannot pos-

sibly be an effect without a cause. The choice to refrain from acting contrary to the sense of righteousness or justice brings certainly a result which is reward.' Opposite actions or the expression of tendencies which deviate from justice, goodness and purity, etc., lower the moral life and bring its own inevitable results, viz.: loss of spiritual life, and this is punishment. Man in this sense is his own destiny.

Our talk one afternoon turning to th,e subject of the prophecies relative to our times, he drew my attention to a chapter of St. Jude, v. 14, where it is written,. "And Enoch also the seventh from Adam ptophecied of these saying, 'Behold the Lord eometh with ten thousand of His saints' to execute judgment upon all,'~ etc. I then remarked that I had heard of certain Hindu teachings which declared that when a "prophet soul" incarnates on earth, hundreds of those souls who loved him in a previous existence, or were in sympathy with his desired work

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took descent into human life with him in order to become his helpers and teachers and further the new gospel. Following on this idea we discussed the expected "return" of Christ held by so many when Mirza Abul Fail told us of a well known Koranic tradition which declared that" in those days" the apostles of Jesus would all "return" with Him for they had never "died.'" Of the two Mohamedan sects the Shiiahs are the most accurate in preserving the traditions but the Sunnite writings are more interesting on matters of prophecy, and the semitic influence is. I

seen more clearly in them in this respect. They possess some wonderful prophecies concerning the time when "the Chrise~ and the ordained Mahdi, will be incarnated on earth. The twelve lmaums are of Hebrew descent and thus the Semitic gift for calculation and prophecy based on occult science are more apparent in their books. One Sunnite prediction not only gives the numerical value for Baha'o'llah but even mentions Akka. The prophecy here alluded to in all probability, is the one attributed to the Sheikh Mohyaddin who died in the year 6SOp of the Hegira and was one of the great Sufis of his day. M~ hamedans are taught to believe that although their founder claimed to be the "Seal" or last of the Prophets, yet this does not exclude the coming of a Great One, by pennission of Allahp who will extend revelation on Koranic lines. Concerning this future great "Mahdi" who will appear at a certain latter time more than one cryptic and prophetic writing is to be found among the collections of Sufi literature. In one work on Suft

mysticism by a certain Sheikh Talka in the Egyptian library, I am informed that the following phrase actually may be found, "EL Abbas, will be then the head or leader of the human race.'P The prophecy, however, of the great Mohyaddin is so amazing in its clarity of description, in its accuracy of both spiritual and material values that it deserves more than passing attention. Incorporated in a book entitled, "Jawakeet wal Gawakes" (Book of Pearls and Jewels). by Sayed Abdul Wahal e1 Sher. wary, the following is a translation of certain parts, "He appears in a time when religion has dwindled-though by his appearance much ignorance and vileness disappear through the effect of the Koran. By reason of their faith, or belief, the ignorance of men will be changed into knowledge, avarice into hospitality, cow-

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ardice into power and strength. He will prepare a Heavenly feast in the field of ,Altar and see great trouble. The term Akar is deriTed from an ancient Egyptian Hermetic tradition and implies the door of Reality; it was taken into Judaism ad will be found in the psalms and used symbolically as the "door of Hope" in "the valley of Achor." Geographically tliis place of Akar should be found where God places His Prophet or Messenger and in this respect the spiritual importance of Akka (St. Jean d' Acre) where Baha'o'llah gave so much of His revelation to the World fulfills most wonderfully, both material and spiritual requirements of tradition and prophecy. Readers able to consult that remartable work of the late Gerald Massy entitled. 'nrhe Book of BfcinNng" will find a strikiDa" passage on this lucinatiD&' theme showing us how the tenn "AkaI'" became linked up with Jewish mysticism.

The descriptive forecast goes on to say-CCHe will annihilate oppressioná as well as the oppresso1'8, will uphold true religion, will pour into it its real spirit, enliven it after its death, and strengthen it after its decay. His martyrs are the best martyrs and his believe1'8 the most beloved. God supports him by a conste1Jation of men whom God has kept under the curtain of His secret. He gave them power to understand the realities of things and the religions spread among the people. They follow the steps of the Prophet in that they fulfill tlie Words of God and His Covenant. They are all Pemans, there is no Arab among them but they all speak Arabic. They have a great Guardian who is different to them in race (i. e. nature) and never eommitted a sin. He is the greatest assistant of the Mahdi's. All of them will be killed except one who reaches the field of Akar in the heavenly feast prepared by God for the lions and birds and reptiles."

Although this Sufi Seer concludes in true Christo-Judaic style yet the startling accuracy of so much in his prevision and the highly significant portrayal of the results that will be manifested by the power of this new Mahdi, in his day only Bahais can fully realize.

I append in conclusion a few lines from that wonderful "WOrk the Masnavi of Jellal uddin Rumi, Mirza Abul Fazl's favorite author which may perhaps have philosophic interut for some readers.

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"How broad is the ocean of Reason, yea the Reason of man is a boundless Ocean,
o Son that ocean requires a diver, on this fair ocean our human fonns
Float about like bowls of water, yea like cups on the surface till they are ftlled,
And when filled these cups sink into the water,
Whatever fonn the ocean uses as its instrument,
ThelleWith it casts its spray far and wide."

The Koran says, The Real soul, is the Spirit which God breathed into man. In yourselves are signs will ye not behold them? In Gulshan i Raz is written-"Men seek Wisdom and do not know that in themselves is the reflected wisdom of God." (On Free-will) "Men inspired by God are the fountain of life; men of delusions are a synonym for death. In the world the praise 'well done faithful servant' is given to free will which is used with prudence. If all dissolute men were shut up in prison they would all be temperate and devout and pious. When power of choice is absent actions are worthless. But beware lest death snatch away your capital yielding profit. Remember well the day of final account.

The heart of man is like the root of a tree. Therefrom grow the leaves on firm branches. The tops of perfect trees reach the heavens, the roots fonn the branches in the sky •

The love of Him on high is directed to the soul. Know this for 'He loves them that love Him.' The sum is this, that those who seek another the soul of that other who is sought, inclines to him."

Bahai Activities

The Bahai Library, 416 Madison Avenue, is open to the public from 9 A. M. to 6 P. M. daily. Mrs. Mary Hanford Ford is in attendance. Bahai literature can be secured from 2 to 6 P.:M. daily excepting Sunday, and on Tuesday, Wednesday and Sun-

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4ay evenings from Mrs. Ford. A complete reference Library is being established under the supervision of the present Library Committee, which would include not only the Bahai publications, but the religious and phylosophieal works of ancient and inodem times, and seekers can compare and refer to them at all times. The reference books are for use only in the Library Rooms, but every assistance and courtesy will be offered those who wish to avail themselves of this privilege. .

The present Library Committee consists of the following friends of the Library:

Oflken
Eugene J. Deuth, Chairman.
Loulie A. Mathews, Treasurer.
Ann Boylan, Secretary.
Marjorie Morten, Librarian.

Consulting Committee

Ann. Boylan	Loulie A. Mathews
Eugene J. Deuth,	Mountfort Mills
Wandeyne Deuth	Marjorie Morten
Horace Holley	Mark Tobey
J?r. Florian Krug	Elizabeth Van Patten

Committee on Arrangements

Marjorie Morten	Mary Hanford Ford
Horace Holley	Wandeyne Deuth

The Monday evening meetings of Mrs. Florian Krug and :Miss Ann Boylan continued at the Bahai Library, 416 Madison Avenue.

Tuesday eyening, Mrs. Mary Hanford Ford presides at the Bahai Library, 416 Madison Avenue.

The Wednesday evening public meeting will continue.

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REALITY

Friday evening meetings are conducted by II1II IuIiet Thompeoa.

The Bahai Forum is open to the pubHc on Sunday evenfngs. '!'hese meetings begin at 8.15 sharp. AD welcome. Come and bring your friends.

Attention is ea11ed to the fact that on the nineteenth day ()f every month a feast is held in the Bahai Library, 416 Madison Avenue, to which the public and the friends are cordially invited. The Bahai Revelation attaehes great importance to the law of hospitality, and the followers of Abdul Baha are re-

quired to perform this obligation every nineteen days. Owing to the many meetings held in the Library, it was found impracticable to hold this feast every nmeteenth day, as it conflicted with other meetings, but the Library has set aside the nineteenth day of every month for this purpose. These feasts are largely attended and produce a spirit of love and hannony. It has been found to be beneficial to the friends'themselves and they have manifested to the strangers, the love and cordiality which the mowledge of the &hai Revelation gives to ita followers. We earnestly hope you will avail yourselves of this .invitation.

Among the young people of New York who are being greatly attracted to the Bahai Cause is Jack Benjamin. He has a large clrcle of friends, college boys and medical students, like himself tinged with atheism and material philosophy, but deeply interested in humanity and its betterment. Fiercely argumentative the heart of this boy is wonderfully tender, and'in spite of himself the appeal of love in the Bahai teaching has touched him. He had an adventure with a tiny girl of S ye&1'B not long since, whom he found crying on the street. He wiped away her teal'B and comforted her, and thus writes to a friend: '
"Why, that look was worth more to me than money. For it was really a message from a little child, and contained more wisdom than all the books written on 'love.' Now I mow why I didn't understand Mrs. Ford, why I did not comprehend an her

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talk of 'love.' Her words travelled to my head, while the message of that little child, whom I may never see again, weDt cJi... rectly to my heart.
"Now, there is one thing in the Baha! teaching that I can ande1'8tand and agree to-Love. Somewhere in that book called the Bible (which I do not think as yet perfectly good or true) is a saying Jike-'A little child shall lead them,' and a little child without words or arguments has given me a mesaare which will remain with me for a very, very long time."

A Prayer
Let me but sing a song of Life Triumphant-
Though all the world may tell of war and strife,
Think but the thought, and ever hold the vision-
Of Peace and Love and Omnipresent Life.

So may I help to heal with heavenly power,
And hasten on the dawning of Love's Day,
When war shall cease, and nations b~ united;

For this 0 God! Eternal One, I pray.

Louise R. Waite.

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Read Article on Page 13.

Devoted to the
.~d~,.tlnation of Prejudice,
us, Racial and Class

A Magazine 01 Constructive Thought

Abdul Baha's Message to the Church
In His Image and Likeness, Eugene Del Mar
Julia Ward Howe's Vision
An Appeal to the Spiritual Workers
of the World

AUGUST,1921 PUBLISHED MONTHLY 25 CENTS

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THE ONENESS OF MANKIND
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TWELVE BASIC
BAHAI PRINCIPLES

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

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

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 (Freneh) Encyclopaedia of Larousse:

BAHAISM: the religion of tbe disctples of Balla'o'lIah, an outcome of Bablam. - Mirza Huslan All Nurl Baha'o'llab was born at Teheran In 1811 A. D. From 1844 he was one of tbe first adherents of tbe Bab, and dewted blmself to the paclftc propagation of bls doctrine In Persia. After tbe death of tbe Bab he was, wltb the principal Babls, exiled to Baghdad, and later to Constantinople and Adrlanople, under the surveillance of the Ottoman Government. It was In the latter city that he openly declared bIa mission, •• and In his letters to tbe principal Rulers of tbe States of Europe be Invited them to join him In establishing religion and universal peace. From tbls time, the Babls who acknowledged blm became Bahala. The Sultan then exiled him (1868 A. D.) to Acca In Palestine, wbere he composed the greater part of bIa doctrinal works, and where he died ID 1891 A. D. (May 19). He)lad conshoulcl

Atheists a better SOCial organlzatioDI tbU8 destron tbe rivalries and the enmities of the different religions; reconciles them In their primitive purity, and frees tbem from tbe corI'uption of dogmas and rites. For Bahaism ba.a no clergy, no religious cere-monial, no public prayers; Its only dogma Is belief In God and Hia Manlfeatatlons. . .. Tbe principal works of Baba'o'llab are tbe Kltab-ul-Igban, the Kltab-ul-Akdas, tbe Kltab-ul-Ahd, and numeroU8 letters or tablets addressed to sovereigns or to private Individuals.

Ritual 110lda no place In the religion, whlcb must be expreaaed In all the actions of life, and accompllsbed ID neighborly love. Every one muat bave an occupation. Tbe education of children Is enjoined and regulated. No one bas tbe power to receive confession of sins. or to give abaolutlon. The priests of the exl8ting religions

fided to bls son, Abbas Effendi (Abdul-Balla), tbe work of spreading the religion and continuing the connection between tbe Bahals of all parts of the world. In point of fact, there are Bahals everywhere, not only In Mohammedan countries, but also In all tbe countries of Europe, as well as In tbe United States, Canada, Japan, India. etc. This 18 because Baha'o'llah has known how to transfonn Bablsm Into a universal religion, which 18 presented as the fulfilment and completion of aD the ancient faiths. The Jews await tbe Meaalab, the ChrIstians the return of Christ, tbe Moslem8 the Mahdl, the Buddhl8ts the ftfth Buddha, the Zoroastrians Shah Bahram, the Hlndoos the reincarnation of Krishna, and the L-ll5

renounce celibacy, and should preacb 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 declslon8 of tbe Balt-ul-Adl, or Hou8e of Justice, In-!!tltuted by Baba'o'llab. Re8pect towarcl tbe Head of tbe State Is a part of re-spect toward God. A universal language, and tbe creation of tribunals of arhltratlon between nations. are to suppre88 wars. "You are all leave8 of tbe same tree, and drop!! of tbe !!&me sea," Daba'o'llah has said. Brlefty, It 18 not 80 much a new religion, as Religion renewed and unlfted, wblch fa directed today by Abdul-Baha.-Nouveau LaroUllse ntustre, supplement, p. 60.

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No 8

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An Appeal to the Spiritual Workers of the World
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Message to the Church
Address by Abdul Baha, Unitarian Church, Palo Alto, California,
(Mr. Clarence Reed, Minister), Tuesday, 8 P. Mo,
October 8, 1912
Introduction by Mr. Reed
I T is a great privilege to have with us tonight one who ealls
himself a "servant of God," and one who also is a great lover
of mankind.
Abdul Baha
Praise be to God, this evening I have come to a Unitarian
Church. This Church is ealled Unitarian-attributed to unity.
Hence I desire to discourse on the subject of unity, which is a
fundamental basis of Divine teachings.

In all the religions of God there is an exposition concerning unity. What is the basis of this oneness? It is evident that the reality of Divinity can not be brought within human grasp. Man can not comprehend the reality of Divinity, because man is accidental, whereas the reality of Divinity is eternal. Man is limited, whereas the reality of Divinity is unlimited. Assuredly, the limited can not comprehend the unlimited, and the accidental can not comprehend the eternal.

When we observe and study phenomena we find a mineral kingdom, a vegetable kingdom, an animal kingdom, and a human kingdom.

The mineral kingdom, however much it shall advance, can not be in touch with the vegetable kingdom. The vegetable kingdom, however much in advance, can not be conscious in the sense of knowledge, can not have knowledge of the animal kingdom.

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For example, this flower, nowever much it may advance, can not conceive sight and hearing. It can not realize what constiá tutes hearing or seeing, what is meant by the spirit of man, what intellect signifies, because those subjects are beyond the pale of its grasp. It can not, therefore, comprehend them. Although this plant and we are both accidental, yet the difference of degrees is a hindrance to comprehension. This plant belongs to the vegetable world or kingdom, whereas our kingdom is human, and because of this difference in the two kingdoms the plant can not comprehend the human kingdom.

So long as differences in degrees hinder comprehension, to-wit: every inferior degree is incapable of comprehending the degree superior thereto, then how can we ever comprehend God Who is transcendental? We are accidental, whereas He is everlasting. We are weak, where He is almighty. We are poor, whereas He is rich. We are needy, whereas He is independent. We are finite, whereas He is infinite. We are mortal, whereas He is immortal. How can we, therefore, ever comprehend His reality, or"even offer a word of praise or" do homage?

All the homage we can proffer is only in keeping with our mental grasp and conception. All that comes within human conception is man's own creation. That is surrounded by man, and man is the surrounder, or infinite in relation thereto. But whereas a concept has only an ideal existence, man-the creator of such a concep~has both an ideal and an extraneous existence.

A Divinity which we can mentally grasp, which can be brought within the grasp of intellect, is not Divinity, because it has no existence extraneously. It is only a mental concept.

We, who are possessed of extraneous existence, who also

possess the ideal existence, are greater than our own c.reation, because we are infinite, whereas our concept is finite, assuredly that which is infinite is far superior to the finite. "

If you ponder over this you will see how clear and evident it is. It is self-evident that the hutnan powers of conception and perception can not conceive of Divinity, but the bestowal of Divinity is all-encompassing; the lights of Divinity are shining; the qualities of Divinity are evident and to be seen.

The holy verities, the divine prophets, are like mirrors, 'which are in a state of utmost purity and sancity and polish, and

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becauSe they are in an attitude facing the sun of reality, tl)erefore that sun of reality, with its potency, effulgence and heat, is ie1lected therein, and all its virtues can be visible in the mirror: If we see that the sun has shone upon theSe mirrors, or that it has become effulgent in the mirror, we do not mean that the sun has descended from its lofty state of sancity and has choseii a habitat in the mirror, because that is impossible. For the suD there is no descent. It ever is in its high pOint ofá glory and majesty, but its light, and its heat, in a pure and polished mirrOr become revealed, and all its virtues are made visible, and these mirrors which thus reveal that light are the realities of the prophets.

Hence it becomes evident that the reality of Divinity is holy and sancitified above descent or ascent, even as the phenomenal sun, this material sun which can 1:>e reflected in the mirror, is holy above descent and ascent, is sanctifled above ea-ress and ingress, even as this sun is sanctified above egress and ingreSs, but the eternal bestowal of the sun, in this pure and sanctified and polished mirror has become evident and manifest. .

The mirror says, "Verily, the sun is in me, and if you do not believe, then look at me." And the mirror is truthful, for the sun is seen in the mirror. Notwithstanding that, the purpose of such a statement, were it to be made by the mirror, is not that the sun has descended from its lofty state and entered and effected an ingress in the mirror, because, for the sun, there is no descent or ascent. But with all its bounties and characteristics it can become evident in the mirror.

_ . That is why His Holiness Christ declares, or that is what He Means when He said, "Verily, the Father is in the Son." 'lb.at J.ne8,nS that the sun. in this mirror has become manifest and revealed. It dries not mean that the eternal sun or verity has descended from the lofty heavens, when it is unlimited, and has become limited thereby, for w.ere such a thing to be rea1i Md, it

is a limitation.
This is the meaning of unity or oneness. This is the quinteseence of this Divine subject. Consider how evident it is. It is as the sun at midday. It is reasonable and in conformity with science.

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That is why we state that religious teachings must ever con-fonn with science and reason. They must correspond with the mind. This is perfectly in conformity with science and reason. There is no doubt or uncertainty about it.
Now, inasmuch as the sun of reality has become manifest in this polished mirror, from this mirror, by processes of reflection, it can permeate throughout all regions.
The light of the sun is one, the heat of the sun is one, and these have become resplendent in all phenomena. There is no earthly phenomenon, no earthly form of life, which is bereft o(the light and heat of the sun.
Likewise all humanity receives a portion of the bounty of God. All mankind are the manifestations of the signs of God. All phenomena are expressions of .the might and power of God, and all phenomena reveal the handiwork of God. None of them are the handiwork of Satan. No man has ever been created by Satan. They are all the creation of God. These are the signs of God's Power.
Hence we must ever reverence the creation of God. We must ever bow before the signs of the might and power of God We must ever be kind and clement toward the signs of the power and might of God, and toward all humanity. All are the signs of His power. He has created them all. The devil has had noth-ing to do with it. At most, it is this: that some of us may be wise some may be ignorant; the ignorant must be helped to be-come wise. Some are sick; they must be treated. Some are childlike; they must be helped to reach maturity. Some are 8sleep; they must be gently awakened. But everybody must be loved. That is it!
We must not hate a child just because he is a child and think he is imperfect when we compare him with maturity. But with the utmost of kindness he must be nurtured, he must be educated to reach maturity, in order that he may become reasonable, in or tier that he may attain to knowledge and wisdom, in order that he may be qualifed to enter the Kingdom of God.
God is most kind. Consider what His Holiness Christ said: "Verily, the sun shines upon the just and the unjust alike." What a blessed statement this is! Even the sinner is not deprived of t1\e mercy of God. What a sweet utterance!

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Consider, although this earth is dark, all the earthly phenomena are dark; but this radiant sun, how it cultivates all, how it brightens all, how it heats all! Can we deny the efficacy of the sun? Not at all. It is evident.

Then shall we see the signs of God's kindness. Likewise we see how He educates us. We find that He bestows upon all His bounties. Now, 80 long as we have such a kind God, why should we be unkind? He Who is our Creator, He Who is our Provider, He Who is our Resuscitator, He Who is so gentle and kind to all of us, then why should we not be kind to one another instead of saying, "This is a Jew, this is a Christian, the other is a Musselman or Mohammedan, this is a Buddhist." This is none of our business. God has created us all and it is our duty to be kind 'to everybody. That is our duty. But ~ to their respective beliefs, that is between them and their God, and at the last day He will look out for their accounts. He has not appointed us as their expert accountants

It is our duty to praise God and to thank Him that He has - created all of us human. He endowed us all with sight and hearing. He hasá destined us all to be after the image and likeness of God. What a bestowal is this! What a providence is this! What a glorious crown is this! Why should we lose these favors? Why should we be so self-occupied? Why should we deny the favors .of God?

In thanksgiving for this glorious bounty we must all become unified as one family. We must all become as one people. We must all inhabit the same nativity. We must all become as one nation. Thus may the world of humanity prove to be the world of the kingdom, and this dark sphere become a bright sphere, so .that these contentions and strife shall cease and the utmost of love. and affection shall obtain.

Verily, this is the purpose of the mission of the prophets. Verily, this is the mission of all the books which have descended. Verily, this is the aim of the effulgence of the sun of reality. Thus may the fundamental oneness of the world of humanity become established, so that oneness of nativity shall be founded, 'the oneness of nationality shall be established, the oneness of policy shall be established, and the world of humanity become Ii mirror reflecting the Kingdom of God.

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The lights shining in the kingdom-may they become revealed in the human kingdom. The virtues which are present in the kingdom-may they be revealed or become resplendent in

the human kingdom. May the unity, or oneness, of the angelic state become manifest in the human state, so that humanity itself shall become angelic.

. What is the meaning of the word "angel?" It means no other than a holy soul, a bright and radiant soul, a perfect soul, a Divine soul, ~o is the manifestation of love, a manifestation of reasonableness, a manifestation of knowledge, one who is not a captive of superannuated, blind imitations.

These superannuated, blind imitations, or religious dogmas, which are ever the cause of enmity, the cause of destruction, the tause of darkness, the cause of bloodshed, the cause of tyranny, the cause of despotism-these blind imitations must be cast aside, and the mysteries of reality shall be revealed.

That foundation which was meant to be the underlying principle of all the prophets, that foundation which Christ Himself laid-that is the basis of the oneness of the world of humanity.

That foundation is universal love.

That foundation is universal peace among the nations.

That foundation is universal peace among the countries

That foundation is universal peace among all the races.

That foundation is the universal peace which shall weld together all the religions, and that foundation is to do away with an sectarianism.

At a time when the Orient was enveloped in the gloom of prejudice and fanaticism, and thick clouds had befogged the horizon of reality, among the nations of the Orient there was religious prejudice, sectarianism, political prejudice, racial prejudice and patriotic prejudice, and the Oriental nations were in constant conflict and state of war.

The religionists considered each other as contaminating and they shunned each other, exercising the severest enmities against each other. Darkness was so dense that not a trace of light was ever visible.

Under such circumstances His Holiness Baha'o'llah dawned from the horizon of reality, and He laid institutes and teachings which united all the nations, which caused fellowship among the

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various religions, which dispelled religious prejudice, which dispelled political prejudice, which dispelled patriotic prejudice "and which dispelled racial prejudice, having ushered under the tent or tabernacle of the oneness of humanity all the peoples of reality. They were souls representative of the religions and of the denominations thereof who had hearkened to the call of Baha'o'llah and who had become informed of His teachings.

Such souls, in Persia, are living together in the utmost of love and amity. They are in a state of the utmost lindness toward one another. It is just as if they were one household.

That is why His Holiness Baha'o'llah addresses humanity, saying, "Ye are all the leaves of one tree and the "drops of one sea." That is to say, the world of humanity, representing all the ~ligions, representing all the races, may be likened to a tree. Every nation of the nation is like a branch thereof, and every soul among them is like unto a leaf. But all of them belong to one tree, and that tree is the blessed tree, and that tree is the tree of life, and that tree is the tree of sacrifice.

Therefore it is not allowable that among human individuals there should linger any strife. Let no sedition tarry. Let no hatred or rancor prevail. All must live in th~ utmost kindness, in the utmost love, the utmost of fellowship, and must pass their days pleasantly, for this will win the bounties of God and the bestowals shall surround them, and the Kingdom of God will become personified in the human kingdom. And this is our wish in its entirety.

Closing Re~arks by Mr. Reed

I feel that a man of God has spoken to us tonight. There is no way I know to close the service than with a prayer-not a prayer in spoken words, but a prayer in silence. Let each person pray in his own way for the coming of the universal religion-the religion of love, the religion of peace, a religion of the fullness of life.

(Silence.)

You are dismissed.

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What is Sin?

D OES sin lie in commission or omission? Does it exist in the form of the unworthy act committed, or the worthy act withheld?

There are individuals whose lives to the outward eye have been sinless, yet we are sure if thereá is a hell, they will go there. Some, there are, whose lives have reeked with sin, yet whose Souls are aflame with the Divine Spark of love and kindness; Often radiating from these there is a sense of humility, a child-like repentance, a struggling for better things, even in a continued state of sinning, which appeals to the heart and makes us Jove the sinner. Some, there are, who have sinned and found the taste of bitter water, and in their hearts thank God for the extperienc&--others have sinned and worn a cloak of mock sanctity. Is so called sin aught save the elimination, through experience of certain tendencies and animal instincts existing as yet in the

human race-the law of action and reaction evolving towards attainment of perfection? Moral law has been for centuries a matter of geography. Only units of nations and races will bring a moral law for the entire planet.

Never having been tempted to steal, you are not a thief. Do you deserve credit for this fact, having never been tempted? Have yt;:lu :refrained from other forms of sin more alluring? Have ~ou stolen the good name of your brother? Have you shut the tioor of opportunity to him, robbing his soul of the chance to lrejoice and develop? Which is the greater sin-stealing the material property of your neighbor, or that which he holds more dear? There are those in the world today who are so self-centered lID surrounded by convention, so stingy of their own meager per-'sonalities, they are afraid to commit, what might be viewed by bthers as sin, purely from selfisn motives. Is this state of con-:sciousness exalted or degraded, and is it not invariably coupled with an acute mental attitude of criticisism and oft times persecution towards others, who through weakness, sometimes ~hrough conviction, necessity, and again through self-abnegation, have broken a so called moral law?

There are some souls who can only become pure through sinning. This statement is not advocating commission of sin. It

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is a statement of fact as experienced by thousands of individuals. Only by tasting the bitter water could they know it to be bitter. !If this is the necessary process for the development of certain individuals, should we not exercise love and patience with them. ,along this tortured path, recognizing it as a process? How can .Jl1&n pass through the four kingdoms in this earth life, unless he voluntarily lives through and beyond tliem? Have we not all within our natures the mineral, vegetable, animal and human worlds represented, and the potential spiritual life here on earth? How can. we know we have passed through these states until we have eliminated them one after the other, provided we have entered the earth life during its time of undeveloped spiritual :COnsciousness?

The remedy for this illness of humanity lies in the evolving consciousness of present and future generations, the education of the Divine Physician becoming a part of that consciousness, where children will be born into a world where purity has been made a part of the world and lif~ new world, a new day.

Rome had to lose its power through greed and sensuality, to point the way of such to other countries, and other times.

In the repetition of similar characteristics the writing on the wall is clear and distinct for those nations and individuals tread-

ing the same path today.
Christ was more lenient to the adulteress than to. t4~ I money changers, and to the awakened soul of the thief on the cross he gave a thrilling promise. With his example before us, can we not be more patient and loving to those whom we call sinners, and be everlastingly thankful that through his bounty, not through our merit, we have been spared the ordeal through which our brother is blindly struggling toward the light, fC1r all is progress whether on this plane or the planes beyond the earth life. Once the vision of eternity has entered the soul of man, this earth life and its experiences are but as the minutes of the day, and viewed with the knowledge of the Reality of man, his earth life is from bginning to end a process of elimination. The realty of sin rests in our giving it realty. Let the siltner become convinced his sin is not so important as he thinks it and the world thinks it, and half the battle is won towards the conquest of sin.

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In His Image and Likeness

By Eugene Del Mar

W Eare told that man is made in the image and likeness of God. Is this the inspiration .of wisdom or the expression of ignorance and egotism? Is it true? The mere statement by man that he is made in the image and likeness of God is no proof of the fact, nor does it ever carry a presumption of truth.
Man is naturally an egotist and prone to claim for himself all possible honor and glory. Assuming his God to be possessed of all power and privilege and conceiving himself the most highly endowed of all creation, it is but as one might expect that he would claim for himself the closest relation to Divinity.
With man's development in understanding there came a time when he conceived God as a personal, absent ruler with arbitrary and absolute power, and there were men-rulers, kings emperors -:who claimed to command their fellow-men by virtue of their immediate Kingship with Divinity, and who exercised prerog~ tives similar to those they had ascribed to Divinity. They claimed to ruI'e the earth, as the God of man's conception was assumed to rule the heaven of man's irivention.
Man possesses a body which serves as the servant of his mind, which is the instrument of his Soul, or essential self. At some remote past probably man was utterly unconscious of his Divinity and also without the knowledge of his inherent ability to cre8.te the conditions of his mental and physical expressions.

The Soul, or essential, in the intimacy of its relation with God, creates its own mental expression and supervises the mental creation of its physical body. The Soul is the creator of its own expressions, and invisible Man has as his prototype an inivisible ideal after which he patterns his own creation. This ideal is his God.

Basically, man fashions his mind and body in conformity with his concept of God, the infinite, the Creator, the First Cause.

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Fundamentally, his mentality registers the fluctuations of his inner God realizations, while his mind is influenced by suggestions from without and manifests physically in the shape and form of the God of his co~bined spiritual realization and mental consciousness.

Does one realize his God as a Dual Being, as essential love and hate, good and evil, health and disease, attraction and repulsion? -well and good I-his mind is divided between the ideals of love and hate, good and evil, health and disease, attraction and re pulsion. With him, it is as ideal and meritorious to be the one as the other. His love is always subject to be influenced or even neutralized by hate, and so with his good, his health, his a~ traction.

Each of his constructive ideals may advocate at any time in favor of its assumed rival and opposite. To him life becomes a great battlefield, and no success is complete, no victory is final. There is constant opposition and co}Jftict, with resultant wear áand tear, until the machinery gives out and is scrapped for future re-modeling.

With the dual conception of God, when one opens himself to spiritual realization the mold he offers. for filling is a dull one; and when he receives sensory impressions they register duality. One's God being dual, his mentality is dual, and his interpre-. tation of nature is ~qua11y dual. He live.s a dual personality; and as his ideals are opposite and contradictory, when in harmony with one of them necessarily he is at discord with the other.

His conception of the Universe is dual, his conception of nature is dual, and his conception of the self is dual. Fighting himself, at enmity with himself, inconsistent, incongruous, pulled one way and then the other; is it any wonder that this is a sick world, and most everyone in it diseased or lacking in ease?

Truth always accommodates itself to the individual consciousness, to one who believes in the two opposites these are to him the two great Realities. When one's consciousness functions in quality, his life is a constant battle, and a world that worships Quality invaribly is a fighting world.

It would seem evident that man's fundamental estimate of himself is embodied in his understanding of God the Infinite, the All. The mold of this estimate is filled interiorly from spiritual

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sources and exteriorly from sensuous suggestions; both of which give complete confirmation of each man's estimate of God and himself. This is one of the wonders of universal law, as does the subeonscions mind, so the universal law accepts one at his own estimate, and reacts as it is acted upon.

There is but one conception of God and man that will free the mind, and therefore the body of man; not quality but unity and unity of that quality that reveals itself only as Identity. Not merely a unity of separate factors that fit together, but an essential Oneness. Not merely a combination of parts, but One and One only; with each hand every part equally necessary to and inseparable from the One.

"God is One and I am One with God. God is Love, and I am One with Love. God is Universal, and I am Universal. Whatever God is That I am."

With this conception, oile opens himself to the universal; he partakes of it and it of him. With the growing realization of this one is implied with and impressed by the universal, which in tum he expresses. With the inflow of universal love all lesser aspects of love are purified and exalted. With the influx of universal health, all disease is purged and obliterated. With the intensifying of universal attraction, all resistance and repulsion ceases. With this intensifying of universal realization the sense of separation fades and vanishes; the acceptance of necessary injustice and inequality becomes increasingly difficult until it is impossible; the former oppositions and hatreds evaporate; one becomes free in his detachment from non-essentials ;-and he radiates universal in sympathy and kindness in his love for All That Is.

Man is and ever must be in the Image and Likness of God"; for man is a creator and both his mental and physical make-up are determined or dictated by himself. He opens or closes himself to the infiow of spiritual realization; he forms the mold which his realization fills; and the mentality penneated, this realization interprets the outer world in terms of its own inner development. One senses the world with the same mentality that realizes God and the fundamental attributes of one's God are discerned by him in the material world in which he lives. This is inevitable. One interprets the visible in the light of the invisible. One's ideas

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are fashioned within the compass of his ideals, and it is along these lines that one interprets the material world.
It is in the nature of things that the freedom of the Universe is comferred upon one to the extent of his understanding of Truth; that the infinite forces infill one in the degree that he . opens himself to them; and that he opens himself to them proportionately as his understanding broadens toward the universal. With an understanding functioning permanently in the universal, one would realize continually his Oneness with God and Truth.

An Appeal to the Spiritual Workers of the World

"Let Us Take Hands and Help, for this Day We are Alive Together."
W. Kingdom Clifford
Comrades and Brothers:
Humanity is passing today through a very momentous crisis. A fierce battle is raging between the Forces of Progress and the Forces of Inertia and Selfishness. The struggle is universal. None can escape it. One has to work one way or other. There cannot be any neutral attitude. Indifference is but a guile; for to rest, today, means to decay.
We have all, men and women, to face Reality, however~ unpleasant for our little selves this may be. We have to do it, or . fiegenerate.
What is this present Reality?
In the Social World, the war between Capitalists and Proletarians, is murdering thousands of men daily, and what is worse is murdering every minute TRUTH. In the Spiritual World the struggle between dogmatism, particularism of thoughts, ,religious superstition on one hand, free-thinking, universalism and synthesis on the other hand, is in full swing.

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We are all social beings. We are all, consciously or unconsciously, spiritual beings. The result of which is that both rights are OUR OWN fight. Yet the greater part of Humanity is not conscious of this fact. Proletarians who are working towards the future Humanity on the form-side pay little atteDtion to spiritual factors, hypnotized as they are by their Class-problems, by the necessities of immediate action. The spiritual Workers throughout the World (whatever their denomination may be) who work on the Life-side, too often have but contempt for the efforts of the Proletariat, most of the time are indifferent to its sacrifice and sufferings, sometimes even link themselves with its opponents. .
Proletarians and Spiritual Workers both, in their own way,

do much splendid work. But today something more is required than splendid work, and that is: Synthetic work. To work synthetically means, for proletarians and occultists of any kind, to wortt hand in hand, with the understanding that one cannot win without the other, that the proletarian struggle for social freedom, the artis~s struggle for creative freedom, the mystic's and occultist's struggle for spiritual freedom, are but various aspects of the same struggle. The points of view differ; the basis is the same.

The Spiritual' Workers believe most of the time that they are far ahead of the Proletarians in evolution. If they are consequent, they should then be their servants; for, 88 said the Master, "He that is greatest among you, shall be your servant." Such an attitude, openly and loyally assumed by the Spiritual Workers of the whole World, would be the most potent factor in elimjnating the distrust existing between them and the proaetarlans. Should understanding, trust and love exist between all, the Cause of Progress would be definitely won.

To further such an understanding-intellectual, moral and 8piritual-between proletarians and spiritually-inclined workers, to harmonize and unite their efforts towards an all-inclusive freedom, is the aim of the "INTERNATIONAL UNION OF SPIRITUAL WORKERS FOR THE SERVICE OF THE PROLETARIAT."

Let those who are ready to serve and work with a sacrificial devotion, for an independently assumed ideal, with an unselfish

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love for mankind, with a broad and synthetic intelligence, unite 'With us who are striving to bring unto Humanity Freedom, Peace, Equilibrium.

Let those who feel or know that a change, to be of real value, :must first be an universal and multifarious change, join their longings and their'practical efforts to our longings and our efforts. We all are but ONE, if only we are ready to live this Oneness 'Within us; and to feel this Oneness deep in our heart, is to go on in the world, our poor, tragic world, and help and serve and if needed die, so that a little more beauty, harmony and spirituality . illumine our Great Mother, Earth.

D. RUDHYAR (France),
PROF. H. E. SAYERS (United States),
DR. R. ALLENDY (France),
ARYEL HOUWINK VREEDENB~GH (Holland),

All Communications should be addressed to the Secretary:
D. Rudhyar, Krotona, Hollywood, California, U. S. A.

ro OUR READERS

You will find many new advertisements in this issue. Be sure and look them over carefully, and' write to the advertisers, so they may know that REALITY readers are glad . to co-operate.

Remember, the. advertiser judges the merits of a publication by the number of inquiries he receiv~s! Watch for new advertisements, and as they appear, answer them!

We Thank You,

Reality Pub. Corp. 416 Madison Ave., N. Y.

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The Current Art

O NE of the most interesting shows of the past season wasá the retrospective exhibit of American Art, including examples of American Art from 1689 to 1921. The exhibit was under the capable direction of Mrs. Albert Sterner, with the assistance of several generous dealers. In fact, perhaps the one fault of the exhibit was that it reflected too much of the dealer spirit, and not sufficiently that of the artist. Great works of art come into existence not to be sold, but because the artist must produce them, and the most remarkable paintings and pieces of sculpture are created in this way. Fortunately they must be sold, and the influence of the dealers through the enormous expense which their business entails, has put an artificial value upon works of art, which makes them the luxury of the millionaire rather than the joy of the common man. If we could deal directly with the artist himself, we could frequently afford to buy his productions, but confined to the dealer, we must be ~ntent to carry away mental reflections .of them.

The Hartly-Rosenberg sale at the Anderson Galleries last spring offered a suggestion which artists may follow. The sale went off quiekly and successfully, and everything was 'sold at a price' excessively moderate. But many an artist who is prolific and loves his work would prefer to sell his canvases readily in such fashion. He establishes thereby a sympathetic contact with a directly purchasing .clientele, who become attached to him personally, and he gains a freedom of development, impossjble behind the shield of the dealer. This has been the ease in the earlier periods of Art production. It . accounts for the Jemarkable local art schools of Italy in the 14th and 15th centuries. The art dealer has always existed, but' he has never been so dominant an art note as he is at the present time. His evil is that he regardsá art purely from the' commercial stand-

point, and in that way is crushing to its creative side.
The retrospective exhibit allowed the observer to see' for himself exactly what American' Art has done, and what it is

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doing at the present moment. One can never forget the line of paintings in the farthest room, where hung a row of canvases by George Luks, Henri, Glackens, George Bellows, the excluded of an earlier day, but now hanging on the line in favored positions. The warm splendor of Lub "Houston Street," was something not easily forgotten. He seems to have epitomized the entire orient-occidental east-side in this remarkable painting of a New York square. Rockwell Kent hung in this line also, and still shows the effect of Alaska and its stupendous contrasts upon his artistic imagination. He received from that winter in the snows his first purely creative impulse, and the sketches he brought back which are published in his delightful volume entitled "Wildemess," are touched with genius. But there are far away realms of the spirit which he has still to explore. Why root oneself in the pocket book, when new worlds are beckoning, when adventure calls, and only profit holds one fast in the line that has an assured sale. The true artist disdains the wisdom of the pocket book, and is always willing even to risk many dinners for the sake of real achievement.
One remembers with interest the story of Winslow Homer, whose camp in the Adirondacks was invaded in his absence by a group of millionaires who seized his sketches and water colors and left a pile of gold in lieu of their artistic plunder. A friend said to him, "Now, Homer, your fortune is made. Henceforth you will be able to sell all the Adirondack pictures you can paint I" And Homer grunted, "Huh! I'll probably never paint another one!"
The delight o.f the exhibit lay in the perspective it offered through past and present American Art. Here were the old favorites, Sully, Copley, Gilbert Stuart, Rembrandt-Peale and their like, who painted with singularly independent ideas and a very bad technique, an early landscape by Doughty, significant of the first achievement in that line, a series of William Morris Hunts paintings, who marks the dividing point between the old and the new American Art. And following him were all the glorious new world including the Zorachs, Malvina Hoffman- and Hunt Diederich, Whistler, Emest Lawson and Arthur B. Davies.

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The leading impression left upon the mind of the observer,

was one which outlined the breadth, variety and independence of American Art at the present time. The Winslow Homer's were most interesting because they indicated the path the artist trod in seeking his atmospheric and human truth, the Inness' were similarly illuminating. There was a little John La Farge of Tahiti, very unlike George Biddle and Gauguin. Childe Hassams output showed both his recent adventures, which have been cheering, and some of his older work. William M. Chase's "Still Life" of dead fish brought back the old world; his "Hide and Seek" suggested what he might have done, if he could have for- • gotten technique. Sargent's "Grave-Yard in the Tyrol" is one of those canvasses of feeling, which represent interesting phases of his great work.

The younger school was not always at its best, but is always interesting. It is to be hoped that John Sloan will not forget entirely his wonderful east-side work, which was recalled here by the well remembered "3 A. M." and "McSorley's Bar," and by the significant "Girl at the Machine." Jerome Myers seldom wanders from the accustomed realm in which he is peerless. He will live as a painter of the east-side children. Hilda Belcher had a delightful water color of "Two Old Women." Walter Vfer brought us the world about the foothills of the Rockies. Arthur B. Davies showed a series of fascinating moods and sketches. The old artist is dead within him and the new artist is struggling for birth, and there are masterpieces dawning upon his horizon. Kenneth Hayes Miller had three canvases showing his peculiar independence of outlook. Nanette Calder had a most poetic version of "Leda and the Swan." Bryson Burrows hung "At the House of Simon," one of his characteristically spiritual canvases. Louise Brumback, who is the most virile and original of our woman landscapists, had an admirable "Swimming Pool." Cecilia Beaux had a marvelous portrait all in whites, with vivid eyes. As usual a technical achievement, but as usual alive. Sloan Bredin, another artist, who has recently found a new expression showed a portrait, "Barbara Bredin."

In many ways the exhibit gave a sense of completeness that was satisfying, and it is to be hoped that the Junior Patrons will continue their enterprises.

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Marco Zim has painted a marvelous portrait of Abdul Baha, the unveiling of which is noted in another column. Later on when Zim is known to the world as a great artist. this portrait will be recognized as one of his masterpieces.

It is beautiful in color. powerful in handling. and floats free from the background like a living thing. It is necessarily painted

from a photograph. as Zim is in New York and Abdul Baha in Haifa, but it could not be more vividly alive if it had been completely painted in the heavenly presence of Abdul Baha himself. It has a song. a vibration like that of the temple model. and who knows? it may one day hang in the great temple.
Zim has a plan of going to Haifa this summer in order to make a portrait bust of Abdul Baha to be reproduced in bronze. There is no artist more fitted to do such a work than Marco Zim. for he is equally gifted as painter. etcher and sculptor. and his busts have that vivid modelling. that feeling at once of form and life. which some years ago identified the work of Olin Warner and made him recognized as the greatest portrait sculptor in American art
So it is to be hoped that Zim will make this journey. and create again in bronze the loved features of Abdul Baha.
Mary Hanford Ford.

Bahai Activities
Lillian Kappes. who was the beloved of many Americans and Persians. has passed away from this mortal earth to the abode of freedom and immortality. where sorrow there is none, and left her thousands of friends in lamentation. She joined the sun like a ray, and entered the ocean of Baha'o'llah like a drop. She broke this earthly cage and flew where our imagination cannot travel. The divine gardner picked the finest flower from the rose garden and placed it in the bouquet of saints and seers of the Supreme Concourse. Then why should her parents lament her?
Her head is adorned with the diadem of glory. honor. service and eternal life. She is looking down with gladness upon. the glorious work that she has accomplished in Persia. His

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Holiness Baha'o'llah says: "What fear has the fish from the wreck of the fish, and what cares the spirit for the decomposition of the body, nay rather the former is the cage and the latter is the prison."
Let us see what Miss Kappes has accomplished during her eight years' stay in Persia. When Miss Lillian J. Kappes first arrived in Persia, she was placed at the head of the Bahai Girls' School. In a short time she made that school the leader of all the other schools. These teachers suffered great privations, and they not only failed to enjoy any of the blessings and comforts that the Americans are enjoY,ing, but once robba-s broke into the house of Dr. Klock and Miss Kappes, carried away everything they had and stabbed them both. They not only were not dis-

couraged, but were glad to share the persecution of the Persian Bahais. The American Bahais in Persia are constantly serving the holy threshold and through their instrumentality the Cause of God has penetrated into the households of the priests, nobles. and kings! If Miss Kappes has left us, Dr. Klock, Dr. Moody and Miss Stewart are alive to continue the service of Abdul Baha.
After a short sickness Miss Kappes passed away and through her death the whole city of Teheran trembled. There gathered at her door her English friends, her American friends, and her hundreds of pupils. The sad sight of her hundreds of pupils who were crying and lamenting, as if their own mother had died, made all the bystanders weep. It is most heart breaking to see those little girls lamenting in a chorus and singing poems that the girls themselves had composed about the death of their dear teacher. In brief, about 500 of the Bahais followed the procession of'Lillian's body. Strange to say that the mother of Miss Kappes has received hundreds of letters of consolation from the friends of Lillian Kappes, among them are notes from the spiritual assembly of every town in Persia, the pioneers of the Cause, like Dr. Moosa Khan of Gazvin, and -the daughter of the king of persia Tapos Sullaneh, who is a great Bahai.
The following are a few of the names of those who have written letters of consolation to Dr. Klock and Dr. Moody:
Mr. Molittor General Postmaster of Persia, Ezatollah Khan, Nematollah Khan, Ahmad Khan RouHi, Motidoll ah Frazieh, Progress Assembly (President Ghodsiah Ashraf), Spiritual As-

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sembly of Mashed, Spiritual Assembly of Ghazvin, Dr. Kuy Wood, Mrs. Doctor Jordon, Monireh (A great Bahai Poetess), Mahfal Nourani, Khademin Atfal (The Assembly of the Sunday School of the Bahais), Shoaollah, Kitty Smith, S. E. Oxley. A. K. Manucher Khan.
Many friends of Mrs. Aseyeh Allen will be delighted to read the following tablet from Abdul Baha received by Dr. Harrison G. Dyar.
Washington.
To Dr. Harrison G. Dyar. Unto him be greeting and praise!
He is God!
o thou revered person!
Your letter written on the 30th of January, 1921, has been received and deliberately perused. I am obliged te be brief in the answer because this pen is corresponding with the whole . world. Letters are. innumerable and arrive as many as to form a book every day. Therefore I cannot lengthen the answer, and hope that you will excuse me.

In brief the point is this, that I have maintained friendship and corresponded with the revered Khanom, Aseyeh Allen, for several years. During this period I have always dealt and behaved with her with kindness. My sincerity is evident. I have never shown any relaxation in corresponding with her. Owing to the greatness of kindness I have.called her after the name of my own mother! This will explain how kind I am! This is a sufficient proof of my love. I have confidence that she is a loving and well-wishing Khanom.

I am, however, confident that Aseyeh Khanom will not be deceived by these complaints, because she is like unto the mountain, finn in her love

I am highly obliged and pleased with you for your good wishes for me and for spreading of the teachings of His Holiness, Baha'o'llah. With perfect love and affection I extend to you my high respects.

(Signed) Abdul Baha Abbas.

April 26, 1921. .

Translated by Aziz'o'llah S. Bahadur, Rahji, May 6, 1921.

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An unusual and unique entertainment was given recently at the home of Mr. and Mrs. W. F. Davenport, 106 W. 14~d St., New York City.

These friends are colored Americans loved by a wide circle of many nationalities. It was in their home that the Rainbow Circle originated, and naturally they are dear to all its affiliations. They purchased recently a most beautiful portrait of Abdul Baha, painted by Marco Zim, and a graceful little unveiling ceremony was arranged, which was carried out"with many charming details. Mrs. Lockett, a friend of Mrs. Davenport, was mistress of eeremonies, and there were many good talks by Solon Fieldman, Rev. Richard M. Bolden, Mr. Morris, Mrs. Washington, Mrs. Ford, etc. Mrs. Kelsey read with much grace the eloquent poem by Horace Holley from the June number of REA~.

A pretty tribute was given Mrs. Copeland, the sister of Mrs. Davenport. She has taught the Bahai Cause widely, and is greatly beloved by many.

The Apartment was a bower of fragrant flowers of all kinds, and Mrs. Lockett announced that those who wished should take a flower and present it to Mrs. Copeland with an expression of individual sentiment. So the guests began to arise separately and choose a flower which was given to this favored one, and the words most frequently used were, "I am giving you this because you have lifted me up". A little later the friends presented Mrs. Copeland with a beautiful robe of soft-grey crepe du chine, lined

with rose colored silk. Mrs. Craig in presenting it said: "I saw you in a new robe given you by God and this is a symbol of it." The Curtain was 1ina1ly drawn aside from the beautiful portrait of Abdul Baha by little Milton zim and Clara Hewlett, the tiny dark skinned god-daughter of Mrs. Davenport, and as the divine face of the Beloved was revealed, it seemed as if a heavenly presence descended upon the company, uniting all in its Oneness.

He that is slow to anger is better than the mighty, and he that ruleth his spirit, than he that taketh a city.-Prov. 16; 82

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Julia Ward Howe's Vision

"O,ne night recently 1 experienced a sudden awakening. I had a vision of a new era which is to daw~ for mankind, in which men and women are battling equally, unitedly, for the up lifting and emancip~tion of the race from evil.

"1 saw men and women of every clime working like bees to unwrap the evils of society and to discover the whole web of vice and misery, and to apply the remedies, and also to find the influences that should best counteract evil and its attendant suffering.

"There seemed to be anew, a wondrous, ever-permeating light, the glory of which 1 can not attempt to put in human words -the light of a newborn hope and sympathy blazing. The source of this light was human endeavor-in mortal purpose of countless thousands of men and women who were equally doing their part in the world.

1 saw the men and the ~omen standing side by side,áshoulder to shoulder, a common, lofty, and indomitable purpose lighti.ng every face with a glory not of this earth. All were advancing with one end in view, one foe to trample, one everlasting good to gain. And 'then 1 saw the victory.

"All of evil was gone from the earth. Misery was blotted out. Mankind was emancipated and ready to march forward in a new era of human understanding and ever present help. The era of perfect love"of peace, passing understanding.

Boston, June 29, 1908.

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From "The Globe":

Scores Petty Officials' Treatment of Immigrants

Writerá Deplores Fad That They Are Treated 88 "Cases" and Not as Humans - Solution of Problem Requires Trained Men

By Oliver Madox Hueffer

Thanks to our usage of common words, we have come to consider an immigrant as some strange creature to be met only in official documents or newspaper articles and distinct from human beings.

I know many persons who would be offended if you told them that they or their fathers or grandfathers were immigrants, and it is perhaps due to some such impression that we find many who have been here only a few years among the loudest in their outcry against free immigration.

One result is that the immigrant of to-day is not only discussed as though he were a strange animal, but frequently is treated as one. It goes with the official mind in all countries to invent labels under which to catalogue all possible cases or emergencies, and, accordingly, once a traveller to America comea under the official ken he must consent to lose all individuality and be treated as one item of an indistinguishable herd. It is admitted that in very many cases this is no hardship.

Aecustomed to Treatment

From the earliest years until recently the peasant of central and southeastern Europe has been accustomed to be so treated by petty officials, to be ordered around without reason, and the habit is still strong with him.

I happened to be. in Hungary during the Bolshevist regime two years ago and nothing struck me more strongly than the absolute subrpission of the peasant to the petty jacks-in-otllce who had assumed power in the land.

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They were "official" and as such to be obeyed until some ODe in more authority dispossessed them. Thus, while in Europe the peasant immigrants found nothing extraordinary in being herded like sheep, in being examined and bathed and fumigated and driven into separate droves as though they. were being sold at a country fair. Similarly they submit to the petty tyranny of stewards and the like on board ship.

Many years ago I assisted in stoking the old Saint Louis across the Atlantic. I remember thinking how much better treated were the stokers who were paid than the steerage passengers who paid. I have seen no recent reason to change that impression.

Stewards and the like are, in a way, "official" and as such to be promptly obeyed - and let it be said there is no question about their love of petty authority, whatsoever their nationality.

It used to be said that British soldiers preferred to be officered

by "gentlemen," because they were never so partial to bullying as those who have risen from the ranks. And it is emphatieally true of those who have to do with immigrants from their departure to their final translation into "citizens" that the lower the grade of the official rank so much the more brusque and peremptory are the commands. .

I do not think that there is any brutality - at least I never heard of any - but there is no doubt that steerage passengers, both on board ship, before and after, are treated with a brusqu& ness altogether too much reminiscent of the petty official in Russia or the Balkans.

Resent Treatment

It is a common complaint, heard to-day more frequently than ever, that many of our foreign-born citizens resent being treated like "aliens" even after many years' residence here. In a time of general unrest it is worth considering whether it is not better- to go out of our way a little in order to give those of the new arrivals whom we may allow to enter the impression that they- are welcome. Many of them fortunately do not know what is. being said about them as "menaces," "disease bringers," and the- like. Others do and resent.

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Even if we decide to allow only one-eighth of 1 per cent. of them to come at all it seems a pity that they should be taught from 1heir very arrival to add to the present discontent. And certainly if I were ~ked to criticize in four words the treatment of the immigrant on his way here and after his arrival I should say the greatest fault was "lack of human understanding." From the time he boards the boat until the day he boards the train for the last lap of his journey, he is made to feel that he is an inferior being. He is not badly treated, certainly not brutally; he is sufficiently fed, he is probably physically more comfortable than he was at home, but never for a moment is he treated as a man and a brother, but always as a "ease" and an inferior. He is not a recipient of charity; he has paid quite a lot of money for his passage; it is at least on the cards that he may be a thoroughly desirable citizen. But always he is a problem to be treated as such. And if anyone doubts it, I can assure him that the immigrant as an individual dis1ik~ it Vf1l'Y much indeed. After all it is tough luek:, if you have paid your passage to the "Gates of Pearl," to find all the angels looking down their nOses at you.

The honorable editors of "Reality"
and the "Star of the West."
Haifa, June, 18, 1921.
Dear Bahai friends:
I have been directed J>y th~ Holy Leaf, Rouha Khanom to ask you to kindly deliver a message from her relative to the institution of the Bahai Girl School which is to be established on Mount Carmel to the readers of your magazines.
The message is that as it is difficult and inconvenient for those who can only send small contributions towards the establishment of the school, the Holy Leaf has asked our dear sister, :Mrs. Marjary Morten of New York to kindly collect such contributions, give receipts to the contributors and tum over the funds to our dear brother, Mr. Roy Wihelm who has kindly consented to receive the small funds and keep them till they form. an amount convenient for transmission.
Your humble servant in the love of
the Covenant of God,
Azizullah S. Baliadur.

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The Drama

By Frances Eveline Willcox.

It will be the policy of this department during the coming season, to review as many of the plays and motion pictures presented, as space will pennit with a brief analysis of plot and purpose. This may assist our readers in making a selection of the 'type of entertainment they wish to attend. The plans and activities of the producers will be announced together with items of mterest concerning individual members of the theatrical profession. From time to time instructive material will be offered showing the progress of the drama and its close relationship to the advancement of the world and the psych~logy of the times. There is no method in which mankind can be more convincmgly reached than through the drama and the motion picture. The field of the lectur~r is limited to those who are interested in the subject he has prepared; the writer of books must depend on a percentage of the reading popUlation; the teacher reaches those who corne to him for instruction; the clergyman isáheard by the members of his congregation .... but the message of the drama put forth by means of spoken phrases, acted through natural situations goes out to the masses. That is one ~ason why the stage of today holds such an important .place in. the world of progress as an illustration of Truth.
The dramatist as .well as the producer must keep upá with

the general movement forward. Concerning this Mr. David Belasco has. said: "The formula of playwriting changes every season. y ~ar by year the dramatist is allowed less license. His skill must be gr~ater than that of the veteran dramatist for we have advanced with the years and no longer accept that which once seemed plausible. The new dramatist is forced to move far in advanCe of the old to get nearer to the truth, to the facts of life." Therefore, the first serious responsibility rests upon the shoulders of the playwright who conceives the theme, lesson or message for the. world. The public :who witness the finished product in the theatre, give little thought to the labor and time consumed in preparation. The dramatist sets about his task with

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as much care and study as the architect who draws the plans for the building he visions. The plot is outlined to convey the idea, followed by the construction of arguments, st)Jlggles, contrasts and emotions necessary to its development. There must be a reason for every person, line and situation. The play-builder then selects c~aracters that will best portray his inspi:ration; for his message, not to a select few, but to mankind, goes out over the footlights in one projection, and like the dropping of a stone into a pool, it continues to ripple until the shore is reach~. It is that sense of responsibility realized by many of our best playwrights that has enabled them to place upon the dramatic stage some of the greatest problems confronting humanity, in a manner that the public could understand.

The difference in presenting the same problem by means of the motion pictures, is the fact that the camera enables the author to visualize through various scenes the situations that go to make up the story. This requires a careful study of the text for frequently a dozen or more scenes are used to convey the. contents of a simple phrase in the spoken drama. As a source of edueation the picture field is unlimited and unexpected and remarkable results have developed through this newer art.

Rehearsals are already underway of the dramatic productions to be launched the coming season and a few have been given preliminary "try-outs"..

The ever changing conditions of the country cause~ an equal number of changes in the handling of theatrical enterprises. Some years ago managers sent out from one to three or four organiz-.tions presenting New York successes, dividing the tours to cover all territories east, west, north and south. Now it is next to an imposfl!ibility to send any but seasoned Metropolitan companies into the larger centres. This is not due entirely to the financial condition of the country, but to a general combination of circum-

stances; including increased railroad rates, the installation of motion pictures in theatres formerly presenting only dramatic .ttractions, and the education of out of town audiences to the point where proverbial "road companies" do not satisfy the demand of the patrons.

. . This situation has brought to the surface the possibility of a revival of permanent stock Companies in cities where theatre-

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loving people desire to see the latest and best productions that the managers cannot afford to send on tour. There have been many stock companies successfuIly operated in. New York City, where some of our best dramatic talent was developed. Mr. Augustin Daly's famous organization helped to establish such wellknown players as Tyrone Power, Frank Worthing, Hobart Bosworth, John Craig, Charles Richman,Henry E. Dixey, Maxine Elliott, Cecilia Loftus, Ada Rehan, Percy Haswell, E. H. Sothem, Julia Marlowe, Amelia Bingham, Robert Mantell, John Drew and othe1'8

The Charles Frohman S~k Company was also a developer of 'talent, and numbered among its members Viola Allen, Guy Standing, Margaret Anglin, Blanche Bates, Maude Adams, and a lpng list of players who later starred in their own companies. The Boston Museum Stock ga~e the public splendid entertainment for years

Mr. Oliver Moroseo has maintained a stock Company every year in California and has used it to try out and develop new material. Also, Stuart Walker's stock company in Indianapolis 'has become a fixed institution, presenting Broadway successes with Broadway players. .

There seems to be no reason why those who enjoy the theatre but are unable to visit New York should not have an opportunity of'seeing each year's output in their own city, presented by first class artists. As Mr. Brady remarked: "I ~ the proper tonic to restore the lost vitality of the American stage has been found in the rejuvenation of regional stock companies that contributed so largely in the past to the healthful development of the stage."

News Items

Miss Lillian Albertson, whose well remembered perfonnancea in "Paid in Full" gave her a position of prominence, will return to the stage to create the leading role in "The Six-Fifty", a play of American life by Kate McLaurin, a successful short story writer.

Mr. Adolph Klauber will produce a dramatic novelty by Julian Francis, this season, ealled "One Of Three".

Miss Georgia Lee Hall, who appeared with William Collier in

"The Hottentot" is playing a special engagement with the PoD Companies prior to rehearsals with Mr. Collier in a new comedy.

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Augustus Pitou, manager of Walker Whiteside makes the announcement that his star will" appear in a new play late in September. "

The title of Leo Ditrichstein's play which was presented at Stamford on July 16, has been changed to "Face V3Iue."

The new Owen Davis play, "The Detour" has Augustin Duncan, Minnie Dupree, Mary Carroll, Willard Robertson and Felice 'Mossis playing important roles. The first production was made in Atlantic City on July 11th.

Thomas J. Kelly, a brother of Gregory Kelly the creator of Booth Tarkington characters, has been appointed as head of the School of Dramatic Art in Ithaca. Mr. Thomas Kelly wrote '~The Son of Isis, produced by Stuart Walker and has appeared in support of several well known stars.

Concerning the. Motion Pictures

There is a strong demand for co-operation in the motion pieture field as voiced by Mr. Will M. Ritchey, of the Rockett Film Corporation, in a recent interview. In his opinion the wholly commercial era is past and the creative epoch of cinema evolution has arrived. "We are going to have pictures that both educate and entertain-that are built with a purpose," declared Mr. Ritchey. "The parrot cry, 'Give the people what they want,' is a fallacy. We are going to give the people what they should have, and they will quickly respond by liking it and thus be lifted to higher ideals. The motion picture is an educational quite as much as an entertainment medium and one of its functions is to create a demand for better things. The world outcry today is Give me something that will help me I "The motion picture must do .ts part in answering this outcry by building pictures from stories that" tell the tale of human life, and human naure, the highest type of which may be found in the Bible-like the stories of Joseph and David and scores of others."

It is a well known fact that during the past year there has been a general upheaval in the picture industry and it is to be hoped "that the prophecy of Mr. Ritchey will be fulfilled. The marvellous development of the camera should by all means be used as an important factor in the world's betterment.

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Among the Paramount releases during the month were "The Woinan God Changed", an adaptation of Donn Byrne's story,

"Redemption Cove" ; a Byron Morgan automobile race story called "Too Much Speed" with Wallace Reid; "The Mystery Road," the first Paul Powell production, taken from an E. Phillips Oppenheim story and featuring David Powell who has been seen in support of many of the leading motion picture stars.

Thomas Buchanan's play "Life" which had a long run at the Manhattan Opera House, New York, a few seasons ago has been given a special picture production by William A. Brady with a " I

cast including Herbert Druce, Nita Naida, Jack Mower, J. H. Gilmore, Arline Pretty, Leeward Meeker, Edwin Stanley, Curtis . Cooksey, Geoffrey Stein and Effingham Pinto. Travers Vale directed the screen version.

In the Goldwyn picture "The Old Nest", made from the Rupert Hughes story-three actresses play the role of Emily, starting with Marie Moorhouse as the baby, Billie Cotton as the twelve year old girl and finally Helen Chadwick as the charming young lady.

Will Rogers, who plays the knight of the road in "An Unwilling Hero" collected his information on the genus hobo- while a cowboy in the Oklahoma ranch before he deserted the Western prairies for the stage. He has his opportunity to return to his earlier phase of life in the pictures.

"Get-Rich-Quick-Wallingford, the play by George M. Cohan well remembered for its marked success, has been put upon the screen by Cosmopolitan Productions and is scheduled for an early release. The principle characters are in the hands of Sam Hardy, Norman Kerry, Doris Kenyon, Billie Love and Diana Allen.

Wallace Reid, Elliott Dexter and Gloria Swanson will fonn the three-star combination when Jesse Lasky screens "Rainbow's Rod."

..."

In Italy

I N Florence nestled in the arms of th~ surrounding hills, the beautiful tree of spirituality is rooted and is beginning to spread branches of flowering leaves over Italy. There is a vibrant something that quivers like a flash of the summer's sun; a look in the eyes of Italy's sons and daughters, as if they were measuring their strength and a tenseness of voice that is keyed to the need of the hour.

This is a boundless topic and worthy of a tender attitude of interest, for Italy has risen above the commonplace and stands ready to put on the garment of the Beloved.

Here in Florence, there are many spiritual activities; a New Thought Center has been established as an Italian section of

the International New Thought Alliance.
Several magazines are devoted to spiritual subjects, and recently a definite plan has been made to create in Florence a new international school along modern lines where there shall be great freedom of thought, where comradeship shall be encouraged and self-government taught-a school with a broad spiritual ideal where every human faculty can be brought into beautiful harmony with the music of the spheres.
There is a longing in the heart of the Italian. youth to break away from the forms, to plunge forward into new paths in every activity. They are on tip-toe for a flight, as Keats expresses that upward craving of the soul, searching the way elear-eyed; with hot fingers opening doors along ecclesisticallines that have long remained shut.
Today with temples bursting they are casting every obstacle aside in order to be able to satisfy an inner hunger that is inexplainable unless there is a power of the spirit in the world today, as in that other day when Christ was upon the earth.
We have here in Florence a "Philosophical Library" where ~here are books and reviews in all languages and where lectures can be attended. Dr. Assagioli is a director of the library and is working with us to teach the beautiful truths of the Bahai movement, and we look forward for great results in Italy.

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One of the young men who comes to our circle is eager to start a center near Siena. Is this not wonderful?
The women of Italy have sensed the new spring time and with a calm grandeur are proclaiming that they are an important factor in the new adjustment that must be made. They have inherited the best tendencies of life and can expect efficiency, for they have a fine understanding of the beauty of service to a noble aspiration.
There are groups striving to spread the clear truth of a p10ral fellowship advancing the theory that a sexual education is necessary.
• In Florence, Rome and Turin there is an active Theosophical work independent of the societies. With hearts full of the Love of God they are endeavoring to serve mankind; seeking to make the world a rose-garden, where spirit forces, like waves of fire, keep pure the hearts that yearn toward the heavenly beauty.
One of the most interesting movements is liThe Lamp-Bearers" founded by a group of young women. They realize that there is a neeessityto put on the full annour of service, if huillWllty is to survive in the life and d~th struggle of the hour.

This is indeed a marvelous cycle!
"The Lamp-Bearers" have a complete plan of inner spiritual work and also are teeming with practic8I ideas for mutual help along educational lines. They wish to promote a feeling of good-will and fraternity amongst women of all nations and races. It would seem as if "The Lamp-Bearers" would attain international significance because of the consecration of these earnest workers. Italy is feeling forth pushing away the shadows that obscure the sight and becoming immersed in the eternal sweetness of doing and being.
Here, in lovely Italy, where past religious teaching has left great imprints of beauty on marble and stone, where nature is • so marvelous and where dreams take on a wonderful personality and seem always to be ready to step down from some far-haven clothed in the gold and purple of the heights toward which the ~ forms of the cypresses are ever reaching; here amid the mad earnestness of Italian people, the teachings of the Bahai Revelation are understood. Here, the red language of truth is being absorbed, for there is no purposeless intensity in the

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Italian nature, but like one possessed, after they have once partaken of the wine of God's love they become runners proclaiming the New Springtime. I know this because we have established a center, are now studying the twelve basic Bahai principles; every one of the precepts are accepted and the movement is liked, as ihrough it they can visualize a future of peace and tranquility. They are feverishly awake to the beauty of the Hidden Words; they absorb the lovely imagery that is so exquisite with the glowing colors of heavenly beauty. .
I can assure you that the people of Italy are ready to work and to pray as they labor, and that there is a wistful attitude in their eager strivings toward a better adjustment to the New Day that would affect you strangely. Always-though the breezes of discord sometimes blow-are they ready to look away from the soil-stained rose withering on its stem that was once 80 full of life-giving fragrance, toward the beautiful blossom of the New Springtime that is shedding its sweet odours over the world.. Edith Burr.

UNFOLDING DREAMS

By Albert Durrant Watson

From vast pavilions cold and gray,
My winged thoughts upmounting fly;
"Press on," the cloud-horizons say,
"Your dreams are pathways up the sky."
"Press on," the beacon star-lamps tall

Of mighty constellations call.
A hundred thousand things I pass-
Each is to me a thing apart,
A ftake of snow, a blade of grass,
Its face I see but not its heart;
I lack the magic cord that ties
The links of wisdom for the wise.
And yet a music sweet and dim
Swells. oft into a strain sublime
As if the singing seraphim
Had drowned the thunder-tones of time,
And heaven and earth were whispering low
The wonders that the angels know.
June 80, 1921.

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The Present Age
*Dedicated to President Woodrow Wilson
By Charlesá Manning Swingle, M. D.
This age was made for me!
The glories of its sun are mine!
High on the highest ridge which marks
The line between the old and new,
Was I brought forth to view the whole
Of that fierce fight atwixt the two
Contending ages! Storm-clouds fonned
On either side of that divide
To strike the line where other met
In mighty opposition!

Full well
I know the battle can't be told!-
Leastwise I felt the rushing winds
And saw the lightnings flash and heard
The roar of deep-toned thunders ~
And answer back in kindred voice!
The mountains shook arid tumbled down I
Amidst the blinding elements
Ambition strove to reach the height
On highest peak of time! He fell,
Pulled down in ruin of the world;
And such a thrill pulsed thru my soul
As never moved a king: for all
The glories of the sun are mine!

Oh! yes: this age when time crowds full
With galaxies of great events,-

When meteors dash across the sky
To burn themselves to bitter dust,-
When comets circle round the sun
To make-believe their light outshines
The splendor of the glowing skies,-
Is mine! I claim it all as mine!
The sun still shines for me!

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A hundred years ago! ah! pooh!
There was no stir upon the sea
Nor cloud within its bosom! That age,-
No single sign of mighty deeds
Which recent found fruition! Then!
Old Time had yet not set a line
Of all that now is fixed in gold
And scattered thru the world!

That age was dead! The spark
Which set its rubbish-heap afire,
Bad then not yet begun to kindle,
Whereas rve seen the conflagration!
And yet withal amid the smoke
The sun still shines for me!

And what a hundred years from now?
The forces which now play' their part
. To fashion out the future years,
Will thru with terrorizing men j -
The wreck and ruin--cleared away j -
The greedy voice of class and clan,
Will be more just! The sea of life
With turmoil deep, will smoothen down
And on a higher level! Yea l-
And men will sail their boats upon it,
Like boys who made in little lakes
When storms are broke, without a fear
Or thrill of battle's terror!
But me
Oh! let me feel the plow grind thru
, The rock-ribbed waste of ages gone
Than eat the ripened fruit of times
Which must be molded now! I choose
The torque-the tension of the time,
When men rebel at what is just,
That I may have one keenest look
At hoghness of their folly-if but-

The sun still shines for me!

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None doubt the new age yet to" be!-
I revel in the break of day
With men yet lulled in lethargy!
I love to tap their sleeping skulls
With gavel of my thought and see
Their great round eyes in wonderment
At sight of "Dawning Sun" which shines
For them and me!

So let me live today! today
When I can see the lightning's flash,
The burning brands, the fire, the smoke,-
When I can hear the thunder-tones
Of the eternal struggle ! Yea!-
When I can sense the earth's old crust
In cataclysmic heaval! And-

When I can smell the rubbish-heap
And see The Phoenix Truth again
Arise from out the smoldering pile!-
And with and thru it all the sun-
The SUN still shines for me!
*Because he must have felt more than anyone in the Western Worlcl
the spirit of the poem I -C. M. S.

The Impassioned Appeal of Mrs. Catt.

Mrs. Catt speaking before a mass meeting of Women Voters
upon the "Psychologies of Political Progress," said in part:
"You have heard politics all day," she said. "I can't help say-
ing something I feel I must.
"The people in this room tonIght could put an end to war. There
is no audience in the world that won't applaud him who talks of
world peace. Everybody wants to and every one does nothing.
"I am for a league of nations, a Republican league or any kind

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the Republicans are in. I believe it the duty of everyone who
wants the world to disarm to compel action at Washington~
"Our country is not judged by its parties; it is judged as a
nation. But why don't we do something? I ask you; Is there
anybody anywhere with an earnest crusading spirit who is trying
to arouse America? No. We are as stolid and as inactive as if
we did not face the greatest opportunity in history.'"

"We are the appointed leaders. It isn't possible for us to see the horrors of the other side. We go on daily living in a paradise while tragic Europe tries to gather its ruins together. We have waited too long, and we will get another war by waiting.
"Let us make a resolution tonight; let us consecra~ ourselves to put war out of this world. It is necessary that we rise out of shallow partisanship, that we act as women.
"Let us tell Mr. Harding and the Senate that we expect action. Let us be silent no more. Let us join hands with every one who wants to put this terrible war business out of the world.
"Men were born by instinct to slay. It seems to me God is giving a eall to the women of the world to come forward, to stay the hand of men, to say, 'No, you shall no longer kill your fellow-men.' "
When Mrs. Catt sat down there was a dead silence for a few seconds, followed by wave on wave of applause. Some women were crying, some partly hysterical.

Irwin Pietures Next War's Horrors.
Will Irwin, the writer, who preceded Mrs. Catt, had painted a grim picture of what the next war would mean.
"Women will be mobilized and sent to their places just like, men in the next war," Mr. Irwin said. "Formerly women and children were exempt from deliberate killing in warfare. In the "late war millions of women were put to work in munition factories and at once became fair game.
"A general war ten or twenty years from now, at the rate that our methods of killing are progressing, would mean the extinction bf the white man's civilization. We shall find it necessary in the next half century to get at the roots of war, but the necessary immediate step is some kind of international agreement concern-ing disarmament."

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America's Opportunity
America is in a position to bring about disarmament for the world. Why does she not act? Here is a spiritual opportunity never before offered to a nation, and hers will be the crime of 'not rightly using it. Now is the accepted time-now is the ~ pointed time. Every hour of procrastination, but briDgs the danger of human catastrophy nearer, and the possibility of pre-~ention more difficult. No question concerns humanity of any importance in the light of this all important one of cIisaraumleat for the world. All else is child's play in comparison.
June 5th was set aside by the Federal Council of the Churches of Christ in America as one dedicated to impressing upon the

nation this great responsibility. United with this movement was the Administrative Committee of the National Catholic Welfare Council, the Central Conference of American Rabbis, the United Synagogue of America and the Protestant Churches.

The following letter from General Tasker H. Bliss is illuminating:

"If the clergymen of the United States want to secure a limitation of armaments they can do it now without further waste of time. If, on an agreed upon date, they simultaneously pteach one sermon on this subject in every church of every creed. throughout the United States, "and conclude their services by having their congregation adopt a resolution addressed to their particular Congressman urging upon him the necessity of having a business conference of five nations upon this subject, the thing will be done. If the churches cannot agree upon that it will not be done until the good God puts into them the proper spirit of their religion."

The Administrative Committee of the Federal Council asks the pastors to recommend to their congregations on June 5 the following consideration:

"1. That our own Government should take the initiative in inviting an international conference to confer uppn the question of armaments, to which there is abundant reason to believe a response would result.

"2. That the constituent bodies of the Federal Council and all Christian communions, at their assemblies, conferences and meetings of Executive Boards, should take action urging our Government to undertake this high mission."

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REALITY

June 20, 1921.

Tablet Received by MRS. FLORIAN KRUG,
New York:

To the dear maidservant of God, Mrs. (Florian Krug, unf;().
her be the Glory of God, the Most Glorious.

He is the Most Glorious.

o thou revered dear daughter:

Thy letter has been received. Praise be unto God on your return' to America, you went with the utmost enthusiasm and rapture. I hope that these people whom you have converted will, every one, become a comer-stone in this great Edifice. Themaidservant of God, Adeline Nicholai is mentioned in the Kingdom of Abha and i~ bestowed with the effulgence of Favor.

His honor, Dr. Krug, my dear friend is always in mind. 1"

do never forget him. It is my hope that he has become a teacher of divine philosophy; that he speaks of the realm of the Kingdom; that he is charmed by Truth, forgetting entirely the world of nature; that he will prove to be the banner of Guidance, and the propagator of the Light of the Higher Realm. Unquestionably it becomes so.

Praise be unto God the Cause of God is developing in New-York and the friends are in unity and concord. Mr. and Mrs.. Deuth are exerting their utmost effort in the publication of the-journal "REALITY." The friends should help them.

Praise be unto God the fasting was observed with the utmost pleasure. It is my hope that all the divine Commandment&. will be practised in that continent.

Unto thee be Abha Glory!

(Sig.) ABDUL BAHA ABBAS.

May 28, 1921, Haifa.

Translated by: Aziz 'Ullah Khan S. Bahadur, Haifa, Palestine..

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Abdul Baha
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I ~.

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JENABE FAZEL ~A7.ANDARANI
The Persian seer, who has been lecturing through America upon the
Universal Message of the New Day.

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The Bahai Movement
Rapidly spreading throughout the world, and attract-
ing the attention of scholars, savants and religionists
of all countries - oriental and occidental

For the infonnation of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse: .

BAilAIsM: the religion of the dis-
ciples of Baha'o'Uah, an outcome of'
Bablsm. - Mirza Huslan All Nuri
Baha'o'llah was born at Teheran In
1817 A. D. From 1844 he was one of
the ftrst adherents of the Bab, and de-
voted himself to the paclftc propaga-
tion of his doctrine In Persia. After
the death of the Bab he was, with the
principal Babls, exiled to Baghdad, and
later to Constantinople and Adrlanople,
under the surveillance of the Ottoman
Government. It was In the latter city
that he openly declared his mlaslon, .•
and In his letters to the principal Ru-
lers of the States of Europe he In-
vited them to Join him In establishing
religion and unlverasl peace. From this
time, the Babls who acknowledged him
became Bahals. 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

Atheists a better social organl2latlonl
Baha'o'llah represents all these, and
thus destroys the rivalries and the en-
mities of the durerent religions: re-
conciles them In th"lr primltlve
purity, and frees them from the cor-
ruption of dogmas and rites. For Ba-
haism hAs no clergy, no religious cere-
monial, no public prayers; Its only
dogma Is belief In God and His Mani-
festations. . .• The principal works of
Baha'o'llah are the Kltab-ul-Ighan, tbe
Kltab-ul-Akdaa, tbe Kltab-ul-Abd, and
numerous letters or tablets addressed
to sovereigns or to private Individuals.
Ritual bolds no place In tbe religion,
wblcb must be expre88ed In all tbe
actions of life, and accompllsbed In
neighborly love. Every one must have
an occupation. Tbe education of
children Is enjoined and regulated. No
on~ has the power to receive confes-
sion of sins, or to give absolution. The

In 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baba), the work of spreading the religion and continuing the connection between the Babals of all parts of the world. In... point of fact, there are Babals 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 Bablsm Into a .unlversal religion, which Is presento ted as the fulfilment and completion of all tbe ancient faiths. Tbe Jews await the Measlab, the ChrIstians the return of Christ, the Moslems the Mabdl, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hlndoos the reincarnation of Krishna, and the

priests of tbe existing religions should renounce celibacy, and should preach by tbelr example, mingling In the life of the people. Monogamy Is unlverasllly recommended, etc. Questlon,s not treated of are left to the civil law of each country, and to the declslons of tbe Balt-ul-Adl, or House of Justice, Instituted by Baha'o'Uah. Respect toward the Head of the State Is a part of respect toward God. A universal language, and tbe creation of tribunals of arbitration between nations, are to suppress wars. "You are all leaves of the same tree, and drops of tbe same sea," Baha'o'llab has said. Briefly, It Is not so mucb a new religion, as Religion renewed and unlfted, whlcb Is directed today by Abdul-Baha.-Nouveau Larousse Dlustre, supplement,

L-135 p. 60.

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AN OPEN LETTER

To the Readers of uREALITr' Magazine:

With this issue "REALITY" has increased in size to 64 pages instead of 48, as h~etofore. This became necessary because "REALITY" has grown rapidly in the past few months under the re-organization plans inaugurated by' our Mr. Robinson, who became interested in our publication, and who brought to the magazine over twenty years of ripe business experience. Our advertising has grown fast because

we have made a tremendous gain in circulation; 'but please remember that we really haven't begun to grow yet.
With a very limited capital, which was procured through the sale of "REALITY" stock amongst our friends, we have accomplished remarkable results. "REALITY" is not only destined to beCome the big magazine of the world, but to be the saviour of mankind.
It is up to you, dear friend, to help in this great Cause
•
and carry out the wishes of Abdul Baha, who has repeatedly expressed his appreciation of "REALITY," and stated in many Tablets, "that 'REALITY' will be a great magazine--a great power-that the friends must help in this work."
If you are not familiar with our plans and how to join the "REALITY" stockholders family, write us, and we will gladly send full particulars. In order to reach our goal, it is essential that the balance of the "REALITY" stock be disposed of quickly under our easy monthly payment plans.
With best wishes, we remain,
Yours in the service of Abdul Baha,

REALITY PUBLISHING CORP.

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Radiant Acquiescence or the Law of Letting Go.

CERTAIN thoughts are permeating human consciousness, becoming part of the evolution toward a knowledge and conscious handling of great spiritual laws, enabling man to understand his destiny and to use the forces within his grasp without fear and with joyous abandon .of himself to that progress which marches ever onward to perfection. Radiant acquiescence is perhaps one of the most powerful and least understood of these laws. To the religious mind it may present itself "As Abandonment to the Will of God"-to the practical mind it may be called "The Law of Letting Go." With multitudes of publications upon the art of concentration, this thought will come as a shock to those who believe concentration upon a desired object to be the highest form of mental and spiritual development, but to

the more contemplative mind this truth will become evident as the progress of life and experience unfolds reality in its true essence.

Many have found radiant acquiescence to be a foundation of happiness, for happiness lies within the heart and can only be manifested in a state of consciousness entirely outside the limitations of any material or physical condition. Witness the melancholy gloom of those surrounded by all the, world can give, and in comparison glimpse the radiant joy on the countenance of many of those who are physical sufferers, or are denied the material blessings of this life.

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REALITY

A beautiful, spiritual woman said before an audience, which thrilled at her exalted words: "It is easy to be grateful to God when all goes well with one and life seems to carry no hardships, but it is a rare experience to find a soul so attuned to Love that it can say in the midst of tests, "Thy will be done, and whatever is-is best," and say this with a feeling of joy. This is what Abdul Baha ea1ls "Radiant Acquiescence."- That this consciousness is being developed in many souls was brought most fo~ fully to mind by reading a few nights after hearing this inspired speaker the following words in Arthur Benson's "The Altar Fire:"

"His loss of fortune is not to be reckoned among his calamiges, because it was no calamity to him. He ended by finding a richer treasure than any he had set out to obtain; and I remember that he said to me once, not long before his end, that whatever others might feel about their lives, he could not for a moment doubt that his own had been an education of a deliberoate and loving kind, and that the 4a,y when he realized that, when he saw that there was not a single incident in his life that had DOt a deep and an intentional value for him, was one of the happiest days of his whole existence. I do not know that he apeeted anything or speeulated on what might await him hereafter; he put his future, just as he put his past and his present, in the hands of God; to whom he committed himself "as unto a faithful Creator."

Here was one who had found the purpose of experience-eternal progress through spiritual development. How seldom do we pray for what is best for our true growth? We pray for what we want. We visualize riches, health, ease, comfort, human lov&-and receiving them, are we satisfied? Are we grateful? Do we not constantly lose the golden hour of the present remembering past sorrows or fearing future trials? As a practical help to the sojourner along this path of unfoldment of

apirituallaw, a suggestion may prove of value; a method which has been tested may bring peace and happiness. If you find yourself in inhannonious surroundings, limited, hemmed in at every tum, take those problems to God. Talk it out with Him- yes, just that, "talk it out with- him." If your heart is pure and

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receptive, "'let go" and watch the result. The first step wiD bring a feeling of lightness, as if a burden has dropped from your shoulaers. It is not necessary to sit with closOO eyes and concentrate. Make this feeling of Radiant Acquiescence to what is best fo~ you, a part of your hourly consciousness, and you have set in motion a law which recognizes the necessity of prolonged tests no longer exists in your particular case, and conditions will begin to change for you in a manner seemingly miraculous. There is one thing to bear in mind, you cannot lie to the Infinite Wisdom of God. Your progress must be real and true. Radiant Acquiescence bestows the thrilling experiences of the "listening ear" for the next move on the part of guidance, and this "listening ear" is constantly directed to the still, small voice within your soul to gather all the lessons the particular condition in which you find yourself is designed to teach, and oft-times it is intended to make clear some fault of your own. Again, sudden ligM will be thrown upon certain channels through .which help may come. The dark room you live in will begin to be not so dark. It will become a home of faith, and knowledge that all is for the best, and that while it encloses your activities for a period, that period will pass, od taking from its environment the development' it has brought, you will migrate to some other part of the Wisdom Land to which God always beckons, and this migration will in its tum bring joy and enlightenment. It is not necessary to go to a "healer" to be healed, or to go to a "medium" to draw your spirit to the spirit of the departed. God gave you power to do your own work. Only mortals are prone to overlook this fact. Christ told his followers, they could perform greater miracles than He, but they believed not. Resting in the hands of God, is good resting; it is exciting resting; it is joyous resting; every day is a new life, a wonderful experience. Radiant Acquiescence becomes a part of you. You. cannot b& . disappointed, because you do not want anything, except what God wants you to have, and in this state of mind the simplest act of your life becomes an event. You walk hand in hand with Divine Guidance; you let go every human yearning; you are guided into new fields of endeavor; you speak words, think thoughts you never dreamed before; you will find you draw forth from your friends or associates qualities as yet undia-

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covered, and instead of seeing tragedy all about you, you will see the steady onward progress of the fu11llling of destiny, and the future will hold DO fear of any sort, for true faith in God eliminates by fear and Radiant Acquiescence is a joy bringer, also a powerful law which will become a factor in every human life looking for truth and fulfilment, as all human life is doing consciously or unconsciously. The following example of Radiant Acquiescence has examplifted in our day what the life of Christ examplified in His.-The Editor.

RADIANT ACQmESCENCE OF ABDUL BABA

"At nine years of age, I was banished with my father, Baha-'o'llah, on his jo~ey of exile to Bagdad, Arabia; seventy of his follower's aceompaaying us. This decree of exile after persistent persecution was intended to e1fectively stamp out of Persia what the authorities considered a dangerous movement. Baha'o'Dah, his family and followers were driven from place to place.

"When. I was about twenty-five years old, we were moved from Constantinople to Adrianople and from there went with a guard of soldiers to the fortressed city of Acca where we were imprisoned and closely guarded.

"'ibera WIUS 1&0 .ammnni,..Atlnn 'Wh"At.,,~l" with t.ho ou'bddA world. Each loaf of bread was cut open by the guard to see that it contained no message. All who believed in the universal pre-cepts of Baha'o'llah, children, men and women, were imprisoned with us. At one time there were one hundred and fifty of us to.-gether in two rooms and no one was allowed to leave the place except four people who went to the bazaar to market each morn-ing under guard. .

"Acca was a fever-ridden town in Palestine. It was said that a bird attempting to fly over it would drop dead. The food was poor and insuftl.cient, the water was drawn from a fever-infected well and the climate and conditions were such that even. the natives of the town fell ill.' Many soldiers suceombed and eight out of ten of our guard died. During the intense heat of that first summer, malaria, typhoid and dysentery attacked the

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prisoners, so that aU the men, women and children were sick at one time. There were no doctors, no medicine, no proper food and no medical treatment of any kind. I used to make broth for the people and as I had much practice, I made good broth," said Abdul Baha, laughingly.

At this point one of the Persians explained that it was on account of Abdul Baha's untiring patience, resource and endur-'anee that he was called 'urhe Master." One could feel his mas-tership in his complete severance from time and place and ab-solute detachment from aU that, even a Turkish prison could inflict.

uMter two years of the strictest confinement, permission was granted me to find a house, so that we could live outside the prison walls but still within the fortifications. Many believers came from Persia to join us but were not allowed to do so. Nine years passed. Sometimes w.e were better off and, sometimes very much worse. It depended on the governor, who, if he hap-pened to be a kind and lenient ruler, would grant us permission to leave the fortification and would allow the people free access to visit the house; ~ut when the governor was more rigorous extra guards were placed around us and often pilgrims who had come from afar were turned away.

"Again my Persian friend, who during these troublous times was a member of Abdul Baha's household, explained that tM.!£nrkish Government oonld not.credit- the ~ ".hat the inter-
-------est of the English and American visitors was spiritual and not political. Finally, pilgrims were refused ;permission to see him and the whole trip from America would be rewarded merely by a glimpse of Abdul Baha from his prison window. The govem-ment suspected that t~e tomb of the Bab, an imposing building on Mount Cannel, was a fortification erected with the aid of American money and that it was being anned and garrisoned secretly. Suspicion grew with each new arrival, resulting in extra spies and guards."

'Abdul Baha continued: "One' year' before Abdul Hamid was dethroned, he sent an extremely overbearing" treacherous and insulting committee of investigation. The chairman was one of the governor's staff, Arif Bey, and with him were three army commanders of varying rank. ',

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"Immediately upon his arrival, Arit Bey proeeeded to try to get proof strong enough to denounce me to the Sultan and warrant sending me to Fezan, or throwing me into the sea. Fezan is a caravan station on the boundary of Tripoli, where there are no houses and no water. It is a month's journey by eame1l'Oute from Aeca.

"The committee, after denouncing me in their report, sent word that they wanted to see me, but I deeUned. I assured them that I had no desire to see them and when they sent for me again I sent word back: "I know your purpose•. You wish

to incriminate me. Very well, write in your report just what you like; send me a copy with instructions as to what I am to write, and I will seal it myself and give it to you."

"A ship came into port reputed to be the one that was to take me to Fezan or drop me into the sea. The people used to stand on the wall of the city and look at this ship; but Arif Bey, rising in supreme wrath, declared that he would return to Constantinople and bring back an order from the Sultan to have me .hanged at the gate of Ace&.

"About this time another ship appeared in the harbor, an Italian vessel sent by order of the Italian consul. On it I was to escape by night. The friends implored me to go, but I sent this message to the captain: 'The Bab did not run away; Baha'o'llah did not run away; I shall not run away'-SO the ship sailed away after waiting three days and three nights.

"It was while the Sultan's committee of investigation was homeward bound that the first historic shell was dropped into Abdul Hamid's camp- and the first gun of freedom was fired into the home of despotism. That was God's gun," said Abdul Bah&, with one of his wonderful smiles.

"When the committee reached Constantinople they had more urgent things to think of. The capital was in a state of uproar and rebellion and the committee, as members of the government staff, were delegated to investigate the insurrection. Meanwhile the people established a constitutional government and Abdul Hamid was deposed.

"With the advent of the Young Turk's supremacy, realized through the Society of Union and Progress, in 1908, all the po-

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lmC8.18iia religiousá pnsoners of theá OttOman Empire were freed. Events took the chains from my neck and placed them about Hamid's. Abdul Baha came out of prison and Abdul Hamid went in'!"

"What became of the committee 1" vias asked.

"Arif Bey," answered Abdul Bah&, "was shot with three bullets; the general was exiled; the next in rank died suddenly and the third ran away to Cairo where he sought and received help from some of the friends there."

"We are glad that you are free," I said.

Again the wondrous smile. "Freedom is not a matter of place. It is a condition. I was thankful fo~ the prison and the lack of liberty was very pleasing to me, for those days were passed in the path of service under the utmost difficulties and trials, bearing fruits and results.

"Unless one accepts dire vicissitudes he will not attain. To me prison is freedom; troubles rest me; incarceration is- an open court; death is life, and to be despised is honor. Therefore, I was happy all that time in prison. When one is released from the prison of self, that is indeed freedom, for self is the greater prison. When this release takes place, one can never be imprisoned. They used to put my feet in stocks so," and he put out his feet before him to illustrate and laughed as though it WeI'e a joke he enjoyed. I would say to the guard, you cannot imprison me, for here I have light and air and bi'ead and water. There will come a time when my body will be in the ground and I shall have neither light nor air nor food nor water, but even then I shall not be imprisoned. The a1Dictions which come to humanity sometimes tend to center the consciousness upon the limitations. This is a veritable prison. Release comes by making' Of the will a door through which the confirmations of the spirit come."

"What do you mean by the conftrmations of the spirit ttl I asked.

"The confirmations of the spirit are all those powers and gifts with which some are born and which men sometimes call genius, but for which others have to strive .with inftnite pains. They come to that man or woman who accepts his lite with Radiant Acquiescence."

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Editorial Notes

The following questions were asked Abdul Baha in 1910 by Prof. CairnS of Edinburgh. They were sent to Abdul Baha by an earnest Bahai. The questions are of importance, and are constantly being asked Bahais. Abdul Baha's answers are brief and to the point and will throw light upon the Bahai teaeliing; and will prove helpful to the investigator and to the teacher. They were translated by Monever Khanum.

Editor's note.-Questions sent by Professor Cairns, Edinburgh, June 24th, 1910.

Is it right to speak of the Bab and of Baha'o'llah as ManIifestations, or as Incarnations?

Answer.-The Bahais believe that the incarnation of the word of God, meaning the changing of the nature of Divinity into Humanity and the transformation of the Infinite into the finite, can never be. But they believe that the Bab and Baha'o'Uah are Manifestations of a Universal Order in the world of humanity. It is clear that the Eternal can never be transient, neither the transient Eternal.

Transfonnation of nature is impossible. Perfect man, Mani-

festation, is like a clear mirror in which the Sun of Reality is apparent and evident, reflected in its endless bounties.

Do the Bahais teach the doctrine of reincarnation?

Answer.-In the teaching of Baha'o'llah, the reincarnation of the spirit in successive bodies is not taught.

Did Baha'o'llah claim to supersede the Revelation of Jesus, the Christ?

Answer.-Baha'o'llah has not abolished the teachings of Christ. He gave a fresh impulse to them and renewed them; explained and interpreted them; expanded and fulft1led them.

Did Baha'o'llah claim to be greater than Jesus, the Christ?

Answer.-Baha'o'llah has not claimed himself to be greater than Christ. He gave the following explanation: that the Manifestations of God are the Rising Points of one and the same Sun; i.e., the Sun of Reality is One, but the places of rising are numerous. Thus, Reality is One, but it is shining upon several mirrors.

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REALITY

Lecture
Delivered by .
Prof. Jeaabe Far.eI
Sunday, a P. M., January 28, 1921, New Thought Auditorium
Seattle, Wash. .
"The Elements of Universal Religion"

I T gives us peculiar joy and happiness .on this bright Sunday morning to have the privilege of standing before you to speak about those eternal truths and endless blessings which bringá to man felicity and beatitude. During the last few months I have been travelling throughá the various parts of the United States and Canada, delivering the Universal message of Bah&-'o'llah to many societies and organizations. We come from the far-off lands of the East thousands and thousands of miles away. Had it not been for the inventions and discoveries which have knitted together the distant parts of the earth, it would have been impossible for an Oriental, traveling across so many continents and oceans, to reach this country with such comfort and happiness. The means of transportation and communication between the five continents of the earth have brought the peoples of the world nearer to each other; nay, rather. we are living today in one ~eighborhood, making the various countries an1l nations as close together as though they lived in the same apartment. In former ages and cycles, because the world lacked these tremendous means of intercommunication, the races and tongues were entirely unaware of each other's opinions, customs

and habits. Not only the continents of the world were entirely separated from each other, but even the provinces or the c0untries in one continent could not receive the news from one another or come in touch with the current events of their lives. In those days there were no railroads, no steamships, no telegraph or wireless, no telephone of phonograph; consequentIJ. the people could not.realize how they are akin one to the other; they could not travel from one end of the world to anothtrcm camels or mules or donkeys, so they were entirely left to their

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own wits and became insular and provincial. The cause that brought alienation and strangeness between the different religions of the world owes its origin to this very fact of the separation of nations one from the other, this being due to the lack of means of transportation. Former religions were founded by their respective prophets in various parts of the earth with the aim of educating, developing and unfolding the character of an especial race; and because these different religions, having different languages and different customs, could not know what the other thought or taught, little by little they developed that sense of bitterness and antagonism against the rest.

While fundamentally the ideas and principles propounded by the religions were identical and similar, the very fact that they did not have a common language and they could not travel easily from one part of the country to another caused those religions to form peculiar ideas and ideals which seemingly formed differences, after which they continued in contradiction and opposition. The ancient traveller who had to travel either on horae or on foot spent many years before he could thoroughly investigate the conditions of Qne country. Think of Marco Polo who in the twelfth century went to Asia, China and Japan and wrote the first book on the habits and customs of those then unknown countries for Europe. So this whole matter of separation of nations, of misunderstanding of religions can be resolved into the idea that those ancient peoples did not have the means and facilities which we have at our disposal and of which we are availing ourselves for the enlightenment of the minds and the illumination of the hearts. However, in this glorious age in which we live, by means of the telegraph, the people of tlie far East can receive the news of the far West in a few minutes, or an hour, and the people of America can keep themselves in contact with all parts of the world by receiving these wire communications at every second. We can truly say that this is supremely an age of travel; and traveling brings enlightenment which will in-

crease the sum-total of human knowledge, will make the world akin, will propagate that sound judgment and will suffuse the mind with that information which is essential to the making of the world into one family of nations.

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-- All these physical and outward improvements in the realm of science and industry whisper into our ears that we are living in an age of Universal Religion. They convince us that just as the physical globe in its material aspect has become more and more united, likewise the endless realms of the hearts must be swayed and conquered by dynamic spiritual force which may bring into the higher consciousness of man that Universal faith, that world religion, of which men and women have been .dreaming for ages and ages. We are in need of a Universal Religion today which may act as the light in the globe of material civilization; a Universal Religion which may function as spirit in the body politic, in the commonwealth of humanity; a Universal Religion which may bring under its tabema.ele all the faiths of the world, melting them into one, and enabling them to enter into the realm of unity.

It is not necessary at all to prove to an audience or to individuals that the world .of humanity today is in the greatest need of such a Universal Religion, because the voice of humanity is being heard from all sides declaring that the world is necessarily coming to a crucial point where this great faith must come to solve all our problems and struggles. Not only is the small voice filling the world with its soundless music that we are in need of a Universal faith, but the prophecies and predictions of the ancient prophets corroborate this fact very clearly. This prophecy is not only revealed in the Old and New Testaments, but the sacred scriptures of the seven religions of the world demonstrate and prove that at .the consummation of ages there will appear a faith and a truth which will be all inclusive, universal, and cosmopolitan in temperament and adapation. Every forward looking man and woman feels somehow that he or she is living at the dawn of that great age of millenium or Universal Faith; but what are the elements or the principles which shall dominate and bring about this faith and make it a living power in the daily life of men?

The first element of Universal Religion is: An all inclusive spirit. It must be a collective center of all the highest and noblest and most divine ideals of the ages since the dawn of creation. It must bring into its platfonn the virtues, the perfections, the attributes which were looked upon as perfect by the past re-

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]igions, and exclude all that is denominational, sectarian and narrow. Those who are freed from the chains and fetters of past traditions and without any prejudices study the sacred scriptures of the religions of the past, realize that each one of them had a peculiar distinction, a Universal law, that must be brought into this Universal faith in order to make it appealing to all sections of humanity. Just as His Holiness, Jesus Christ, wrote the highest and the noblest laws on ethics and morality, we likewise find in the writing of Buddha the most sublime, the most unselfish, the most divine laws and principles in regard to the spiritual life of man, which are nothing short of miracles in the scriptures of the world. Each one of these great religions has jewels and pearls of knowledge and wisdom which are hidden under the dust of ages of tradition and sectarianism; and once we brush aside these impediments, we realize that each and all of these many religions have great gems of reality. Hence that Universal Religion which aims to outstretch, to spread its wings over the children of men, must bring into its system of morality an internationality a Universality which may include all the best- concepts of philosophy, literature and religion which have entered into the minds of men.

The second element of a Universal Religion is that it must necessarily accept as divine all spiritual founders of the seven great religions of the world, and if it denies anyone of these, it can never become Universal. It will always remain a national religion, a tribal religion, but not a religion of humanity; for we can truly state without any fear of contradiction that the religions of the world in their beginning were similar and pure as limpid springs gushing forth from out of the heart of the founder. We have observed in the Orient the many attempts of certain sectarian missionaries to repIaee with their own teligion the faith of the natives, asking the people to deny the spiritual teachings under which they have been brought up from childhood. It is impossible, nay, rather unprofitable for any man who has been brought up and reared in a religion teaching him spiritual qualities of rectitude and righteousness, to deny his own religion and to go and accept another. His own, which has been inspiring his ancestors for one thousand or two thousand years, he C8D.-

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not give up so easily, and why should he? Instead, let us teach him the relationship and beauty of his own to that which has for so many hundred years inspired our forefathers and our-

selves. All are one. Therefore, the Universal Faith must have for its fundamental principle the establishment of the divine inspiration of all the found~ without exception, so that these religions of the world may realize that these founders were like unto brothers and not parties to blood feuds.

The third element of Universal Religion: All its principles and institutes must be based upon logic, reason and intellect. It must have not one single element which. cannot be proven by science and reason, for if any religion today comes forward with a belief such ~My brother, accept this on blind imitation; do not try to argue, do not try to find out the why and wherefore of it, but just accept it because the leaders of religion tell you to accept it-such a religion in this age is not only impossible, but is absurd. Therefore, the principles of a religion which would • be Universal must be reasonable, social and humanitarian in its scope and nature.

The fourth element of Universal Religion is that it must be divested from all sectional creeds, fonnalism, rites and ceremonies which are local and national. creeds and rites of one religion differ from the creeds and rites of another religion because they have been instituted with certain considerations in regard to the exigencies of the time and the place in which tlie people have been living; se> all these things must be left to the temperament aJid nature of the various peoples, at the same time having a body of international laws and moral obligations to which all men may subscribe without injury to their conscience.

The fifth element of Universal Religion is spiritual democracy. There must be no privilege, no vested rights in any special class of priesthood or clergy, so that they may little by little form a class for themselves with certain attributes and privileges to which all the people must subscribe. The Universal Religion must be purely democratic with the Universal Ideal that all men are brothers and there is no one superior to another insofar as his spiritual qualities are concerned.

The sixth principle is that the Universal Religion must look upon the world as one globe. There must ~ no racial, religiQUS

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and national prejudice. It must be the founder of the oneness of the world of humanity. Just as the glorious sun shines upon the world of nature and man without any distinction whatsoever, showering its energizing heat and light upon all kingdoms of life; likewise the Universal Religion must look upon all humanity from the standpoint of the sun. Tlie Universal Religion must not be theological metaphysical; it must be a trinity. It must have the laws of ethics and morality; it must be in accord

with the sciences and discoveries of the world of humanity, and, likewise it must bring together all those elements of unity which have been scattered in the past, but which now must be crystalized into one Universal conception of truth. Its principles must be like fire, burnmg away all the thorns and thistles of superstition and tradition, and it must likewise be like rain causing the growth of the flowers -of amity and fellowship amongst man. The greatest obstacles that have kept the religions separate one from the other is their misunderstandingS and traditions. I

Twelve years ago I was travelling throughout India. Upon reaching Calcutta, I found there was a big war going on between the Mohammedans and the Hindus. The streets were barricaded and dead bodies were strewn hither and thither. I inquired of one of the men: "What is the reason of this feud and civil war?" This man told me that the Hindus have sacred Cows. They select certain spotless cows and from birth these calves are trained to be the holy cows. They let them roam through the baZaars and the st~ts eating the provisions from any stores they may pass. The inhabitants bow down before them; the Hindus bowing and touching them with their hands and blessing them. This holy cow as she "(alks along the streets is like a queen. She asks a tribute from every one and every one is more than glad to give it to her, for she is indeed as fat, obese, and perhaps, we might say, subtle as some of the leaders o{ religions. Of course, the cow not knowing any better, one day passed by the store of a Mohammedan; the Mohammedan, not looking upon the sacred cow with the same eyes as the Hindus, began driving her away. The cow, never being treated like this before in her life, simply looked at the man and paid no attention, but regarding him with a strange look, continued to eat. At last the man became furious and ealled upon his neighbors, who brought their hatchets, and

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in a mob killed the caw in the center of the bazaar. When the Hindus heard of this terrible catastrophe they raised a cry, "These infidels of the Mohammedans have killed our Godlike cow." Coming in a mob, they attacked the Mohammedan quarters, and many were killed. on both sides. This continued until the British authorities sent soldiers to quell the disturbance. Now just as the Hindus looked with reverence and awe upon the cow, the Mohammedans looked with aversion and hate upon the pig. Hence the Hindus in order to revenge themselves went and brought a pig and during the night let the pig into the sacred mosque of the Mohammedans just in the place where the High Priest goes every morning and prays. Now, the High Priest

and his disciples came before sunrise into the mosque. There, they saw this pig defiling the sacred place; they called on their followers, made a big party and attacked the Hindus' quarters. This time many more people were killed on account of a pig. Now, the enlightened mind knows quite well that Brahma and Vishnu and Siva did not come into the world to sanctify the cow, nor did Mohammed come into peninsular Arabia to make his followers hate the pig. These are the superstitions which have crept into these religions hundreds of years after their founders have left this world.

Now, the Universal Religion must brush aside all these unnatural and unreasonable creeds, which are conducive to bloodshed, and construct those principles which will be conducive to the health, happiness and joy of the children of men in this twentieth century. The world of humanity has never been in need of a Universal religion so much as now. Its ideals must be like unto a clear fountain which will wash away all these dark and black blots and clear the way for the unlimited, infinite progress of human and divine consciousness.

The BaIlai movement, with whose name most of you are familiar, is that movement which embodies and tabernacles within itself those universal principles and truths which make safe and protect the world of conscience from the degradation of these limited ideas. The Bahai movement is not a new religion because the world has enough religions already, but it is the quintessence of all the religions of the past; it' is religion renewed

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in its pristine purity and beauty. When a person studies the principles of the Bahai faith, he will find within it the gems and jewels of his own religion rediscovered and reappointed in their proper setting. The Bahai movement emphasizes and insists upon the oneness of the world of humanity; it looks upon the globe as one home without any distinction whatsoever. It is the clarion call to unity and agreement. It is that spiritual polish which has cleansed the mirrors of the past religions from the dust of superstition and human imaginations.

If we compare the principles of Baha'o'llah with those which Christ uttered on the Mount, we realize that they have expressed the same fundamental laws, the same spiritual principles; only Baha'o'llah has clothed them in accord with modem consciousness and the modem longing for the comprehension of truth. When the seven religions of the past look over the vast panorama and see the divine beauty of the Bahai dispensation, they will find. in it all that has been vital and essential in their own religions, only brought together on one great canvas instead of

being separated as they were in the past. During the last seventy years since th.e movement was established in Persia, thousands upon thousands of the religionists from different faiths have come into its folds laying aside their fanaticism and bigotry co-operating with one another on those essentials and universal laws about which we have already spoken. Rev. Campbell of London, of the City Temple, has written of late an article on this great Bahai movement in which he says: I have been thinking and dreaming for many years about" the elements of a Universal Religion and have tried to fonnulate certain principles under which a Universal Religion may become a working power. However, the more I study the Bahai movement the greater becomes my admiration, knowing that Baha'o'llah in that great prison of Acca, Palestine, was able to bring together those elements of Universal Religion 70 years" ago, without which it would be impossible to have international agreement and understanding. Just'think of the spirit of brotherhood which is being blown over the world so that even the seven religions of the world, amongst themselves, are trying to bring together the various sects and denominations. We have a refonn movement among the Jews. They are trying to set aside all those super-

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annuated creeds and rituals which are antiquated and are not at all atune with the present time. The Brahma Somaj in India is another attempt to eliminate all the nonessentials in the Hindu faith and bring into light those Universal elements which they consider 'would unite and affiliate all the Hindu sects and denominations in that vast empire. Here, in America, we haVe the Higher Criticism; we have many progressive and liberal movements in the churches expressing that Universal consciousness in forgetting the creeds and non-essentials, bringing into emphasis the teachings of Christ on the Mount. These national or religious attempts are movements which have started from the earth upward. The Bahai movement is a spiritual movement which has come and is coming from heaven downward; so that while these are trying to rise heavenward this outpouring of the spirit is descending downward,-they will meet each other somewhere between the heaven and the earth, coming into a mutual affiliation, reciprocity and eo-operation; thus obtaining that effect, that universal efficacy, which are the aims of the truth seekers. Consequently, this is the age of UniverssJ Consciousness. This is the cycle of spiritual illumination. This is the time of Universal Religion. All mankind is aspiring to onward progress and God has opened the flood.:.gates of his inspiration and revelation; the river of light and life is pouring upon the

minds and hearts of men and causing that spiritual transmutation in the realm of consciousness which ere long will bring to us the-vision splendid.
-Translated by Mirza Ahmad Sorah.

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The Sin Against the Holy Ghost

Long before the dayS of George Borrow and his weird story about the man who suffered anguiSh because be had cominitted the sin against the Holy Ghost-though he was not certain what that sin might be-there was a morbid interest in this sin and its terrible consequences because it was believed to be the one unpardonable offence.

It is an iniquity belonging especially to the day of a messenger of God, and the period immediately following that time. Therefore, many people inA merica have become excited over it, and, sure they hav~ not committed it themselves, accuse others of having done so. This accusation no one has a right to make except the Messenger himself, but others make it nevertheless. Abdul Baha has written some powerful Tablets concerning this sin which is nowadays called "Violation." In one of these addressed to Roy C. Wilhelm and published in "The Star of the West," he says:

"The souls who were crying in all the assemblies and meetings (of the friends) that everyone who did not adhere to the Covenant and Testament of God was excommunicated, wicked, expelled from the threshold of the mercy of God yielded then to ambition, sought for fame and arose to violate the Covenant. Thou observest now how abject and miserable they have become. In every age many such people appeared, but in the end they fell into manifest misery."

In a Tablet to Martha Root, published also in ','The Star of West," Abdul Baha reminds his followers of the st~tion of the "Center of the Covenant," conferred upon him by Baha'o'llah, saying: "He explicitly states that ye must turn after 'ME' to . the Center of the Covenant, and whatever misunderstanding may happen, He is the Expounder, and whatever He says is right • • • • • If the friends remain firm in the Covenant, will . there be any misunderstanding among them? No-by God-exeept those souls who have an evil intention, and are thinJdng of leadership and of forming a party. Those souls, although

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.they have written episles with their own pens, and have execrated the violators, denouncing them as having destroyed the founda-

tion of the monument erected by His Holiness B~a'o'llah, and have written that He has written this Covenant with His own pen, anel that whoever deviated from this Covenant are of the people of treachery and will deserve the wrath of God, these souls are themselves at prese:qt among the pioneers of violation. This is because of their personal motives, for they have thought of securing lleadership and wealth. But when they considered that in remaining firm in the Covenant their purpose would not be rrealized, they deviated from it. These souls must have been either at first truthful and now disloyal or at first disloyal and now truthful. At any rate their lie is now manifest. Not-withstanding this, some souls who are not aware of this fact, waver, when these cast the seeds of suspicion."

When Mrs. Florian Krug was in Haifa not long since Abdul Baha asked her to tell him about the excitement among the pe0-ple regarding the sin against the Holy Ghost, or violation, and when she recounted what had occurred, he threw up his hands and exclaimed, "And this thing which they are fighting does not exist in America!"

When Jenabe Fazel Mezandarani was speaking in St. Marks Hall, in New York, the night before he sailed for Haifa, som~ one asked the question, "What is the sin of Violation 1" And he gave a most interesting reply. He said: "In Christ's time the sin against the Holy Ghost or what is now called Violation was the denial of Christ and 'His Cause by one who had been His follower. .But today it is very different. Today violation is any deed or word which destroys the Unity of the Cause."

This answer was most illuminating and provocative of thought. To avoid the sin of Violation one must be full of the joy of service, utterly forgetful of self, devoid of ambition, and never "a Cause of grief to anyone." The only wIlY to be firm in the Covenant is to have the Center of the Covenant in one's heart.

In the Tablet to Roy C. Wilhelm above quoted, Abdul Baha says: "My hope is that New York may become the center of this great Cause; the glad tidings of the Kingdom may encompass it; the banner of tbe Oneness of the World may be raised, and

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the divine teachings may pitch their pavilion in that city. In Diy trip to America I spent a long time in New York. I went to Washington, and returned to New York. I went to Boston, and returned to New- York. I went to Chicago, and came back to New York. From this it becomes evident that I feel the utmost attachment to New York.

Many friends of Dr. Edward L. Fernald will be glad to read the following message to him from Abdul Balla, sent through Mrs. Corrinne True to Miss Laura Jones.

"Forward a message of affection in my behalf to Miss Virginia Rowden and Dr. Fernald! With heart and soul do I supplicate heavenly confirmations for them and a portion of the breathings of the Holy Spirit, and unto them be the Glory of Abha!

(Big.) ABDUL BAHA ABBAS."

Translated by: Aziz 'Ullah S. Bahadur, June 14,1921. Haifa, Palestine.

(The last paragraph has been written by the Master's own blessed hand).

Why the Words "Negro" and "Negress" are Objectionable

By Richard Manuel Bolden

There has been so much written and said about the peoples of African descent along the line of their race designation; we find it very difficult to furnish anything that would perhaps cause new light and new interest on the subject "Negro Race." Many writers have .and are now saying that it should be the delightful duty of the thinkers among the peoples of Mrican descent to redeem the word Negro from its past and present offensive place in the public opinion of the white man and the world of humanity and place it through accomplishments by the members of this race upon a high and acceptable pedeStal in "American Civilization."

If in reality there was such a race in this country; and this coantry was to foster and perpetuate achievements of race

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groups then we would reluctantly accept this theory of race group propagation in this country and race culture. But since this is not true and it is growing upon the minds of the leaders in education and government that the theory and idea of hyphened nationalities is to be suppressed; and the amalgamation of all the people into a composite new race uPon this continent, is their slogan, we see no reason for the attempt to make of the peoples of African descent a hyphened nation called "Negro Race."

These people are descendants, not only of the black Africans, but also of the predominent white peoples of Europe, with the strain of Anglo-Saxon in the lead. Their physique, when studied from the standpoint of their figure, head, face, and hair, shows distinct national European traces. Of course, those traces are

modified by the climate and the various other factors that affect human beings upon this continent and within various localities in this nation. As to their mode of living, habits and customs, it is the same as that of theá 'White .peoples upon this continent. Their food is the same, having the same mineral properties, producing the same chemical affects within the system. Their religion, e~ucational and industrial activities are motivated from the same impulses as the white people. Their human aspirations and spiritual tendencies have the same hopeful and futurist outlook. And .they live in the same economic and governmental environment.

The attempt to make the peoples of African descent think along a distinct line racially and to move along an outlined groove socially, and to live and function from the theory of contentment in segregation from the rest of the people in this our republic is not only fraught with danger and disaster for the nation, but is against the natural law, working for unification of peoples on this continent and to our way of thinking is a very great evil before the mind of an all-wise, and all-loving Heavenly Father. We believe that the emphasis should be laid here and everywhere, that we shall think more of our kind, than of our race.

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REALITY

Why Black Mená Like To Fight

Writer Believes that Whites Reaped NoWDg but; Brute Force and that the Black Man Does Not Like to Fight; but; Does 10 in Self-Defense

Marcus Garvey's Appeal to 400,000,000 Africans to Prepare to Fight is an Appeal From a Broken Heart Who Can No Longer Tolerate Exploitation of Africans

The f0110wing article by R. V. Selope-Thema, Secretary of the South African Deputation, is in reply to George Walmsley's article on "Peril of a World-Wide Color War":

If the African is at all antagonistic to the white man, it is not because he hates the white man, but because he has suffered, and is still suffering, more humiliation and cruel indignities under the white man's civilized rule than even under the barbarous rule of Tshaka, King of Zululand.

In South Africa today, under the British flag, the black man finds himself dispossessed of his land, prohibited by law to buy, hire or lease land in the country of his ancestors, excluded from participation in the government and affairs of his country, heavily taxed, in spite of the principle of "no taxation without representation," and barred from entering into all channels that lead up

to advancement and civilization.
And against this cruel exploitation he has made constitutional protests both to the South African and the Imperial governments, but to his horror and disappointment these constitutional protests have not brought about the amelioration of his conditions of life.

A Broken Heart

It is because theá white man relies on his military supe~iority which modem scientific progress has conferred on him that he has refused or neglected to pay attention to the black man's cry for justice and liberty, and consequently some of the educated black men have been forced, much against their will, to come to the conclusion that what the white man respects is not constitutional and peaceful appeal, but brute force.

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REALITY

Hence Mr. :Marcus Garvey's threatening appeal to the 400,-000,000 Mricans. to prepare themselves to fight. This uwild threatening language" comes from a broken heart that can no longer tolerate the exploitation of Mrica and her peoples.

What the Black Really Wanta

What the Negro in America wants is not independence, but admission into American citizenship, and what the Bantu in South Mrica asks for is certainly not the restoration of his COUD-try, but the ordinary rights and privileges of a British subject--indeed, to be admitted into British citizenship.
Is there anything wrong in that?
-Daily' Sketch, Cardiff, Wales.

A Vision

As the rose light fades into darkness,
And the glory of the day is done,
As the moon ray kisses the water,
And the song of the night begun,
Then my soul goes out to its Maker
In the thought of the day to come;
When the hand of each brother to brother
Will meet thro the veil of hate,
And Eternity's anguished yearning
Will send every man to his mate,
.And the Great kind God from Heaven,
In a glory beyond compare
'Will lift the last cloud of blindness,
Which darkens the mind in despair
And the Eastern promise realized
Comes with radiance through the west,

And the mind, and heart and soul of man
Stands blessed.

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The Current Art
September days are the times when we recall the exhibits of the preceding season, or peep over the shoulders of the artists, who are painting in summer places, in the mountains or by the sea, and query, "What is the new art to be 1 What will be left of the old, what is the beginning of the new 1"
1tIany lovers of art have been driven in recent years into a reactionary preference for the art of such painters as Raphael, Meissonnier, or Joshua Reynolds, because of a positive fear that if the opinions of the world did not hold fast, especially to the old and precise detail in painting, the art of the future would become a chaos such as sometimes appears in the canvases of the liberal cubist, or a symbolism quite devoid of beauty such as dominates the work of certain futurist painters. Such fear driven observers become histerical over this posSibility of a beauty which may be still born in the new civilization, and guard themselves against a shadow of enjoyment in any art much later than the day of Methuselah. They seem to feel that only ~ actionary prejudice can preserve the world against threatened ugliness, and the disappearance of that perfect line and exquisite colour upon which the soul of man has been fed more and more for centuries and epochs.
There are artists in every age who express the spirit of this age, and to miss familiarity with their work, is to lose, a perfect contrast with one's own time, which nothing can replace. For instance, in one of the exhibits this past winter was a painting by Walter Ufer ealled "Hunger." It showed a huge wooden cross upon which was bound a girl, whose face was distorted by hunger. At the foot of the cross were heaped human wrecks of creatures, misshapen and broken by suffering, and a woman standing erect with clasped hands. In her face and her glazing eyes is the quiJitessence of hopeless misery.
This painting should be enough to rouse America to the necessityáof feeding Russia, saving Europe. It is not outwardly beautiful, but it has in it that powerful urge of the spirit of sympathy which frequently is preferable to an external perfection of line and mere sensory charm. It suggests the element.

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which must always persist in great art, and without which art

could not exist, the Presence in the artist's mind which he was obliged to express. Nothing can be called art which does not contain this, and when áit shines from the canvas everything else is subbordinate. It is expressed sometimes by a few lines of Whistler or Arthur B. Davies. It is in Raphael's "Marriage of the Virgin," in Botticelli's "Spring." It is in Rembrandt's glorious canvas of "Pilate Washing his Hands" which hangs in the Altman collection of the Metropolitan. It is in Victor Higgins remarkable painting of "Circumferences," showing an aeroplane far up among the planets. It is visible in all the canvases of Picaso which are not riadles, and in those of the Italian futurists. A great painting can never be a riddle which only cleverness can disentangle, it can never be so chaotic that it says nothing, has no song, but the meanings of it are endless, and the songs it sings are of the utmost variety, so that one sh01ild endeavor not to bind oneself to the expression of a single period or style, but to enjoy and understand as broadly as possible.

What makes a painter paint? Perhaps the light of an evening sky, the bloom of a woman's skin, the contour of a boy's figure, the sheen of magnificent satin, or the blending of colours in a Persian rug. What makes an artist create? The drawing aside of the veil of infinity, the light of a.great truth, the per--fection of heroic ideals. So temples arise, so sculpture springs into grouped activity, so great canvasses become eternal from their reflection of reality.

In all such creation the form alters, but the ideal remains controlling the external semblance, so that while details may vary, beauty never disappears. A chinese artist paints a bird's flight through the air or a fish moving in the water so that one holds one's breath with delight. Rossetti would frequently write a sonnet and then paint a canvas from the same collocation of ideas, sometimes one first and then the other, but always both sang the same song. William Morris would design a tapestry or a book cover, and it would have exactly the feeling of one of his poems.

The time will come when appreciation of beauty will be a necessary part of the education of all children, because beauty

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is a part of the divine expression of God in the world. With its comprehension, rudeness and crudeness disappear. They ábecome impossible, because the comprehension of beauty opens the soul to patience, to understanding, to that sensitive interplay of feeling which renders words unnecessary, and certain emotions of the mere body become intolerable. There are states when a fit of anger causes desperate illness or death, .and fierce

desire becomes a destructive storm. Then life begins to paint itself in lovely colours, and the cruel red of passion disappears.
The remarkable portrait drawing by Frances Soule Campbell, which is greatly appreciated and loved by all the friends of Abdul Baha. It is full of the illumination which characterizes that unique personage and was inspirational in origin.
The first time Miss Campbell ever saw Abdul Baha, she sat in his audience as he spoke, and presently taking out her drawing pad, began to draw the vivid illumined countenance at which she gazed. Is it singular that she caught reality, the light of the spirit? Her drawing will always remain a marvellous poetic interpretation of the Messenger of God. The portrait has become one of the great series of interpretati:ve portraits of distinguished men and women, the creation of which gives Miss Campbell a unique place in the world of Art, where she has had no rival. I

Her portrait is always a revelation, an analysis, a glimpse at the soul of her sitter, and also technieally a delight. So she gives us Mark Twain, Joaquin Miller, Edwin Markham, Robert Louis Stevenson, Edgar Allen Poe, Mrs. Eddy, etc., as though by a flash light from within.
One of her recent successes is her portrait of Prof. I. G. Carter Troop, a striking personality whom she has made live for his friends.

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Can It Be Done?

By Helen E. WendeD

H ANGING low in the Western sky, the Midsummer sun. like a monstrous ball of living flame, painted, with magic finger, all it touched: everything, trees, grass, flowers. came under this master artist's fairy spell; the noisy, little brooklet, dashing merrily on, little caring where, never quiet, never still, happily content in its own restlessness, was turned. to pure gold, the boy and girl, wandering, hand in hand thro the deeP. cool forest-glade, too, felt the wondrous chann and mystery of it. Hesitating a moment beside the turbulent little stream, the boy whispered softly, "Come, let us follow where it shall lead us !••
The girl nodded eagerly, and so, the two, with bare feet treading mossy carpet, followed the lure of the brook, on and on and on.
At last, grown very tired and weary, they paused, at the foot of a huge cliff, so high its top seemed to pierce the clouds, to rest.
"When we have rested awhile let us climb to the very top,"

suggested the lad.
"It would be very difficult," sighed the girl, "it is so very, very high."
Presently, they were startled by a voice from the base of the cliff, "Ah, my dears, if you do climb to the summit you will see there my home--the home I have not known these many years."
Astonished, the boy and girl listened in silent amazement- no one was near-but both had heard the voice, unmistakably clear and distinct.
While they were trying to detennine from whence it pro-ceeded, the ,voice came again-from the immense, beautiful, sparkling boulder, resting on its side, half in the water and half on the sand, gorgeous in the fast-fading sunlight, in spite of the mud that bespattered it. Yes, surely, strange 88 it may seem, the rock was speaking to them I

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"I am the High Ideals of the American people it said," and a long, long time ago I lived on your highest pinnacle. But, gradually, thru the ages, I have been toppled down, until here I am, as you see. Sometimes I rested, for years, on one of those ledges which you can plainly discem, but finally I would be shoved off, to fall down a little further."
"And, now," ventured the girl, "you can go no further?"
"Oh, yes," answered the rock, "this brook is exceedingly deep, and there are ledges all down its bank, just as there are on the cM, so it will be a long time, I hope, before I go clear to the bottom." And it continued, "mayb~who knows-I shall be helped back, up the cliff, before I slide down any deeper. But unfortunately, it will be harder, much harder to get me back than it has been to pUn me 'down.
"I," declared the boy, "am Love. I am young, but I am very strong. Perhaps I can help you back."
"And I," cried the girl, "am Hope. I will help too!"
So, together Love and Hope strove with all their might to rescue High Ideals. They tugged and they pushed and they pulled, but the mud was slippery and the boulder very heavy, 80, at last they were forced to stop, exhausted. The stone was unmoved.
Tears of disappointment were coursing down Love's cheeks, and he sobbed: "We cannot do it. It's impossiblel"
"No," cried Hope, "it is not impossible. Come, Love, let us go and find Detennination, Good-Will, Loyalty, Optimism, Persistence, Courage, Faith, Perseverance and Peace, and bring them to help us. Then, surely, with you, Love, and me, Hope, we can at least pull High Ideals out of the mire!"

"Yes," agreed High Ideals, "rm sure you can. You two, alone, can do nothing, as you see, but with the proper help can accomplish much. After awhile, perhaps, you may be able to put me back where I belong, on top of the cliff. Oh, that would, indeed, be wonderful, to retum to my rightful place, up in the cloudsl".
"Yes, yes," answered Hope, eagerly, "we will do our best. Come, Love, we must hurry away and bring the others, if we're to rescue High Ideals before she sinks any lower."

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The Drama
Fnmees Eveline Willeox
Now that the vacation days for this year are about end~ the mind turns _again to the future, gathering up the threads that have been flying unfettered during the summer siesta. Plans for the advancement of art, literature and business take first place while pleasure for the moment is put aside.
The theatrical season has begun to show some activity. despite the commercial depression and other clouds that appeared in the horizOn of the producing manager, during the Past few months. Every year between the closing and reopening of the theatres, pessimists get in their work, with rumors of late openings for new productions, long forced idleness for the players, strikes and other obstacles. However, this month, which is re. garded as the official commencement of the new season, finds as many playhouses in the large centres in operation as usual and the managers in general optimistic concerning the present outlook.
A glance at -the offerings now under way discloses one fact that will be appreciated by the public; that is, the tendency of producers to have the courage of their own convictions in selecting material for the stage, according to their individual conception of what theatregoers want. This means that they will not as heretofore follow in the footsteps of their contemporaries but blaze their own trail. In past seasons there has been a surfeit of productions along a single track; frequently the success of one playacting as a cue or suggestion as to the particular style or theme that would win unanimous approval, with the result that musical e6medies reigned supreme one year; the next season managers vied with each other in the production of mystery plays, which in tum would be followed by an avalanche of farce. Therefore, the marked variety of subjects on the calendar for this season comes as a welcome change. A partial list of present new attractions and early future bookings, with a few facts concerning the productions and players, bears out the &bove state-

ment.

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"The Wheel," a comedy by Winchell Smith at the Gaiety, deals with the evils of gambling.

"The Poppy God" at the Hudson Theater, is a Chinese play with a tragic ending. Edna Hibbard and Ralph Morgan head the cast.

"Sonya," a Polish romance with a Russian Prince and Princess as its central figures, has Violet Heming and Otto Kruger playing these roles. Mr. Marc Klaw has given the playa charming production at the Forty-eighth Street Theatre.

"Nobody's Money," produced by L. Lawrence Weber at the Longacre Theatre, is a comedy by William Le Baron, with Wallace Eddinger and Will Deming in the cast.

"'Drifting," founded on a short story called "Cassie of the Yellow Sea," brings Alice Brady back to town in a popular melodrama.

"The Scarlet Man" at the Henry Miller Theatre, presented by Charl~s B. Dillingham, with John Cumberland as the leading player, makes two comedies by William Le Baron on view at the same time in the city..

"Six-Cylinder Love," written by William Anthony Maguire, with Ernest Truex in the leading role, and June Walker in the cast, deals with the vicissitudes of motoring and is sure to amuse large audiences at the Sam H. Harris Theatre.

"Swords," with its colorful mediaeval settings designed by Robert Edmond Jones, presented at the new National Theatre by Brock Pemberton, is in the same category as "The Jest." A new playwright, Sidney Howard is the author. Clare Eames appears in the leading character.

This month Will see the start of "Kiki" at the Belasco Theatre, with Lenore IDric in the principal role, supported by ~ HardY, Sidney Toler, Thomas Mitchell, Thomas Findlay and others and those who saw the try-out in Atlantic City declare Miss Ulric has in "Kj.ki" the best opportunity of her career.

"Don Juan," adapted from the French by Lawrence Langner, will be seen at the Garrick with Lou Tellegen in the title role. The Selwyns and Frank Reicher are the producers.

"The Pink Slip," which Mr. Woods produces at the Apollo _ Theatre, is a musical comedy with Bert Williams as the star.

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"The Circle" is due at the Selwyn Theatre during the next few weeks, and Somerset Mangham's play will contain a remarkable cast including John Drew, Mrs. Leslie Carter, Emest Lawford, A. E. Matthews, ,Estelle Winwood and John Halliday-almost an all-star organization.

News Items

Catherine Calvert, who has left the films for the drama will be seen in the cast supporting Otis Skinner in his new production, "Blood Will Tell."

Effie Shannon has replaced Minnie Dupree in "the cast of "The Detour,~' the new Owen Davis play.

"The Hero," to be presented by Sam H. Harris, with Richard Bennett, had an experimental try-out late last season, at the Longacre Theatre, where it was shown for a few matinees with Grant Mitchell in the leading part. Mr. Bennett's interpretation of the character is entirely different, naturally, for it is difficult to imagine Messrs. Mitchell and Bennett appearing in the same role.

. Speaking of courage, Mr. George Broadhurst is convinced that "Tarzan" of the Apes," which he has dramatized from Edgar Burroughs Rise's story, will have a popular appeal, and to those who expressed an opinion that the picture presentation' of the same story might be a detriment, Mr. Broadhurst took the opposite view and believes that the picture helps the play, just as the picture producers find that films made from popular plays have an added value. Two of .the players in "Tarzan" have been brought from the original London cast.

A well known manager was congratulateii recently on his youthful appearance and requested to give out the secret for the benefit of his friends. The manager replied: "Optimism and plenty of sleep. I will not worry over my business affairs and insist upon a good night's rest."

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George C. Tyler believes in loyalty-his faith in Booth Tarkington's stories brought financial returns to the manager and that faith is now established in George F. Kaufman of the Times, who's play "Duley," had a long run in Chicago" before its New York season started at the Frazee Theatre. Mr. Tyler's faith in his players also prompted him to entrust theá title role of "Duley" to Lynn Fontaine, who demonstrated her worth in support of Laurette Taylor, Gregory Kelly, John Westley, Wallis Clark, George Allison, Ethel Nugent and Norma Lee

have also established themselves in the manager's confidence.

There is a reason for everything! Observation readily discovered why some of the current productions enjoyed unusual longevity. "Lightnin' " which has been playing at the Gaiety Theatre since August 26, 1918, holds one of the records for a long run due to the quaint characterization of Lightnin' Bill Jones, as portrayed by Frank Bacon. During the many years devoted to stage work, this is the first time the actor has found a part through which his own personality might be reflected. In fact, Mr. Bacon plays himself, for love, for humanity, kindness and gentleness are among his pronounced characteristics.
"The Bat" has held interest through its mystery. The public delights in surprises and Avery Hopwood knows how to supply an abundance.
"Sally" has been playing to large audiences since last December. This is not to be wondered at, for the production is gorgeous in stage pictures and picturesque settings which form a fitting setting for the personal charm of dainty Marlyn Miller.
"Liliom" has become a vogue, due to its daring and satire. The regeneration of a bad man wlio had no stability of character is brought about through startling situations.
"The First Year" easily won popularity because of its natural appeal through the true reproduction of the psychology of the first year of married life when love is young.

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OONCERNING MOTION PICTURES

There is some agitation in the Film field regarding the advisability of producing shorter pictures. The position in which many of the picture companies find themselves through overproduction has made them realize the length of time that large - sums of money are held up without earnings. During the early days of the industry, one and two reel pictures were made with comparatively small capital and there was little delay in turning the product to account. Later, as more ambitious and artistic people became interested, two reels were insufficient to give expression -to their work. Now the super-productions have become so essential, and require such enormous capital to produce, it seems about time to try something else. Many patrons of picture houses do not care for the long drawn out stories, as shown by the increased audiences when two features "are presented ratherthan one. There are many short novels and plays that could

be condensed into one and tw~reels, thereby eliminating the expense in production and enabling the producer to regain his financial standing for more pictures. This would also permit of variety in the arrangement of a program, that would please everyone.

The public who watch critieally all the details in' a motion" picture, have little conception of the amount of labor, time and patience involved in securing the necessary properties and locations. For instance, in the film production of "Get-Rich Wallingford," adapted from George M. Cohan's play, difficulty was experienced in gathering together some of the most essential props. The bus, "that met all trains" in the town of Battlesburg, was an old-fashioned four-seated buggy with the spangled hood, a type of vehicle that city folks will never see again. Strange to say, this was found in a New York livery stable and not in a small town. The old-fashioned photographic head-rest, familiar to our grandfathers, which was necessary in taking the photograph in the directors' room in "Get Rich-Quick Wallingford" was finally found in an old curiosity shop.

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Visitors from California bring stories of the unsettled state of the :film field on the coast and many of the picture stars and players are turning to the legitimate stage this season. Bessie Barrlseale, Crane Wilbur, Martha Mansfield, Alla Nazimova, Elsie Ferguson, Francis Z. Bushman and Beverly Bayne are booked for the drama or vaudeville. Billie Burke, Marie Doro, Pauline Frederick, Tyrone Power and Frank Keenan will also be seen in productions, dramatic or musical. If this is authentic there are a numbers of others who have established themselves in pictures who would find a welcome before the footlights awaiting them.

For a Single Language

Some' months ago the Soviet government of Russia submitted the whole question of international auxiliary language to an official commission. After a thorough examination of various proposals the commission approved Esperanto as the best and it has been decided to use it in all the schools of the Russian Republic. Obligatory courses of study have already begun in Moscow, Petrograd, Tver, Orel and Smolensk.

For some time past the Republic of Brazil has favored Esperanto in its telegraphic and cable service by placing it on the same basis of charges as Portuguese, and is also introducing it in its, courses of study in secondary schools.

For the first time in history the soldiers of Europe are forming international associations for education against war. A

congress was recently held in Geneva and it was decided that, after October 1 of this year, Esperanto shall be the official and obligatory language of the correspondence and meetings of the federation. It was also decided to favor the use of Esperanto in international relation, such as postal and telegraphic service, commerce, science, etc.

The Chamber of Commerce of the State of New York, at its recent commercial examinations, gave the same value to Esperanto as to other languages, and a number of candidates passed the examination with success.

-From the Nation's Business, September, 1920.

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Excerpts from Notes taken at Haifa, Syria,
January 26th to February 5th. 1915.

In response to the statement that some of the friends o~ jeeted to certain meetings }.leing held, Abdul Baha said:

"No obstacle should be placed before any soul which might prevent that soul from finding the Truth. Baha'o'llah revealed His Directions, Teachings and Laws, so that souls might know GOD and not that any utterance might become an obstacle in their way.

"Holding to the letter of the Law is many times an indication of a desire for leadership. One who assumes to be the enforcer of the Law shows an intellectual understanding of the Cause, but that spiritual guidance in them is not yet established.

"The alphabet of things is for children, that they may in time use their reascming powers. 'Follow the Spirit' is a guidance by and through 'the heart, the prompter of the spirit. The Pharisees were extremely orthodox, holding strictly to the law. They were the cause of the condemnation and ultimate crucifixion of Jesus. .

"Several times Tablets have been written to some of the friends regarding a small detail in the work of the Cause which they might attend to, such as reporting about Ezelies, Nakazeen, etc.~ and now we hear that such Tablets are used as a proof of their authority over the friends in those regions. Although the books and writings of Abdul Fazl are used in many countries as text-books, never did he even give a sIgn that he was in authority on any subject; consequently the Gift of God ever increased upon him, since he bore all honors in humility, until he attained to the Supreme Nearness.

"The ones in real authority are known by their. humility and self-sacrifice and show no attitude of superiority over the Friends.

"Sometime ago a tablet was written stating that none are

appointed to any authority to do anything but serve the Cause as true servants of the Friends, and for this no tablet is necessary. Such service when true and unselfish requires no announcement, nor following, nor written document.

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"Let the servant be known by his deeds and by his life. To be approved of God alone should be one's aim.
"When God ca1ls a soul to a high station it is because that soul has capacity for that station as a gift of God, and because that soul has supplicated to be taken into Vis service. No envies, jealousies, calumnies, slanden, plots, nor schemes will ever move God to remove a soul from its intended place, for by the Grace of God such actions on the part of the people are the test of the servant, testing his strength, endurance and sincerity under adversity.
"At the same time, those who show forth envies, jealousies, ete., toward the servants are depriving themselves of their own stations, and not another of his, for they prove by their own acts that they are not only unworthy of being called to any station awaiting them, but also prove that they canndt withstand the very first test-that of rejoicing over the success of their neighbor, at which God rejoices. Only by such a sincere joy can the Gift of God descend unto a pure heart.
"Envy closes the door of Bounty and jealousy prevents one from ever attaining to the Kingdom of Abha.
"No! By God! No one can deprive another of his rightful station, that can only be lost by on's unwillingness or failure to do the Will of God, or by seeking to use the Cause of God for one's own gratification or ambition.
"No one save a severed soul or a sincere heart finds response from God. By assisting in the success of another servant in the Cause does one in reality lay the foundation of one's own su~ cess and aspirations.
"Ambition is an abomination before the Lord.
"How regrettable! Some even use tht affairs of the Cause and its activities as a means of revenge on account of some personal spite or fancied injury, interfering with the work of another, or seeking its failure. Such only destroyá their own su~ cess, did they know the Truth."

Regarding tablets concerning specific Instructions and matters Abdul Baha said:
"Abdul Baha is the interpreter of the aims and intents and purposes of the Words of the Blessed Perfection and is the In-

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terpreter of His Own Written Words, and none can say that this or that is the intention conveyed therein- save Abdul Baha. The Spirit of Unity exists in the Divine Words and one who interprets them in such wise as to create division and discord is indeed one who errs.

"Were not the Revelation of Baha'o'llah one adaptable to the entire world and its divers nations it could not be unique and nn;,zAregl but jta olpsticity adapts i+eo1, to 0 11 OOJIditinn a .a:nd ita Spirit is one that moulds itself into every vehicle and need for the accomplishment of the Divine Plan of Unity.

"But when some follow merely the hard and fixed letter of the Law, they deprive the Revelation of its elastic quality-The Spirit-and endeavor to convert it into a hard instrument of inllexible qualities."

At another time Abdul Baha said:

"In this day everyone must be tested, as the time of the Chosen Ones to prove their worth is indeed very short. The Day of Attainment is drawing to a close for them. The First Fruits must be ripened in Spirit, mellowed in Love and consumed by their self-sacrifice and severance. None other are acceptable as First Fruits and all that fail to attain to the standard through the tests are relegated to the many who are called.

"The more one is severed from the world, from desires, from human affairs and conditions, the more impervious does one become to the tests of God. Tests are a means by which a soul is measured as to its fitness and proven out by its own acts. God knows its fitness beforehand and also its unpreparedness, but man, with an ego, would not believe himself unfit unless proof were given him. Consequently his susceptibility to evil is proven to him when he falls into the tests and the tests are continued until the soul realizes its own unfitness, then remorse and regret tend to root out the weakness.

"The same test comes again in a greater degree, until it is shown that a fonner weakness has become a strength and the power to overcome evil has ~en established.

"Blessed are they who are the means of making unity mnong the Friends and pity on' those who in the right or wrong are the cause of discord. For instance; when one is in the right in a

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ease in dispute and his minority prevents him from establishing that rightful matter, instead of agitating the subject, if he will humbly submit to sacrifice his position for the sake of unity and

peace, GoG will accept that sacrifice and ere long the rightful matter will be established without any further dispute by the Divine Assistance; whereas, Without such sacrifice and submissiveness great harm may ensue.

"The Friends must be prepared to efface themselves at all times. Seeking the approval of men is many times the cause of imperilling the approval of God.

"The worst enemies of the Cause are in the Cause and mention the Name of God. We need not fear the enemies on the outside for such can be easily dealt with. But the enemies who call themselves Friends and who persistently violate every fundamental law of Love and Unity are difficult to deal with in this Day, for the Merg of God is stm great. But ere long this Merciful Door will be closed and such enemies will be attacked with a madness."

"If you knew what great things would happen to the Cause after My departure, you would pray every day and night for My release and demise."

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Prolonged Life and Immortality

By Arthur Edward Stilwell

Author of "How to Live and Live Longer"

If you wish to live and grow young, nothing will help you more than to be convinced that life is unending, to know that there is no end to existence.

You will sometime change your present mortal existence from a mortal to an immortal existence, but in reality you are

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now and always have been an immortal, for in reality there is á no death. There is no more end to life than there is an end to a wheel, and to the extent that you understand thiS, you will rise above the age thought and its mesmerism and grasp the possibility and desirability of keeping the body alive. What you will do or where you will be after this mortalá body has been given up will not be revealed to you as it would interfera in the working out of your earthly scheme of life. The veil of the future is not even penetrable by the living. Even those with the clearest of visions have no power to diseem the secrets of the coming years. The knowledge of whence we came and our destination are withheld from nearly all persons. This is an important part of the infinite plan of mortal existence. This impenetrable veil that separates us from the future enables us to concentrate on our present existence. If it were otherwise we would be dis-

tracted from our daily problems and unable to fully develop and á round out our. life here.
. To be fully aware that this mortal life is a living reality and only a station in unending existence is the height of wisdom. With this abiding faith and unshakable conviction we are inspired and encouraged to live, not only today, but to live so that our next station of existence may be a more desirable one. Elysian fields are only gained by our elective choice. Predestination is bom from the womb of our predestined thoughts and lives. We alone foreordain our future. Our future is in our own hands. We are free agents to climb the mountain tops of achievement or to descent to the valley of regrets. In our Fathers house are many mansions and these mansions are for us if we live lives that make us worthy of mansions. As surely as architects and masterbuilders erect on earth fair dwellings from mature designs and good material so we are builders of our future. If our daily life is fair and beautiful we shall feel at home when we 8l"-rive in these fair mansions that have been prepared for us in our Fathers house.' But if our sowing here promises a good harvest we can remain here and enjoy reaping that harvest. We can rise above earth's mesmeric belief in the three-seore-yea.ra-á and-ten fable and await the harvest of our soWing and enjoy ita friction. The harvest time of life is the most satisfactory period of existence if the harvest is good. ~me may desire to be-

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lieve in ~seore-years-and-ten as the alloted span of life thinking they may thus avoid the harvest of their sowing, but death does not prevent them reaping as they have sown for, "As ye sow so shall ye reap." This message of prolonged life will now come to man from many different sources. Individuals in all parts .of the world will feel a compelling influence to give this message in varied forms, for this is the new truth that the belief of three-seore-years-and-ten are barriers that prevent man attaining the full fruition of mortal existence.
The more willing you are to get in tune with this new truth, the more receptive you are, the greater benefit you will recEdve. This fable of ~seore-years-and-ten is not only written on history's pages,á but it is engraved on the folds of your subconscious mind and it will require more than the mere acceptance of this truth to eradicate it from this mortal record which as surely holds your future' as the chrysalis holds the butterfly. And, as the butterfly is more beautiful than the caterpillar, so will your life be if you grasp the truth that age need not write its record in lines on the face and pains in the body but in brilliancy of the mind and joy in the heart that will come if we un-

derstand that years have constructive power, not destructive. Then each passing year will be golden with acquired knowledge and wisdom. Then years will be welcomed, not feared. Then mortality will merge into immortality with no pain or dread after years of usefulness have passed in the full vigor that comes . from a living life; the life that is made up of years of fruitage which the acquired knowledge of passing years has given, not , a life cut short just as the harvest of achievement is at hand. It is man's inheritance to reap the harvest to which years of usefulness have entitled him and only the fear of passing years and decrepitude can take this inheritance from him. To fully grasp the fact that immortality is the reality-the creative plan of existence, makes the prolongation of life a much easier task, enal!lesá you to live and grow young.

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"The World of Abdul~Baha"

T HE very title of Mary Hanford Ford's new booklet- on the Bahai Movement contains a volume of significance. "There is a world pictured in the words of Abdul Baha," Mrs. Ford writes, "which is unlike anything mankind has known b&-fore. It is not the p8.racnse ot the socialist, the dream of the • single-taxer, the empire of the capitalist, nor the arrogant scheme of the I. W. W. agitator. It contains, however, the ideal-ism of the first, the humanitarian zeal of the second, the organi-zation of the third, and the underlying brotherhood of the last. It exemplifies order and power dominated by love, and express-ing the unified intelligence of the people."

Here is the theme the author has set for herself-to evoke within our minds and hearts the "world of Abdul Baha," the new world of unity, peace, brotherhood and awakened consciousness struggling to emerge through the ruins of the present economic and political order. And the author has successfully carried out her inspiring .theme. ,

In a cheerfully orange-colored booklet, forty~ght pages long and small enough to carry in one's vest pocket, Mrs. Ford has brought together and co-ordinated in a most readable fash-ion the many economic and political implications of the univer-sal spirit of unity burning like a flame in the teaching of Abdul Baha. No other Bahai work has yet accomplished just this re-sult, and the booklet consequently is invaluable to the student of the Bahai principles.

Mrs. Ford dramatizes her argument by quoting Abdul Baha's own words, and quoting them against the background of the situation in which they were actually delivered. Many of her best points are presented merely by describing the con-

duct of Abdul Baha in a given situation-thus gaining throughout this booklet the reality and substance of life itself.
One realizes, in reading, that the power of Abdul Baha'a

*The World of Abdul B~ ~ M8J'7 Hanford Ford. 48 PIleI, ...,.. cover. Publilhed by Rea1it)' Publilhing Corp.. New York Cit)'. 1921. Price 10 c:eDtI per c:opJ.

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words is that they come from a steadfast consciousness of that ideal world which in our minds merely comes and goes like the shadow of a dream. To know Abdul Baha is to become forever certain that the ideal world is rapidly materializing-for here is an actual flesh and blood inhabitant thereof, one who carries with him the undeniable tokens of the "triumph of reason" which is also the triumph of love. Abdul Baha exemplifies the power of human association on the spiritual plane. He manifests the law of co-operation.
While most "reformers" are but attacking evil, the sterile and demoniac method which Jesus so clearly condemned, Abdul . Baha creates for us a vision of things better than in appearance they are. Walking toward this light, we find ourselves slowly but surely approaching .the entrance of the mammoth cave which society has become. Of what use to cry out against shadows, when the entire cave is filled with gloomy night? But the vision which Abdul Baha creates is always rational, always logical, always possible in terms of our own environment.
Some day soon the people will realize the tragic incapacity of those they now accept as leaders of thought and influence. They will find that tileir loyalty and faith has been given to insatiate idols, devouring youth, strength, time, treasure and opportunity, rather than to the reality of Truth, the spirit able to organize greater and greater forms of government, business, law and creed and thereby solve the problems of the day.
How is one to tell the difference between real and false? Everybody knows that business is facing a world-crisis within the next few months. Everybody knows that the problem, serious as it may be, ean be solved. Yet as the war came by default, so it seems now that by sheer inertia, indifference, fatalism, a period of panic has already become inevitable.
~ It is the faith of the students of th~ Bahai principles that, when all other possible remedies have been tried, the world will at last tum to Abdul B~a, recognizing in him a Legislator able to liberate the hidden, creative forces in the souls of men. If there are people who have come to regard the ~ Movement as but one more creed among the confusion of creeds, or one more philosophy among the strife of schools, Mrs. Ford's book-

let will undeceive them.

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Not the least of the benefits to be brought about by the Bahai Movement will be the freeing of religion from the mass of superstition under which it now staggers, and proving that religion is, in reality, the "joy of the artist, the self-respect of the worker, the life-principle of the scientist, and the vision of the statesman." To quote again from Mrs. Ford: "It. is a teaching through which God is again brought into intimate contact with life, as has been slightly outlined in the preceding pages, and through which the lovely mysteries of the spirit are made clear to every heart."

If you want to step outside the dreary and disgusting orgy of illusion which the newspapers still call "reality," and spend a few moments in a c!ty of gold, of pearl, of fountain and of love-then read The World of Abdul Baha! H. H.

BAHAI ACTIVITIES

Letter from a young Gennan girl in the .Bahai Cause.

Today we are especially mindful of our Beloved Master, Abdul Baha, so many miles distant from us, whose light, however, shines brightly in our hearts.

Oh, what a great treasure, The Blessed Perfection, Baha-'o'llah-may our life be a sacrifice to him-has bestowed upon us in bequeathing to us Abdul Baha as an inheritance and as the Center of the Covenant: With our whole heart we pray to God, that he may preserve us this treasure for a long time and that we may be privileged to be of assistance to him in his great mission, to establish the brotherhood of man.

I well remember the time Abdul Baha spent in Stuttgart and I am everlastingly grateful to my Heavenly father for having bestowed upon us the great bounty of being allowed to personally look into Abdul Baha's eyes and to hear the joyous message from his own lips.

How diflicult it was for me, as a 17-year-old girl, to say good-bye to Abdul Baha, and ever since I have had the ardent desire to be privileged to walk near Abdul Baha to hear and inculcate the joyful message of God from his own lips.

I transmit to you, oh, Abdul Baha, sincere Abha greetings from my fiance, Walter Reinecker, engineer to whom I successfully gave the holy teachings.

I supplicate Abdul Baha, for His intercedence for him, 80 he may become illumined and God's blessing may be with him.

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"A Branch Shall Grow"
(Isaiah 11-1)
By Edith Burr
I dreamt I lived beneath a golden Branch
Of wondrous beauty-as God's love to me,
Beside a pool I lay, from world-fret driven;
Far down the hill, a piteous traveler came,
:Mantled with sorrow, shorn of happy mien,
Unsandaled, naked, with red-blood defiled,
Earth, satiated with her selfishness,
Updriven by hunger, urged by direst need,
Sought comfort 'neath the shade of the fair Branch;
Toiled up the hill, carrying a stringless lyre,
Impelled by music of the rustling leaves;
Up through the darkling way drew slowly near,
Stood silent by the water's verdant rim,
Leaned o'er the edge, drank of the living pool.
The waters bubbled high! with love anamoured,
Earth knelt. The Branch of shining leaves hung low,
Became a sudden burst of glory spread;
A mighty area of radiant hope out-stretched
Enveloped weeping earth with tenderness.
Amid the fragrant grasses did I dream
See quicken a light and light? Oh, did I dream
A yearning heart had found that perfect lover?
Under the luminous Branch apart I lay,'
No dream I Above, the perfume-bearing leaves;
Within the pool, blue rills with purple flow:
Tree-flower-wind with ecstasy are spent!

Paragraph contained in 61 Tablets reeeived by Mrs. Florian Krag.
Praise be to God the Cause of God is developing in New
York and the friends are in unity and concord. Mr. and
1tfrs. Deuth are exerting their utmost efforts in the publi-
cation of the journal "REALITY." The friends should help
them.
(Signed) Abdul Baha Abbas.
:May 28, 1921, Haifa, Palestine.

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Sapp6eation attaehed to Tablet received by Mr. and Mrs. Eugene
J. D e a t h . á .
Supplication :-"0 God! Make this magazine a mirror
of Truth that therein the Divine Significances may be re-
flected, the Mysteries of the Kingdom may be revealed, and
that it may appeal effulgent and resplendent to the eyes of

men. Thou art the promulgator of a publication that serves' the world of humanity.
(Signed) Abdul Baha Abbas.
November 25th, 1920, Haifa, Palestine.
Extract from Mason Remey's Tablet.
Mr. and Mrs. Deuth are in the sight of Abdul Baha favored and esteemed. Verily they are engaged in service. Day and night they strive that they may awaken the souls, they write articles in a moderate tone, they do not rend the veil asunder, and thus they are praised and esteemed by Abdul Baha.
(Signed) Abdul Baha Abbas.
March 11th, 1920.
Extract from Tablet received by Ahmad 8ohrab.
The Bahai Library in New York, truly I say is engaged in service and Mr. and Mrs. Deuth are in reality self-sacrifieing and are the object of the Favor of Abdul Baha; but the believers must as much as possible assist this Librart and the magazine "REALITY. Mr. and Mrs.. Deuth are unable to bear all the expenses.
(Signed) Abdul Baha Abbas.
June 25th, 1920.
Cable received by Roy C. Wilhelm.
"PAY POUNDS SEVENTY REALITY.
ABBAS.'"
August 4th, 1920.
Extract from Tablet received by Ahmad 8ohrab.
"Regarding the Bahai Library and the magazine "REALITY," truly I say they have great expenses. No matter how much Mr. Deuth may show self-sacrifice, he CBD-

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not meet all the expenses. Therefore the believers of God-from amongst the rich must show forth the magnanimity regarding this matter, so that this Library and this magazine may continue forever. It is my hope that a heavenly blessing may be vouchsafed."
August 23rd, 1920. (Signed) Abdul Baha Abbas.
Extraet from Tablet reeeived by Miss Ann Boylan.
Convey on my behalf utmost love and kindness to Mr. and Mrs. Eugene Deuth. They are verily active in service 8lld exceedingly sacrificial. They should be delighted with the Bounties of God and not with the praise of the people of the world. . (Signed) Abdul Baha Abbas.
August 2nd, 1920.
Extract from Tablet received by Ahmad Sohrab. •

I hope from Divine Bestowal that Mr. and Mrs. Deuth
may find day by day a new confirmation.
(Signed) Abdul Baha Abbas.
August 2nd, 1920.

GIRLS SCHOOL AT HAIFA
Haifa, June 18, 1921.
Dear Bahai Friends:
I have been directed by the Holy Leaf, Rouha Khanom
to ask you to kindly deliver a message from her relative to
the institution of the Bahai Girls' School, which is to be es-
tablished on Mount Carmel, to the readers of your magazines.
The message is, that as it is difficult and inconvenient
for those who can only send small CQntributions towards the
establishment of the school, the Holy Leaf has asked our dear
sister, Mrs. Marjory Morten of 124 Waverley Place, New York,
to kindly collect such contributions, give receipts to the con-
t,ributors and turn over the funds to our dear brother, Mr.
Roy Wilhelm; who has kindly consented to receive the small
funds and keep them 'till they form an amount convenient
for transmission.
Your humble servant in the love of the
Covenant of God,
AZIZULLAH S. BALIADUR.

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From UN. Y. Globe"
By Dr. Frank Crane
We shall never build Cathedrals again,. perhaps, for we shaH
-
never have that fonn of religious emotion that found expression
in these imposing structures.
But there is no reason to suppose we shall never build struc-
tures as glorious.
In fact, we surely shall build them.
, And it will be when once again we believe a great truth, or
see a great vision, comparable to the faith of the thirteenth
century.
That faith was in a One Vast Universal Humanity. Of
course it was conceived of in theological terms.
Those tenns are out of date. We shall probably not return
to them again. But the Great Idea remains, even if its clotbinr
is changed.
, And that great idea is the Oneness of the Race. It is the
Passion for Humanity.
It has always been the heart of Christian propagandism,

though often distorted and caricatured.'
But the one great thing about the Christian missionary is that he has preached that all men are brothers..
So far the world has got only as far as Patriotism. We can get excited over our national group, but riot yet over the human race.
And the problem of the future is to develop the Humanity nerve.
This is in no way opposed to Patriotism; mdeed, it operates to make Patriotism wholesome and not noxious.
This I have steadily preached since 1908.
And this is the one big idea which H. G. Wells sees issuing out of the greatwar. "
The world's curse is war. W8'f means conflicting patriotisms. And nothing can develop the kind of patriotism that co-operates and that means Peace and progress, except the Passion for Humanity.

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Writing on the "Future of Mankind" in Le Progres Civique, Wells says: "During the second half of 1918, there probably was no country ~here one could not find great numbers of men ready to die for President Wilson. A great hope radiated on Earth. It is that spirit which must be revived, which must be strengthened, amplified, fortified, if we wish to turn loose the great age of the new patriotism-the worldly one-if we wish to create a new loyalty,' new devotion in the service of the Universal State which must be raised on the ruins of our ....
present miserable institutions."
And when we get that new devotion we shall erect Cath~drals more splendid than Milan or Cologne.
Perhaps then we shall put up the great Memorial which George Grey Barnard has dreamed of erecting in "God's Thumb" on the Hudson. .

In His Image and Likeness

By Eugene Del Mar

W Eare told that man is made in the image and likeness of. God. Is this the inspiration .of wisd~m or the expression of ignorance and egotism? Is it true? The mere sta~ment by man that he is made in the image and likeness of God is no proof of theá fact, nor does it even carry a presumption of truth.
Man is naturally an egotist and prone to claim for himself all

possible honor and glory. Assuming his God to be possessed of all power and pri~ege and conceiving himself the most highly endowed. of all creation, it is but as one might expect that he would claim for himself the closest relation to Divinity.

With man's development in understanding there came Ii time when he conceived. God as a personal, absent ruler with arbitrary and absolute power, and there were men-rulers, kings, emperors -who claimed. to command their fellow-men by virtue of their immediate kinship with Divinity, and who exercised prerogatives similar to those they had ascribed. to Divinity. They

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claimed to rule the earth, as the God of man's conception was aBBumed to rule the heaven of man's invention.

Man possesses a body which serves as the servant of his mind, which is the instrument of his Soul, or essential Self. At some' remote past probably man was utterly unconscious of his Divinity, and also without the knowledge of his inherent ability to create the conditions of his mental and physical expressions.

The Soul, or essential Self, in the intimacy of its relation with God, creates its own mental expression and supervises the mental creation of its physical body. The Soul is the creator of its own expressions, and invisible Man has as his prototype an invisible ideal after which he patterns his own creation. This ideal is his God.

Basically, man fashions his mind and body in confonnity with his concept of God, the Infinite, the Creator, the First Cause. Fundamentally, his mentality registers the fluctuations of his inner God realizations, while his mind is influenced by suggestions from without and manifests physiea11y in the shape and form of the God of his combined spiritual realization and mental consciousness.

Does one realize his God as a Dual Being, as essential love and hate, good and evil, health and disease, attraction and repulsion? -well and good I-his mind is divided between the ideals of love and hate, good and evil, health and disease, attraction and repulsion. With him, it is as ideal and meritorious to be the one as the other. His love is always subject to be influenced or even neutralized by hate, and so with his good, Jris health, his attraction.

Each of his constructive ideals may abdicate at any time in favor of its assumed rival and opposite. To him life becomes a great battlefield, and no success is complete, no victory is final.. There is constant opposition and conflict, with resultant wear and tear, until the machinery gives out and is scrapped for future remodeling.

With the dual conception of God, when one opens himself to spiritual realization the mold he offers for ftlling is a dual one; and when he receives sensory impressions they register duality. One's God being dual, his men'tality is dual, and his interpretation of nature is equally dual. He lives a dual personality; anti

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88 his ideals are opposite and contradictory, when in harmony with one of them necessarily he is at discord with the other. His conception of the Universe is dual, his conception of Dature Is dual, and his conception of the self is dual. Fighting himself, at enmity with himself, inconsistent, incongruous, pulled one way and then the other; is it any wonder that this is a sick world, and most everyone in it diseased or -lacking in ease?

Truth always accommodates itself to the individual conscious- " ness, and to one who believes in the two opposites these are to him the two great Realities. When one's consciousness functions in duality, his life is a constant battle, and a world that worships duality invariably is a fighting world.

It would seem evident that man's fundamental estimate of himself is embodied in his understanding of God, the Infinite, the All. The mold of this estimate is filled interiorly from spiritual sources and exteriorly from sensuous suggestions; both of which give complete confirmation of each man's estimate of God and himself. This is one of the wonders of universal law ; as does the subconscious mind, so the universal law accepts one at his own estimate, and reacts as it is acted upon.

There is but one conception of God and man that will free the mind, and therefore the body of man; not duality but unity, and unity of that quality that reveals itself only a8 Identity. Not merely a unity of separate factors that fit together, but an essential Oneness. Not merely a combination of parts, but One and One only; with each and every part equally necessary to and inseparable from the One.

"God is One and I am One with God. God is Love, and I am One with Love. God is Universal, and I am Universal. Whatever God is that I am."

With this conception, one opens himself to the universal; he partakes of it and it of him. With the growing realization of this one is inOOed with and impressed by the universal, which in tum he expi-esses. With the inflow of universal love, all lesser aspects of love are purified and exalted. With the influx of universal health, all disease is purged and obliterated. With the intensify-Ing of universal attraCtion, all resistance and repulsion ceases. With this intensifying of universal realization the sense of separation fades and vanishes; the acceptance of necessary in-

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justice and inequality becomes increasingly difficult until it is impossible; the former oppositions and hatreds evaporate; one comes free in his detachment from non-essentials; and he radiates universal sympathy and kindness in his love for All That Is.

Man is and ever must be "in the Image and Likeness of God"; for man is a creator and both his mental "and physical make-up are determined or dictated by himself. He opens or closes himself to the inflow of spiritual realization; he forms the mold which his realization fills; and the mentality permeated by this realization interprets the outer world in terms of its own inner development.

One senses the world with the same mentality that realizes God, and the fundamental attributes of one's God are discerned by him in the material world in which he lives. This is inevitable. One interprets the visible in the light of the invisible. One's ideas are fashioned within the compass of his ideals, and it is along these lines that one interprets the material world.

It is in the nature of things that the freedom of the Universe is conferred upon one to the extent of his understanding of Truth; that the infinite forces inOO one in the degree that he opens himself to them; and that.he opens himself to them pr0-portionately as his understanding broadens toward the universal. With an understanding functioning permanently in the universal, one would realiz& continually his Oneness with God and Truth.

"Luke the Physician"
By George Davidson Buchanan, Ph. D.

I

F you say to me "You are a body and have a soul," I ~ntra-ence. Most of the people of the world think they have a body diet you. I am a soul and have a body. That is the differ-and perhaps have a soul, they are not and perhaps their neighbors are not sure also. But if I am a soul and have a body I have a certain responsibility to that body as that which contains the soul. And therefore in providing for that body there has

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come into existence a profession which has been of great service áto all hunianity. It had, and still has, great power as well as great inft.uenee. In the social structure the medical profession holds a high place. To banish it from the communities of the earth would not bring so much joy and happiness as some people

think, who enjoy good health. People who have never been sick sneer at the medical profession, but when they get ill they turn to the medical man. They go to the very man they have no f8ith in.

One of the best examples of this profession in the ancient times was the disciple Luke, and had he been nothing more than a physician, we would not have heard of him. Little is known of him but what is, makes him an interesting character. Remember he wrote the gospel which bears his name, and that there are features about that gospel of which perhaps you are not aware. It is written in the most scholarly manner, it is written in the best Greek known in those times. The Greek of St. Luke is far superior to any of the other gospels. There is a tradition that he was one of the two mentioned, walking on the road at Emmanus. You will remember Christ saw two men walking and it is supposed that Luke was one of them. But we do know that he was a physician, a reporter and a healer during his missionary journeys. When you study the deeription and the writing of the Acts of the Apostles you are studying the work of Luke. That is why it is intensely interesting, because it is written in such a scholarly manner. Wherever Luke went he went as a Christian translator, reporter and gentlemen who was ready, not only to devote himself to the service of healing men's bodies but likewise to healing the souls of men. He healed both soul and body. That is nearly all we know of him, only let me ask yeo to remember that while the physician is the healer of the body of man, he emanating the example of Luke, should also use his best endeavor to be the healer of the soul of man.

Let us look at the medical profession, or the physician, as a healer. At once we feel, standing before a good representative of that profession, a sense of reverence. We ought to feel it, at any rate, when we look at the man and see him spending his time ministering to the suffering of others. What greater position can any man occupy? And if he be a physician who min-

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isters not only to the body but to the soul of humanity-how much greater is he 1

And'this healing power is a Divine Power for we have it in the Great Physician himself. I suppose the measure of any man's standing in the community is what succesS he has in his profession. "How does this doctor succeed-how many cases does he have" is a question often asked. How much does he" really do for the benefit of the community and the individual and how many cases come out healed is what should be considered. These are the important points, and if a man is a doctor

he begins by showing, not how brilliant or how wonderful he is, but to use his best endeavors to heal, whether the patient lives or dies.

A great French surgeon was once talking to Sir Ashley Cooper and, in speaking of an operation which was considered rather difficult, he said he had performed that operation" eighty times. "Well," said Sir Asliley, "I have had a large experience in London, and I have only perfonned that operation six times." The Frenchman then asked how many he had saved, "I saved five out of the six," replied Sir Ashley." How many did you save 1" "Oh," said the Frenchmann, "I didn't save any-they all died-but it was a brilliant operation." Among men it is the brilliance which counts. Among men it is the show that is material, but it is not the show, it is the more important principles of spirit and of life that we would discuss among the ethics of the medical profession. We look upon the medical man-we see' how near he is to humanity-much nearer perhaps than any other.

It is the physician-the family physician who sees you first in the world, to bid you welcome and he is with you in your last hours before you die. And if he be a true man, a Christian gentleman, a physician of Luke's type lie is a physician to your soul. There is nothing in the community that can do so much to com.; plete happiness both physical and spiritual of a Christian family. than the presence of the family physician. He can do far more good than priest or minister, for they tell him all their troubles of body and mind and-if he be a spiritual man-their spiritual. troubles as well. "

(To be Continued)

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The Great Bahai Temple of Chicago

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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 infonnation 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 dll-clples of Baha'o'l1ah, an outcome of Bablsm. - Mirza BUlian An Nurl Baha'o'llah was born at Teheran In 1817 A. D. From 18" he wal one of the flrlt adherenta of the Bab, and devoted himself to the paclftc propagation of hie doctrine In Persia. After the death of the Bab he was, with the principal Babls, exiled to Baghdad, and later to Constantinople and Adrlanople, worn of under the lurvelliance of the Ottoman tile Government. It wae In the latter c:1ty that he openly declared his mJIslon, •• and In his letters to the principal Ru-IndlYiduala.

Athellte a better aocIal organlaatlonl Baha'o'l1ah repreaenta all theae, and thus deatroya the rlvalrlee and the en-
mltlee of the different reUgions: reconcllel them In their primitive purity, and freee them from the corruption of dogmas and rltea. For BahAism OOe no clergy, no rellgloue cere-
monial, no public prayers: Ita only dogma II bellet In God and Bfa :Manifestation.. • •• The principal Baha'o'l1ah are the Xltab-ul-Ighan, Kitab-ul-Akdae, the Xltab-ul-Ahd, and numerous lettere or tableta addre8.l8d to eoverelgne or to private

lers of the States of Europe he In-
religion,
Ylted them to jotn him In estabUehing
religion and universal peace. From this
time, the Bable who acknowledged him
became Bahals. The Sultan then exiled
him (1868 A. D.) to Acca In Paleatlne,
where he composed the greater part of
his doctrinal worb, and where he died
In 18911 A. D. (May 119). Be had con-
fided to hll IOn, Abbal Effendi (Abdul-
Baha), the work of spreading the re-
ligion and continuing the connection
between the Baball of all parts of the
world. In point of fact, there are Ba-
hale eveITWhere, not only In Moham-
medan countrle.. but alao In all the
countrlee ot Europe, as well as In the
United States, Canada, Japan, India.
etc. Thla II because Baha'o'l1ah has
known how to transform Bablsm Into
a -universal religion, which Is presen-
ted as the fulfilment and completion ot
aU the ancient fatth The Jewl await'
the Meulah. the ChrIetians the return
of Chrlat. the Moslema the Mahdl, the
Buddhlsta the ftfth Buddha, the Zoro-
astrians Shah Bahram,' the Blndoos
the reincarnation of Xrtshna, and the,

Ritual holds no place In the
which must be expre..ed In all the
actlone of life, and accompllahed In
neighborly love. Every one muat have
an occupation. The education.
of
children II enjoined and regulated.
No
one has the power to receive confes-
sion ot sins, or to give absolution.
The
priests of the existing reUgions
ehould
renounce celibacy, and should preach
by their example, mingling In the
life
ot the people. Monogamy Ie
unlveraally
recommended, etc. Queatlons not
treat-
ed ot are left to the civil law of
each
country, anel to the decisions of the
Balt-ul-Adl, or Bouse of Juetlce, In-
stituted by Baha'o'llah. Respect
toward
the Head of the State Ie a part of
re-
spect toward God. A
unlveraal
language, and the creation of
trlbunala
of arbitration between nation.. are
to
suppreee ware. "You are all leaves of
the 'same tree, and drops of the
same
eea," Baha'o'liah has said. Briefly,
It
Is not 110 much a new religion, as
Re-
ligion renewed and unlfted, which Ie
directed today by Abdul-Baha.-Nou-
veau LarouS88 Dlustre, euppJement.

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Why "Reality" Condemns the Klu,Klux Klan

There is a law coming into consciousness today which is the foundation of a new civilization. It is the law of brotherhood, the law of love, the law expressing the Oneness of l\Iankind. REALITY stands for this law. It means the elimination of race prejudice, the disappearance of nationalism and the rise of internationalism, the melting of race patriotism into world patriotism, the smashing of class feeling and sect feeling, the welding of disunities into unity. Baha'o'1lah said: "Let not a man glory that he loves his country, let him rather glory that he loves his kind."

The Ku Klux Klan teaches hatred and extermination of Jews, Catholics and Colored Americans. It preaches that odious doctrine of "America for Americans", which would suspect and 10athe all persons not bom on American soil. It lives by terror, glories in the law of force, delights in secret assassination, and intends to dominate communities by the constant display of frightfulness which will incite ~lavish fear.

It is like a sudden revival of the' ninth century in the midst of this enlightened twentieth one, or it is an unexpected resurgence of the "buggerman" who we feared would "get us" when we were very young. But this "buggerman" is for grown-ups, and has borrowed some sheets from the cemetery to intensify his horrors.

Let us drive this ugly thing back to the limbo from which it has been dragged. We recently fought and won a great war in order that peace might be/established everywhere and tyranny and cruelty be banished from the world, and shall we tolerate the existence among ourselves of an organization which is founded to perpetuate lynching, lawless power and the worst kind of prejudice? Nobody enjoys the sensatioJl.-of gooseflesh, and there is a creepy feeling about hair rising on the scalp which is not agreeable and should become impossible in a great republic of" the New Day, which believes in God 8IDd tries to keep even its policemen in order.

REALITY advises that we scatter the Ku Klux Klan to the four winds and bury al1 its K1eagles, and then immediately proceed to send chicken dinners and blankets to all the jobless men sleeping in the parks.

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Bahai Activities.
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The Great Bahai Temple in Chicago

T HERE are many people asking questions about the great Bahai Temple in Chicago, and they express a diversity of opinion. Why should we build another church ?-some ask-we have too many churches already, too many cults and sects have put up buildings. And others say, it is a wicked thing to collect money to erect another costly edifice for worship, when there is such misery in the world which clamors for relief.

But in the word "worship" lies the answer to all the questions. The world is dotted over with buildings for religious assemblage, but it has exceedingly few places of -worship. It was not so in an earlier day. -Up to the 14th century the Chlistian churches and Mohammedan mosques were to a great extent centers of worship, not social centers. The Jewish synagogues have long been buildings for the exposition of dogma and the maintenance of theological systems which have super- - seded the great spiritual glory of their ancient faith.

The mighty cathedrals of Europe were founded originally as places of prayer and worship. They were spots sheltered by a roof where one could pray in quiet and without danger of disturbance. Immense in size, many columned, full of shadowy distances, it was easy to disappear in them, and close to a lovely pillar one, could pray for hours, and lose the world.

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The entire service of the early church, which survives in the rather ornate ritual of the Catholic and Episcopal churches was designed for the expression of worship and the union of the soul with God. As the intellectual being lost this capacity for spiritual absorption the great music arose providing with its em~ tional stir that meeting of soul and spirit which had become more difficult as intellect gained new positiveness, so the masses of Palestrina, Bach and Beethoven 1llled the heart with that exaltation which could no longer be attained through prayer alone.

And the people quite forgot that in the earlier day all musicá except the solemn chanting of men's voices was forbidden. There '\vas little preaching in those days: An intellectual and brilliant sermon was unheard of. People did not look to their pastors for brilliant sermons, but for 'loving service and counsel, which later degenerated into "confession."

'Then came the reformation in the middle of the 16th century, in which intellect usurped the place of the spirit, and worship as a spiritual element in religion was almost forgotten. It was necessary that mankind should go through this experience of intellectual positivism in order that the intellect might gain the capacity of discernment which enables it to discriminate between superstition and spiritual insight, between theology and the teaching of the spirit. But the loss was temporarily great, because the churches were deprived henceforth of the vibration of worship and prayer, and became social and welfare centers, places of intellectual entertainment.

The world lost the sense of prayer, the sense of God. In the early 4ays the church was the people's house and the house of God and was never locked. Reverence for it was so great that no one would touch its treasures, and its doors were always open; men, women and children were always praying there. One could never enter Notre Dame or the Cathedral of San Marco or the great Rheims Cathedral andá not find there many souls lost in prayer, in communion with God. And what is the result? That as one enters those sacred places and sits quietly, the sense of God comes to the mind, peace enters the soul, and one communes instinctively with the Heavenly Father. It is as if the whole lovely interior were filled with the white flames of prayer which have been rising there for centuries.

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We have no spot like that in all the great United States of America. In St. Patrick's Cathedral you do not feel it, nor in St. John the Divine. It is not evident in Trinity, nor in the dear little old church of St. Marks. In fact it is not present in cathedrals of modern structure, like the new Catholic Westr minster of London, m: the great church of the Sacre Coeur on the hill of Montmartre in Paris. It seems that this dement of spiritual worship must be inherent in the structure itself and -be maintained in its worship constantly. This was the fact with .."

the early cathedrals, and it wiII be the same with the Bahai Temple in Chicago, far more positively than in the ease of any modern structure for worship.

It is of heavenly origin. It came through the fortunate

brain of Louis Bourgeois~ its architect, but, as Abdul Baha says, it was given to him from Baha, the Glory, and in every element of its creation vibrates the feeling of worship and the Divine Presence.

This spiritual quality is so impregnated in its structure that it is not like other buildings the result of unity in the hearts of men, but in fact creates that unity. Abdul Baha has said this about the Temple again and again. It is not an expression of what has risen in the conscious mind of the world, like the Gothic art of the 18th century, but of the divine creative power behind that. This is why it came perfect in design through a human mind, and not slowly after many preparatory steps had been taken. And this is why its vibratory power will be so mighty as soon as it begins to arise. It will stir the feeling of unity in men's minds, it wiII go far to create the millenium of peace, of which we are all dreaming. For this reason the world is interested to create this masterpiece as soon as possible; not because it is the most beautiful thing in architecture, not ~ cause it is an illuminating demonstration of what inspiration can do for art, but because as it rises it will stir all hearts to a new and universal melody, restore worship to mankind, break the barriers of all sects, and rouse in every mind the latent consciousness of brotherhood, which when it is wakened, will render war impossible.

I am aware that this wiII sound to some readers like super-stition, but Abdul Baha has said it, and it has been demonstratedá

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by the singularly musical and powerful vibration of the temple model, which affects all hearts, when it is seen, and leaves an indelible impression of unity and Divine Presence. Imagine a structure on these lines rising in the air in any locality, and it is like a Holy One .come to live upon the earth. . But this Holy One every one can see, every one can touch,. IDs divine voice penetrates everywhere, reaches all hearts, stirs all souls J Ah, Jet us build quickly this heavenly masterpiece! Let us sell our houses, our clothes, and work with our hands, that soon-soon- the walls of the exquisite structure may rise and its paean of J

love of brotherhood and universal peace may echo in each mind, soul and hearl-The Editor.

J

To the World of Science
Addreu Delivered by Abdul Baha at Stanford University,
Palo Alto, o.L, Oetober 8, 1912, 10:15 A. M.

Translated by Dr. Ameen Ullah Fareed. Stenographiea1ly reported by Miss Bijou Straun.

Introductory remarks by President David Starr Jordan.

I ris our portion to have with us, through the courtesy of our Persian friends, one of the great religious teachers of the world, one of the natural successors of the old Hebrew prophets.

He is said sometimes fa be the founder of a new religion. He has upward of three millions of people following along the lines in which he leads. It is not exactly a new religion, however. The religion of brotherhood, of good will, of friendship between men and nations-that 'is as old as good thinking and good living may be. . It may be said in some sense to be the oldest of religions.

He will speak in Persian. He will be translated by Dr. Ameen Fareed, a graduate of the University of Illinois and also of Johns Hopkins University.

I have now the great pleasure, and the great hono:r also of presenting to you Abdul Baha.

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-the senses. In the human kingdom it is imbued with certain qualities peculiar to the human state.

Hence it becomes evident that every single element of phenomena is subject to transferences in myriad fonns and manners, and in every form it has its peculiar virtue. Thus it becomes evident that phenomena, fundamentally, are one; that is to say, existence is fundamentally one.

If all phenomena in existence are possesSed of that oneness, how much more should man possess that oneneu in its state of idealism 'I

It is evident that ideality, as regards oneness, is expressed only in the human kingdom•.

Verily, the origin of material life or existence is oneness, and its termination is the ás~-same oneness.

With all this fundamental unity of all phenomena, is it becoming of the world of humanity (which fundamentally is one) ever to wage war, or entertain strife'l

Man is the noblest of creatures. He is possessed of the mineral virtues in his body. He is possessed of the'vegetable virtues, to-wit: the virtue augmentative;' the power of growth. In the animal kingdom he presents certain qualities, or func.-tions, peculiar to the animal state, because he is possessed of

sensibilities plus the human qualities, and that is a sound ,mind. Considering this great oneness, is it behooving that man should ever think of strife and sedition? Is it meet that he should wage any war when all phenomena are at peace and interdependent? All the elements are at peace. Is it meet that man, who is the noblest of creatures, should remain ferocious 'I God forbid such a state t

Consider, when these contingent elements enjoy a state of commin~-ling, or fellowship, then the result is life. It is fresh. ness. It is radiance. It is comfort. It is composure and conducive to life.

Just now, these phenomena, which you observe here and there, are all at peace. The sun is at peace with the earth upon which it shines. The zephyrs are at peace with the trees. The elements are at peace. When the least injury attacks them, when the least inharmony and discord occur among them, do you know what happens 'I You will have the San Francisco

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earthquake and fire. That is the result of war among the elements. Just a little quarreling will result in a big fire, such as you had in San Francisco a few years ago, and all its attendant losses.

This is in the mineral kingdom. Then consider what will be the result of discord, sedition and war in the human kingdom, a superior kingdom of creation. How great will be the attendant catastrophes! This is especially so when we regard the fact that man is endowed by God with mind and intellect. Verily, mind is the noblest gift of God. .Verily, it is a faculty which is an effulgence of God. This is m8mfest and self-evident.

For instance, consider how all phenomena other than man are subjects or captives of nature. They can not' deviate one hairs breadth from the postulates of nature. For example, the sun, this colossal planet, is a captive of nature. It can not deviate one hairs breadth from the laws of .nature. Likewise, all these great planets in this intenninable universe are captives of nature. They can not deviate one hairs breadth from the regulations of nature. This earth of ours, this sphere, is subject to nature.'

The mineral kingdom in its entirety is subject to nature.

The vegetable kingdom, with all its processes of growth, is the captive of nature. The animal kingdom is the captive of nature. The elephant, large as it is, with all its huge body, can not deviate one haiTs breadth from the instibites of nature. But this little man, small as he is, with his weak body, because he is confirmed by the mind, which is an effulgence of the Divine

effulgences, can break and explode the laws of nature.
For example, according to the rules of nat\1re, man was destined to be a denizen of the earth. He was to inhabit only the earth, but through the application of his mental faculties he breaks this law, and becomes a bird, and soars in the air. He becomes a fish, and in a submarine investigates the secrets of the sea. Or he builds a fleet and sails over the seas, thus breaking a law of nature.
All the sciences and arts which you now enjoy were once mysteries of nature, and according to the mandates of nature they should be hidden ~d latent. The human intellect haa

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broken this law and discovered the realties of objects. It has taken these mysteries out of the plane of invisibility and haa brought them into the plane of visibility. It has classified these laws, this being contrary to the postulates of nature..
For example, electricity was once one of the hidden or latent mysteries of nature, and it should have remained hidden, but the human intellect has discovered it, has broken the law of nature, and out of that invisible treasury it has taken this energy and brought it on to the plane of visibility. Little man takes such a rebellious force as electricity IS, and arrests it in an incandescent lamp. This is extraordinary. It is beyond the ken of nature. In a few moments the East can communicate with the West. This is Ja miracle. This is beyond the power of nature. Man takes the voice and arrests it in a phonograph. The voice naturally should be a free agency, for the law of nature thus demands, but man takes it and puts it in a box. This is against nature's law.
In all the other little things man changes the ways, and all the other discoveries were mysteries of nature. According to nature's postulates they should have remained hidden, but this human mind, which is the greatest of Divine effulgences, has verily broken the law of nature, and is constantly taking out of nature's laboratory new and fresh things.
Having such a great bestowal of (;Pd, which is the greatest potency of the world, is it becoming of us to remain still like the ferocious animals, like the wolves fighting each other, killing each other? This is contrary to the law of nature, to the world of humanity.
If the animals exercise ferocity, it is shnply for their sustenance, and they are free from the benefit of intellect. They are not reasonable, and can ánot discriminate between justice and injustice, and therefore they are excusable. But man, when he exercises ferocity, does not do.it for his food or sustenance.

He does it for greed. Tben is it becoming that BUch a noble creature, with such a delightful creation, with such a sound mind, with such lofty thoughts, with all the scientific achievements, with all these liberal thoughts, with all the new discoveries, with all the great achievements of the arts, with aU the,

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possibilities facing man as to his perceptions becoming keener, as to achieving noble things in life, for him still to go on to the battlefield, to spill the blood of his fellow men?

Man in this world is the edifice of "God. He is not a human edifice. If Y6U destroy an edifice built by man, the owner of the house will feel grief indeed, and will feel wrathy against you. How much more it is wheh man is destroying an edifice founded by God! Undoubtedly does he deserve the wrath of God.

God has created man noble. God has created man a dominant factor in creation. He has specialized man with particular bestowals. He has cOnferred upon him mind. He has given him perception. He has given him the faculty of memory, the faculty of discrimination. He has endowed him with keen per~ ceptions-the five senses.

With all His good gifts to man, which were to make him the manifestation of virtues, which were to make him as a radiant candle, which were to make him a source of life, which were to make him an agency of constructiveness-shall we now destroy this great edifice of God? Shall we destroy, from its very foundation this great body social or politic?

When 'we are not captives of nature, when we can control ourselves, shall we allow ourselves to be captives of nature and act in accordance with the exigencies of nature?

In nature there is the law of the survival of the fittest.

H humanity be not educated, then, according to the natural institutes, the law of the survival of the fittest will demand of man supremacy.

What is the object of all the schools and colleges? What is the basis for the universities ?

They are for the purposes of rescuing man from the exigencies of nature, to relieve or rescue him from the defects of nature, and to endow him with the capability of controlling the benefits of nature.

Consider. Were you to relegate this plot of ground out here to nature, leave it in its primordial status, it will become a thomy place and useless weeds will grow therein, but when weá cultivate it it will become fertile soil, yielding a harvest.

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Were you to leave these mountains to their original state, they would become jungles with no fruitful trees. When cultivation is followed, then these gardens will yield fruitful trees, and then yours will be a variegated. flower garden to enjoy.

Then the world of humanity should not be left to its naturalism. It is in' need of education, and according to the Divine education must it be educated.. The Holy, Divine manifestations of God were teac!hers. They were the gardeners of God in order that they might transform these jungles into fruitful orchards and make of these thorny places delightful gardens.

Then what is the PQ.Itieu1ar function of man?

It is that man should rescue himself, save himself, from the defects of nature, and become qualified with the ideal virtues.

Is it behooving for us to sacrifice these ideal virtues and these possibilities of advancement? God has endowed us with a power whereby we can even overcome the laws of natuM.

Ours is the power to wrest the sword from nature's hand, and then use that sword against nature itself: Is it meet that we should be captives of nature still, and ~ according to the exigencies of nature, which demand the law of the survival of the fittest? Shall we allow no difference to exist between us and the ferocious animal by exercising a ferocity like unto it T

There is no baser state than that of the ferocious type.

There is no greater degradation for man than this. There is no worse debasement than the battlefield. It is the cause of the wrath of God. It is the cause of the destraction of the foundations of man.

Praise be to God, I find myself in an assemblage the members of which are all peace-Ioving, and advocates of international peace, the thoughts of all being for the oneness of humanity, and the ambition of all being service rendered to the cause of humanitarianism.

Thus I supplicate God that He may conftnn and aid you, that each one of you may at last become a professor emeritus, that each one of you may become the cause of spreading science, that each one of you may become a standard bearer for peace and a band connecting the hearts of men.

, His Holiness Baha'o'llah fifty years ago declared the necess--ity of peace among the nations, and the necessity of liberalism

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in the form of peace among the religions. He deClared the neees-

ity of peace among the races and peace among the countries
He says that the fundamental basis of all religions is one, tha~ religion was aimed to be a bond to unite in fellowship all men, that the differences which have arisen are due. to blind imitation (or dogma), and that these dogmatic institutes are distinct from the foundations of the prophets; that because the blind imit. tions are various, they have caused differences and sedition, but that if the reality underlying religious teaching should be investi- gated, all the religions will be unified, that religion will be the cause of unity and accord, the cause of binding together the . hearts.

If religion proved to be the cause of dissension and discord, He declared, it is better to do without religion entirely, for religion then is a harm, and the absence of that which is a harm is better than its presence.

Religion was destined to be a remedy of God. It was to be a panacea for the ails of humanity. It was to be a salve for the wounds of man. But if its misapplication, or misuse, has caused such a havoc, causing battle and war among men, causing bloodshed among humanity, irreligion is better then than religion.

He emphasized international peace exceedingly. He de- . dared humanity to be mankind-one. AD are the progeny of Adam; that is, they are the lineage of one personage, one family. However, it has become such a big family, such a large family! You can not conceive of various races or distinct types in one family. If some of the membe~ of a family were of a certain person, and if some were members or the offspring of another person, in other words, if we had two Adams for our father, then we might say we had some difference. But because we belong to one progeny, one family, and they are not various or divergent, therefore such names distinguishing one from the other, as "this is Italian, this is German, this is French, the other is Russian"-this is nonsense. We are all human, and we are all the servants of God, and we all come from Mr. Adam's family. Then what is all this superstitious idea?

All these distinctions or boundary lines have been created by people who were despotic. Their aim was fame, their aim

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was conquest of land, and they made use of this patriotic feeling. They themselves enjoyed luxuries in their lofty palaces, surrounded with every ease and affluence, enjoying the most delightful food, enjoying feathery couches for sleep, and for exercise preferring the ball room. To the poor people-r-the

farmers, the laboret:a, the soldiers-they said: "Go to the field." The others said: "You are ourselves. We are captains and officers; you are soldiers. Go to the battlefield." The others said: "You are destroying our homes. Why 1" They answered: "Because you are Germans; we are French." But those who instigated it were all self-occupied. They did not let go of their pleasure. But the blood of the innocent poor was shed. For what 1 For a superstition such as "this is German, the other is French," when both are human; both belong to Adam, one family, one people.

I This prejudice, or limited patriotism, is so often used when patriotism in the larger sense includes all nativities. There must be peace among all nations.

God created one earth, one sphere, on~ globe, and one man- . kind. This earth was to be the habitation of man. But we have come forth and have imagined certain superstitional-boundary lines. •

They are purely imaginary, yet we pronounce one section Germany ,the other France, and we let them fight. We say: "0, this is Germany; this is patriotic; this is a great country and should be helped and assisted," but of the other we say: "Let it go down; let us destroy it; it is evil; it is a bad country; the people ought to be kjIled." Why 1 .

The line is imaginary, absolutely, and for these imaginary ! boundary lines is it becoming for the precious blood of man to be spilled, and for him to behead his fellow men 1 For what? After all, aclaim for territory is a claim just for the dust, the love of, or attachment to, dust. Did you even stop to think that we live on this earth of dust for a few days, and then we remain beneath it forever 1 So it is our graveyard eternally. Is it becoming of man to fight for his graveyard, which devours him, an eternal cemetery 1

For man to fight over his' grave, to kill one another for his

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grave-wh$t an ignorance! What an inadvertance! What a-thoughtlessness on the part of man!

I hope-1;hat you people are reasonable enough not to fight over your graves, and that you Will enjoy the utmost of fellow-ship, like one family-brothers, sisters, mothen, fathers-enjoying peace and having a good time.

Closing Remarks by President Jordan.

We are all under very great obligation to Abdul Baha for thi~ illuminating expression of the I1rotherhood of man and the value of international peace. I think we can best show our

appreciation by simply a rising vote of thanks. I

Abdul Baha at a Salvation Army Shelter
(In Lonaon, 1913.)

On Christmas night Abdul Baha visited the poor of the Salvation Army Shelter, Westminster, where each year a Christmas dinner is provided for those who have no homes and no friends, and, but for the shelter, would have no lodgings. There were about 1,000 present on this occasion. It was a most impressive scene-the dinner for the ~omeless and the Master from the -East delivering Christ's message to the poor. As a true test of attention many of the hungry men forgot to eat and listened intently. In conformity with the wonderful tact Abdul Baha displays on all occasions, his message to the homeless was simple, direct and short.

I feel tonight, he said, great joy and happiness to be in this place, because hitherto my meetings and visits have been mostly with the poor, and I think of myself as one of them. :My lot has ever been with those who have not the goods of this world. The world consists of brothers. The poor have ever been the cause of the freedom. of the world of humanity; have ever been the cause of the upbuilding of the country; and have ever labored for the world's production. The morals of the poor

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have ever been above those of the rich; the poor are ever nearer to the threshold of God; the humanitarianism of the poor has ever been more acceptable to God. Consider his holiness Christ. He appeared in the world as one of the poor. He was bom of a lowly family; all the apostles of Christ were of humble origin • and his followers were of the very poorest of the community. This is what Christ states in the 'gospels, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." This testimony of Christ to the exalted state of the poor ones is sufficient. It is easy for the poor, very easy for them, to enter into the kingdom of the Almighty. The poor have capacity. They are favored at the threshold of God. If wealth was a necessity, Christ would have wished it for himself. He lived a simple life, and one of the titles of Baha'o'llah was the "poor one." In Persian his title was "darvish," and that means one who has not a slave. All the prophets of God were poor. His holiness Moses was a mere shepherd. This will show you that in the estimation of God poverty is greater than the accumulation of wealth-that the . poor are more acceptable than the lazy rich. A rich man who spends his wealth for the poor is praiseworthy. Consider that

the poor are not bom in a state of solvency; they are not tyrannous. All the tyranny and injustice in this world comes from accumulation. The poor have ever been humble and lowly. Their hearts are tender. The rich 81'6 not so. Sorrow not, grieve not! Be not unhappy because you are not wealthy! You are the brothers of Jesus Christ. Christ was poor. Baha'o'llab. was poor. For forty years he was imprisoned in poverty. 111e great ones of the world have come from a lowly station. Be ever happy; be not sad. Trust in God, and if in this world you undergo dire vicissitudes, I hope that in the kingdom of God you will have the utmost happiness.

In generous conformity with Baha'o'llah's teachings that "our words should not exceed our deeds," the Master left twenty sovereigns and many handfuls of silver with Colonel Spencer of the Salvation Anny so that the poor might enjoy a similar dinner on New Year's night. Colonel Spencer told the men that they were to have this New Year's dinller in Abdul Baha's honor. The Master was just leaving the hall when this announcement

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was made. With one accord the men jumped up and, waving their knives and forks, gave a rousing farewell cheer. Before leaving, the Master was shown all over the shelter, and at the outer door he said to the officer in charge: "May God pl'OBper you! May you all be under the protection of the Almighty !"

Earth Life.
The work of the world begins
The work of my heart stops .
For the work of the world
Is a thing I hate.

Creeping forth from the shadows
Hurrying, scurrying, by-
Cheating, lying, stealing-
Madly on to its fate- .
Crawling oger dead bodies
Sucking the life away-
Shrieking with wildest laughter-
Dancing about its prey-
Is the world a place to live in-
With its horror and despair-
With 'its absolute reveraal-
Of the things that God made fair.

The Spiritual Reason for the Mashrak-
El-Azkar Being Built in Chicago

Copy in part of an article written by me which appeared in the "International Pyschic Gazette" in 1914-publiahed in London, England.-L. R. Waite.

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In a book entitled, "Reminiscences of Early Chicago," by . E. O. Gale, this quotation is found, from a letter written by the brave and distinguished explorer, Robert Cavalier de La Salle, to a friend in "France in 1688, which reads: "After many toils I came to the head of the Great Lakes and rested for some days on the bank of a river of feeble current, now flowing into the lake, but which occupies the course that fonnerly the waters of I these great lakes took as they flowed southward to the Mississippi river. This is the lowest point in the great divide between the two great valleys of the St. Lawrence and the Mississippi. The boundless regions of the West must send their products. to the coast through this point. This will be the "Gate of the Empire," this the seat of commerce. Every. thing invites action. The typical man who will grow up here mu~t be an enterprising man. Each day as he arises he will exclaim, "I act, I move, I push" and there will be spread before him a boundless horizon, an illimitable field of plain activity. A limitless expanse of pl8.in is here. To the East is water and at all other points land. If I were to give the coming city a name I would derive it from the nature of the place, and the nature of the man who will occupy this place-Ago-I act, and Cireum-all around, ,Chicago." This prophesy of La Salle's given when "wilderness was king" when no material foreshadowing of such a city could be . seen, has, as all know who have seen or read of Chicago, been literally fulfilled, and the spiritual significances of his words ever-grew greater as we consider them. Truly no city in the world could so materially express all that the Bahai Mashrak-EI-Azkar-stands for as does Chicago, or the name given it by the French-man-uCircago." I act all around.

One point he emphasizes means much: "To the East is water, and at all other points land." Whatá a deep spiritual truth is this. Water ever symbolizes the Spirit and the East the rising point of the Sun of Truth, aD other points are but material ones and are refreshed and enlightened from this One Point.

Again he states that "it is the lowest point in the greatá divide," the lowest point in a circle of existence is next to the first point of ascent, and, from the manger, comes forth the Christ-ehild co~ousness.

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Chicago has risen like a phoenix from the ashes of her old dead self, and through the fire of trials has been prepared to be the first Mashrak-EI-Azkar city of America, and it is because this great spiritual light is focused there so intensely, that the shadows seem the blackest, but this proclaims the presence of the Light.

It stands like a mighty hub in a wheel; from every side are incoming railroads and navigation lines; to all the world sht! exports material food, and is fast becoming a center of Sciences, Arts and Occult Organizations, thus spiritual reality must be back of this material reflection, and thus the Mashrak-El-Azkar will be the perfect outward expression of these Spiritual Truths, with it. It will "act all around" with its nine avenues of approach to (it's heart or hub) i. e., the Temple, wherein man may enter regardless of race, color, religion or creed and commune with his God, coming away re-enforced and putting forth the fruits of that holy communion in DEEDS, for one of the fundamental principles of the teachings of Baha'o'llah is that "labor is worship" and "man is judged by his deeds and not his words." .

The accessories, or buildings connected with the Temple. which as a whole form the Mashrak-EI-Ezkar will be the outward expression of this Truth, here the "fruits of the spirit" in actual material activities will be manifested. From these accessories it will give forth knowledge, light, comfort, healing, and general help to all, and the Spiritual Food of the soul's existence.

The Temple will stand high. above all the other buildinl'8 and when completed can be seen by all outgoing and incoming mariners. At this point is the entrance of the great Drainage Canal, through which the waters of Lake Michigan clear and vivifying flow to purify the city, another symbol outwardb' expressed of the Spiritual Reality which will flow forth fron this Sacred Edifice to give- new life ~ the world.

To it's East will be water-again carrying out the Divine significances-the Water, and Fire of the Word of God-and the Dawning Place of the Sun of Truth.

As Chicago has been the great "melting pot" of all nations, 10 the Mashrak-EI-Azkar will be the great Spiritual Melting-Pot

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of Divine Love, consuming all racial and religious prejudices, all differences, and all bigotry, melting all hearts into one substance and remolding them into spiritual realities which recognize only the perfect brotherhood of man, the Oneness of the

world of humanity, wherein all are the children of the One Everlasting Father, whose name is LOVE.

The Temple Song.
The Temple to our Glorious King,
Can rise alone through Love.
Then as we build it let us send
Up to His Throne above,
A song to waken every heart
To spread sweet harmony,
A song triumphant, clear and strong
Of Love and Unity.
CHORUS.
Then come and build a Temple great
And as we build it sing;
A Temple to the King of Love,
For Love alone is King.
A Temple of true Unity,
Wherein all nations meet,
And worship God-and Him alone,
In prayer and commune sweet.
A Temple to the Living God, .
Who has our every call;
The King of Kings, and Lord of Lords,
And Father of us all.
Within this Temple's mighty walls,
His Spirit ere shall be;
And chanted there the songs of love,
The sonp of unity.
And every heart that is in tune,
With His great loving Heart,
Shall be within this Temple fair,
An everlas~ part.

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CHORUS.
Then come and build a Temple great,
And as we build it sing,
A Temple to the King of Love,
For Love alone is King.
LOUISE R. WAITE,
. (Shahnaz)

Abdul Baha Says Color No Test

THE following address was delivered by Abdul-Baha at the Fourth Annual Conference of the National Association for the Advancement of Colored People, Handel Hall, Chicago,

April SO, 1912, while visitiilg America. It was translated by Dr. Ameen U. Fareed and taken stenographically by Joseph Hannen:

God has stated in the Bible, the Old Testament, "We have created' man in our own image and likeness." This statement indicates the fact that man in some particular is of the image and likeness of God; that is to s8.y, the Perfections of God, the Divine Virtues, have become reflected or revealed in the human reality. Just as the effulgence and the light of the sun, when cast upon a mirror, is reflected fully, gloriously, if the mirror be polished, so likewise the virtues of Divinity are possible of reflection in the human reality. And this makes it evident that man is the most noble of God's creatures. When you observe created things, you fuld that the mineral kingdom is endowed with certain virtues. And we observe that the vegetable kingdom has not only the virtues of the mineral kingdom but it is endowed with another property, or, namely, the virtue augmentative or the power of growth. The animal kingdom possesses the virtues or powers of the mineral kingdom plus those of the vegetable kingdom, and moreover it possesses certain peculiar properties of its own. The human kingdom is endowed with the virtues or perfections of the mineral kingdom and those of the vegetable kingdom, and the perfections of the animal kingdom, and moreover has the human virtues. This makes it

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evident that man is superior and most noble, and he is the most glorious of beings! Man is the microcosm and this endless world is the macrocosm. But the mysteries of the macrocosm, the greater world, are expressed or revealed in the microcosm or the lesser world. The tree is the greater world, so to speak, and a seed holds the relation of the lesser world. But the whole of the tree is potentially latent in the seed. An immense tree, a colossal tree, is latent or hidden within a small seed. So when this seed is cultivated, is planted, then .it is made possible of revelation. Likewise the greater world, the macrocosm, is latent and involved in tlie microcosm or the lesser world, and .that is the universality of the virtues which is particularized in man. This man who has been called the image and likeness of God: Let us find out just where and how he is the image and likeness of the Lord, and what is the standard of criterion whereby he can be measured. The criterion or the standard can be no other than the Divine virtues within men, which are Divine and after .rus image. Therefore every man who is imbued with the Divine qualities, who reveals the heavenly perfections and heavenly

morals, who is an expression of the praiseworthy attributes, idealá in nature, is verily an image and likeness 'of God. If a man should possess wealth, can we call him an iml\fe and likeness of God? Or is human honor the criterion whereby he can be called the image of God? Or can we apply a color test as a criterion, and say such and such an one is colored with a certain hue and he is, therefore, in the image of God? Can we say, for example, a man who is green in hue is an image of God? Is simply the white color a criterion whereby man is to be' judged? And shall we make a sweeping statement like that? Or is it reasonable for us to choose the dark color, supposing we say a colored man is, after all, the image and likeness, just because of his color, or the red-skinned man, shall he be the image and liJmess of God? Or shall we declare the yellow race to be a creation and therefore an image and likeness of God? Can we say simply that so and so is yellow in color, therefore he must be an image and likeness of God? Hence we come to the conclusion that colors are of no importance. Colors are accidental in nature. That which is essential is the humanitarian aspect. And that is the manifestation of Divine virtues and

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that is the Merciful Bestowals. That is the Eternal Life. That is the baptism through the Holy Spirit. Therefore let it be known th~t color is of no importance. Man, who is the image -and likenesS of God, who is the manifestation of the Bestowals of God, is acceptable at the Threshold of God whatever be his. color. Let him be blue in color, or white, or green, or brown, that matters not! Man is not to be pronounced man simply because 'of bodily attributes. M~ is to be judged according to his intelligence and to his spirit..... Because he is to be judged according to spJ.rit and intelligence, therefore let that be the only criterion. That is the image of God. If man's tempera- . ment be white, if his heart be white, let his outer skin be black; if his heart be black and his temperament be black, let him be blond, it is of no importance. Therefore, of all importance is t\e character of the heart. The heart which is brighter, in the estimation of God, is dearer. Inasmuc8. as God has endowed man with this Bestowal, such a favor, that he is called the Image of God, this is truly a great station. And this great station is. not to be sacrificed for color's sake.

Caruso
Our greatest singer has ~anished from the play;
His golden voice is mute,-and sudden dread
Throbs in the heart because his soul has fled;

While those who 1q10w him pause to sadly pay
A moment's tribute, thinking of that day
When, listening to his song, their spirits fed
On that high beauty which is more than bread,-
CaruSo's voice, his, whom they say is dead.

How strange these sudden changes of the flesh,
This mingled water áand clay that like a mesh
_ Enshrouds and veils us from the human gaze;
And when someone we love escapes the maze,
We say he is dead! Alas, for every man
Who sees not life eternal in the Plan.
-Valeria DeMude Kelsey.

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REALITY

The Manual Laborer
By George Davidson Buchanan, Ph. D.

UJesus, the Carpenter."
"He saw them toiling and rowing," St. Mark VI, v. 14.

T HE multitude had collected by the side of the Lake of Genesereth, and there they had been fed. by the hand of the Master, after which they were sent away to their homes. The disciples had gone down into the stormy sea and the Master himself had gone into the darlmess, silence and stillness of the mountain to commune with God. At three o'cJpck in the morning a great storm had burst over the lake, and the disciples were sore distressed. "Where is the Master" they cried, á'will he leave us alone-all alone-in darlmess, in the tempest and in the midst of waves to perish 1". And yet far away there was an all-seeing eye. He looked down and saw them toiling and rowing and they had no idea that He was looking at them at all. I could not help being impressed with the thought of this singular incident when I looked upon the sea of Galilee. Then with multitudes of people around it-multitudes who lived on the fish they secured from it-and now all in silence-no habitation except the very small town of Tiberius-barren rocks everywhere and only here and there a little plot of green foliage to be seen. I could imagine where Christ himself in the fastness of this mountain must have stood. I could imagine with what great and sympathetic emotion He had seen His disciples buffeting with the waves. I could see Him coming down and walking on the surface of the sea with His extraordinary power, and hear Him saying "It is I, be not afraid," when they thought they had seen a spirit. But, more than ail else, I was impressed with the great thought that He, who could distinguish the toilers on the

sea of Galilee, can still look through the darlmess of this life and see this earth and the toilers of it every day. So it becomes to us a question of personal importance, for we are all more or less toilers, and we, too, like Joseph of old, are all subject to transitions in life, and how sudden they are sometimes.

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REALITY

There were the _disciples wondering and worshipping and lovin~ the Savior as they ministered to the thousands by the seaside. There they were again. going down quietly to their little boats to row across the lak~d then the change from the calmness of evening and from its surroundings and effect to the darkness and the stonn. Is that an experience that was confined to the disciples or is it not an experien~e that you, perhaps, have had in your life? Can you not remember when your home was unbl'Qken, when the smile of a father and mother, the affection of a brother and sister was all ~und you, when everything was at peace; then there came a sudden calamity and you lost a loved one-practically a sudden transition-and you called it death. Did not you feel sometimes how sudden it was, and have you not often felt within your inmost soul that you have some grounds of complaint against Providence. Don't you feel sometimes when you are disappointed in your friends and everything seems to be against you-don't you feel and say sometimes in the rashness of the moment "If there be a God he does not care for us,-if there be a Redeemer he does not see us."? Might not the dis.-ciples have had the same feeling, but, although they did not know' it, there was One watching them toiling and rowing. I Is it not a comfort to us even today, if we can only believe it, to know that though we may be misunderstood by men, we are not by God; that if no one else knows our troubles and sorrows that Christ knows them and He is watching over us. And if we have to toil every day for our daily bread-or if we have to walk the streets of the city in search of means by which we can get daily bread for our children, and cannot obtain those means, and see our children starving-will not One come when we are about to lose heart-will not one from the Infinite (even if it be in human fonn) come and walk over the sea of trouble and calm the tempest and say "Peace be still, be not afraid 1" It is men's faith in this that makes them begin again when all seems against them, and it is in this faith they say "I will get through i~ God helping me." That is the prayer on the lips of many thou-

sands of the poor. .
I do not mean by the toiler simply the manual laborer, because there are other toilers that Christ also watches over. It is the man who works-whatever his position-who is acceptable.

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REALITY

Christ Himself was a manual laborer. He worked, as we have reason to beliei'e, with his father at the carpenter's bench and how much I would rather have seen that carpenter's bench when I was in Nazareth than to see what I did see. At Nazareth, in the carpenter's shop of Joseph, there was a huge boulder, and it was on this boulder and around it that Joseph and his little son worked. The shop is ,now turned into a Church. It has .candles burning all about it. It has altars near to it, even the very stone itself is used as an altar. It has all the sanctity and stillness of a place of worship and yet I am convinced it is not more sacred for that. I would have felt it far more sacred if I had seen it as Christ saw it when he worked with His hands. I would have felt then, perhaps, as I could not feel under any other circumstances-that here is the place where th~ lowestá of humanity, the most unkempt, the one who had, the poorest clothes might come in, but without all these candles and this ceremony and refinement, and formality. I felt somehow that even the Master Himself would be kept out of it. What about the mental toiler, the student, the missionary 1 What about the toil of perplexity which comes to the man because he has not employment,-beeause he cannot work with his hands? The toil of his perplexity is far greater toil than the toil for his daily bread.

Does God, through Christ, look down upon these toilers of the earth? And then we ask the question-which is often asked ~"Why all this 1" Some people have told us, from the orthodox standpoint, that all this is the effect of sin.

Others, of modern times, tell us that this toil is only part and parcel of the evolution of man, it is only the circumstance of improvement-a struggle onward and a strUggle forward-that will ultimately produce the perfect refinement and development of the human race. I will let you choose which is the more likely to be true. I only want you to fix your minds on two kinds of toil. First the toil which is hopeless and second the toil which is nothing but slavery and slavery ending in despair of mind and soul. It i.,s this kind of toil we see so manifest on the earth and so particularly manifest in modern times among the manual laborers. Hopeless toil, because many of the men .in our great cities have lost heart, many of them have lost touch'

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with humanity,-and, worse still for them, have lost touch with their only and greatest friend-the Carpenter of Nazareth. They have lost touch with their only comrade and companion by reason of the toil of their own forgetfulness and by reason of the neglect of humanity all around them. There are many men in this world who are toilers by hand who are in the deepest hopelessness because they have been trying to follow schemes and notions such as anarchy, and the man who follows anarchy and such movements finds nothing else but hopelessness and depair. I am going to show how some lose heart. The man who thinks he will get through his trouble and distress by following a careless and Godless socialism is mistaken. I do believe in a certain class of socialism, but I qualify the word "socialism" with a very important wprd, viz: "Christian." Those who do the laboring man and socialism most harm are those who go with a torch in • one hand an. dagger in the other seeking to destroy men by human foree, that the masses may obtain their rights. I hear Christ saying, "Put up your sword, for he who takes the sword shall perish by the sword." It has ever been so. I have heard of numbers of men who have chosen,to be Anarchists, believing in no Government,-men who have been led astray and led so often to their own destruction. I have heard men proclaim to the world the brotherhood of man and at the same time say they did not believe in the fatherhood of God. How can they have brothers unless they 'have a father? The thing is absurd, on the face of it. And yet some of these are brilliant men, belonging to some of the best social movements in the world, who have east religion and God out of their minds. They say "I don't know anything about the Father-all we want is the present made right." The man who thinks he can rectify humanity ., without any belief and without any God to guide and direct him is like a man wandering in the wilderness and will lose all hope in the end.

There is another kind of labor which works on in the midst of its difficulties trying to right itself, but it is a conscientious and impprtant one, which will, in time, work out everything required for the good of man. It is a wonderful thought to think of the Saviour and to think that he is still looking at us and watching us. DQ I believe it? Yes, for did he not say that

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anyone who did a kind act--anyone helping another was doing the same thing for Christ and Christ sees and knows it.

This hopeful bodY of men above referred to have seen far

beyond their own conditions. They are looking to the time when the surrounding condition of humanity shall right itself accordá ing to the law of Christ. To the time when the schemes and systems and republics of men shall fall, when something Godlier and holler "All for each and each for all" shall be established. After nineteen centuries, Christ is still watching us.á I have sometimes thought if His heart were not infinite, if He did not see the end of things, He well might be discouraged with His own people. Nineteen centuries have passed and yet millions of men seem still to be bent on destroying one another. Millions of men on the earth and yet the rich grow richer and the poor grow poorer. Numbers in a plaee like South Africa with its splendid climate, its diamond fields, its fruits ani flowers, with its valleys which are rich wherever you touch them and with Central Africa lying beside it. Nineteen centuries of it and God's blessing upon us, and yet in Cape Town 600 people went to the soup kitchens to get something to eat, to keep them from starving. Does it not make one tremble to think of such conditions as these? As a result there has been a separation of many of these manual laborers and other laborers of this. great question.

In England there is a labor Church established. It is not a very old Church but I should like to give you some of its principles and a few particulars about it. The laboring men felt their Church did not care about them. When they go to Church they have not the proper clothing and feel ashamed, thinking others are looking down upon them, and they lose their self-respect. If a man loses his self-respect he has lost everything. Or if he does go to Church he is put in a back gallery and feels himself shunned and does not like it. And will you good people who have been to Church-and some of you have-reflect what the ordinary fashionable Church would do if Jesus came into it just as he was dressed in the carpenter's shop? The working man has felt this very keenly and yet the more he has felt it the more he has despaired over it, and the consequence is that in 1891 in Manchester the Laboring Men's Church was

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started. It has multiplied exceedingly until now there is a large number of these Churches in Great Britain. They have established a yet larger number in America because these men feel the people are driven out of the/ other Churches and that the circumstances which have driven them out will drive others out who are not satisfied. They have founded this Church and these

I know not how my Lord will come
When I have need of him;
I only know he is not far
When I cry out to him.

I was afraid-I called-he came;
How? I cannot say.
Re spoke, "Fear not, I am with thee,
Be not dismayed."

And fear and pain could not abide
In thl\t compelling Light:
I kDew, his love surrounding me,
There was no night.

How could I think him far away-
Too far to hear my prayer?
No place there is where he is not;
MYGoci is everywhere.
'He fills all space, he has all power;
Past him no prayer can go.
The worlds are cradled in his anna;
His love is great--and so

It matters not what name I eall
When I am Buffering pain;
His name is good-that is enough-
I take it not in vain.

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What It Means to Be Dead to Self

One day a monk asked of his Superior what it meant to be dead to self. His Superior replied: "I cannot tell you just now, 1 have something that I wish you to do. You remember brother Lawrence, who died a short time ago. I want you to go to his grave and call him all the vilest names you can think of.. Call him murderer, liar, traitor, coward and everything else that is vile. Then come back and ten me the result." The mpnk did so, and returned to his Superior, saying: "Nothing had happened." The Superior told him to go again to the grave and call brother Lawrence by all the most endearing epithets, and to come back once more and report result. The monk did this also, but again returned, saying that nothing had happened. The Superior then turning to the monk exclaimed: "Brother Lawrence is DEAD. Now you have y;our answer, neither blame , nor
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praise have power to move him, forr he is dead."

MAHOMET AND THE CAMEL
Mahomet, blessed be his name,
One eve, disguised, was roaming,
And came upon some weary men ,
Raising their tents at gloaming.
A foot loose camel met his gaze
As he was passing by.
Mahomet to the owner said
"My friend, thy camel tie."
The Arab lifted up his eyes
And piously he said:
"My camel to my God 1 trust"
And bent a reverent head.
Mahomet answered calmly,
For he was kind and just:
"My friend, first tie thy camel
And then in God have trust."
J. W. Maclachlan

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Dan t e

By PtUJlo S. Abbate,
1931 Broadway, New York City

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The Current Art
The Impressionist and Post-Impressionist exhibit at the Metropolitan Museum in New York went out in a blaze of glory and criticism, after having received a stream of visitors averaging about 800 a day. during the earlier weeks-an average which was greatly increased during the last month of the exhibition-on account of the fierce criticism which finally broke forth in the press against the display.
This criticism was most unreasoning and unreasonable. It declared the collection of pictures indecent, dangerous to art and destructive. It deplored the fact that pupils from the Art League School frequented the gallery, and that the recent exhibition of the school work showed plainly the extremely bad influence of the paintings upon the .youthful mind.
The critics ignored the fact thatá áthe influence of Ceunne, Gauguin, Matisse and. Picasso manifested itself in the late nineties, and that art has already sutvived it. Every great artist is more or less an experimenter. Rodin was this to the

end of his life, so was Michel Angelo, so was George Inness. He ceases to be great when he ~es t& exep~e!lt. A supreme experimentalist of the past"as Eugene Delacroix. He filled with horror the !'ef\Ctionary critics of his day, as does Matisse in our time. Yet he is now a classic, and everything that his brush touched is regarded as of exceeding interest. Perhaps Matisse will not take so high a place in the future art as does De1acroix in the art of today, but like Delacroix for his period, Matisse represents the adventuring spirit of his age, and that spirit is what keeps the art of the world from stagnating.

The young artists of America have already responded to . the message of Matisse, Picasso and Cezanne. George Luks and George Bellows have made many sorties along these path-ways, and Arthur B. Davies has temporarily lost himself in these labyrinths, but all have strengthened their own individuality through experiment and have always returned with a new color and fresh blandishment from their foreign fields. John Sloan has perhaps bOrrowed more freely from the treasures of Picasso, but he is an artist so decidedly reflective of his own American

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environment that no one need fear too much foreign invasion of his genius.

The exhibit has massed together the work of some of the most indePendent minds of the 19th and 20th centuries, and the fact that these minds are French, with the exception of Van Gogh and Picasso, re~ds us again that France has taken the place in the art of the present which Greece took in the art of the past, and that all the significantly new and enlightening ideas in art expression in the 19th century arose in France.

The struggle of romanticism against classicism led by Eugene De1acroix vanquished the supreme power of the academic in art, and the glory of light, the color scheme of the future, WeI'e brought into use by Edouard Manet, Claude Monet and their associates, and from an entirely different point of view by Puvis de Chavannes.

Then came the group represented in the now famous exposi-tion, Cezanne, Van Gogh, Gauguin, Seurat, Toulouse-Lautrec and Andre Derain. The collection might have been well tenned an exhibit of the Innovators, because it has massed together the significant works of the group which smashed objectively the accepted traditions in art regarding color and fonn, and those who subjectively have e6ntinued the battle.

The effect of such an exhibit upon the artistic consciousness can be nothing but wholesome. There has been evident in this country during the last three or four years a resurgence of the

academic and our artists perhaps needed the spur of this combined illustration of how the great artists have dared to think. The work of Edouard Manet alone would have been important but we had the beautiful addition of Edgard Degas, the regular impressionists and the later men, for Degas is especially the connecting link between the impressionist and post-impressionist painters. In him the objective, and subjective tendencies are irrevocably combined, and always with the resulting effect of great beauty.

The exhibit was increased and rendered more illuminating by the large addition of black and white illustrations by Willette, Forain, Steinlen and others showing how the independent tendencies of the masters have in recent years dominated the pro-

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duction of the illustrators as well, making of French illustration today what our own was some years ago.

Nothing could more vividly represent the life of today, with its anguish, its excitements, its license and tragedy, than do the sketches of Steinlen and Forain. . They will remain as vivid types of a barborous past long after the evils of our so-called civilization have disappeared, and been replaced by the realized ideals which are growing in the world mind today.

We publish on another page a reproduction of the bust of Dante by Paolo Abbate, which has been exhibited during the past weeks and has attracted much attention. Mr. Abbate is one of the younger sculptors whose work offers such good promise for the future of American art. His bust of Dante is a beautiful and significant creation, a real addition to the Dante . culture of the day. Most of the Dante heads are dead things, s1lggesting little besides the bitterness which never dominated the great poet's life. But Abbate's head is a visualization of the real Dante, in which, as in the soul of the poet, wisdom and love have eliminated that bitterness which spoke in his heart at times, as a result of contemporary injustice and misunderstanding. It is fitting that in this 7th century of the poet's death, another poet, in a continent undiscovered in Dante's day, should create a 'portrait of him, which brings him back to us as he was in life, wise, powerful, and spiritually happy.

Another young sculptor who is doing admirable work is Louis Keila. He has the true sculptor's instinct for fonn and sensitive modelling and an esoteric sense which had led him already into many compositions, some of. which may become great monuments in the future. One of these is a vivid group called THE SCULPTOR; showing the dramatic figure of a man with the tools of his craft in his hand, standing free from a back-

lfl"Ound on which are modelled the figures of the environment from which he has sprung. It is the sculptor and his world. Another smaller group shows a man and woman with arms locked and knees touching in such posture that they form a perfect circle. It is eternity, infinity, love. Another and still greater design is not yet in the clay, but Keila has temporarily deserted the poetic and divine world, and is developing a series of subjects representing American life. These may make him

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famous, and will centainly prove profitable. At present he is working on dancers and baseball players, which he intends to bring out in a variety of postures and emotional climaxes, throwing the ball in various captivating attitudes, catching the ball, in fact, every dramatic moment of the typic8I American game is in the mind of this clever young sculptor, and what he has already developed shows how clearly the different images have visualized in his mentality.

He has lately hadá a most interesting experience in making - the bust of President Harding. The latter was pleased to grant the young sculptor a number of sittings during which he worked assiduously, and kept his distinguished sitter wen entertained with stories of his experiences in New York, and especially with the art students he has found among the little gamins in the street. For Kella last winter gave new life and ideals to a number of youngsters in his neighbornood by gathering them in and instructing them in the reproduction of artistic beauty. They learned reverence and love through that association, and the dominance of the brutal within them diminished.

The Empire of the Soul

By ARTHUR E. Sm..WELL.
Author of Live and Grow Young.

The knowledge of truth is freedom and comes to those with an open mind and to those who listen for the still small voice of the soul. These are the persons who uncover Truth to the world. It is through those whose mental doors are open that great reforms come, reforms that shape and change the history of man and nations.

"Live and Grow Young" is truth told in a new way. It is not an attempt to convert the reader to spiritualism, nor need the reader be a clairvoyant to derive the benefits in this message of prolonged life; but the acceptance of this Truth á will prolong life and aid in a remarkable degree in obtaining success and happiness. To derive. the full beneflt of this mea-

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sage it is necessary to understand the intercommunication of .souls, which is the real source of inspiration.

All principles, all Truths are eternal. They always were, áand they always will be.

Before electricity was harnessed up it existed as a principl~ It was always knocking at the portals of man's mind for admission. Through a material dynamo it becomes the servant of man, but the life of the dynamo is the electricity which operates through the machine that is attuned to its use. The dynamo is merely a mechanism which can be destroyed. As electricity does not change 6y being the life force of the dynamo, neither does the soul of man change by being the life force of the body. It was soul before it entered the body, it always will be one of the hosts of eternity and part of tl1e infinite life. There is no reason why souls cannot communicate with each other, be they in mortal bodies or on the next plane of existence except our conscious thoughts erect barriers that prevent this intercommunication.

It is possible to listen and receive advice and admonition that will be of tremendous help in solving our daily problems. This is usually thought to be intuition and often called "hunches," but in reality' it is often intercommunication of the soul life. You can receive messages from the living as well as from those passed on for soul knows no time, nor space, no life, nor death. .

The Optimist has an open mind, he is in contact with the soul world and receives these soul messages. Though he may not be aware of their source he is uplifted by them and uplifts others with whom he comes in contact. The pessimist has resisted this intercommunication of the soul and doubts its possibility until his vision has left him. He never receives mes-&ages and does not believe it possible for others to receive them. He is alone, yet surrounded by influences that could be of vast help to him.

Those who can grasp this Truth will understand the phenomenon of a newly uncovered Truth or a new invention coming to the world through ~o or three persons at the same time- as for example the telephone was perfected simultaneously by

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Bell and Grey. The same month this book "Live and Grow Young" was published, two other books endeavoring to teach the same Truth of prolonged life were' given to the world, each author unaware that other books on this subject were being

written. To understand this Truth, to be able to attract and receive messages from tlie Empire of the Soul, from this boundless world of power, is to enlarge our ability, for in God's University there is unlimited talent and th9se who abide in this understanding always have helpers. In the Empire of the Soul there are no bad ~es, no poverty, no discord, no sickness and no death.

Christ understood that he was not alone in his battle with the darkness of the world. He understood the endless existence of the soul. He said, "Before Abraham was I am," also that God had loved him from the foundation of the world. God has loved all from the foundation of the world, and if aware of this fact we are not alone but always under the protection and guidance of these unseen forces. To be fully aware of the fact that you are one of a host is to have the true understanding of life.

These helpers find it easy to reach you in your sleep and solve your problems, for then mortal inind is at rest. Night is the daytime for the soul and influences not felt during your wakeful hours can reach you during slumber and impart knowledge that might otherwise take years of research to obtain.

Before you go to sleep clear your thought of all worry and all fear. Say, I have lived today and tomorrow's problems may be met with confidence and assurance. I shall now in peaceful sleep eall on those tl.lat can help me. My problems shall be solved for me and peaceful paths shall be marked out for me to tread the coming day. I call on my friends in the Empire of the Soul to come to me and with advice and admonitions help me to intuitively solve all problems of the' coming day, that I may with such help live a better life, be a better friend and be worthy of the help requested and given me during my journey this peaceful night in the' boundless Empire of the Soul.

Those who follow this advice have knocked and it will be opened. They will Pin wisdom and understanding that cannot come any other way. We must call in faith and we shall receive.

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Twelve Basic Bahai Principles
Compiled from the Worda of Abdul Baha

These twelve. basic Bahai principles were laid down by Baha'o'llah over sixty years ago and are to be found in his pu~lished writings of that time.

1. 'lbe oneness of the world of 1a1llBlUlitT.
2. Independent investigation of truth.
3. The foundation of aD religi0D8 is ODe.
4. ReHgion must be the eaaae of unity.

5. Religion must be in aeeord witla lldeDee aDd nuon.
6. Equality between men and women.
7. Prejudic:e of all kinds must be forpttea.
8. Universal peace.
9. Universal education.
10. Solution of the eeonomie pro.....
11. A universal language.
12. An international tribunaL

1. The Oneness of the World of Humanity_ .

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fnJits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the,.fruits and blossoms thereof • • • while in all past religious boob and epistles, the world of humanity has been divided into two parts: one ealled the "people of the Book," or the "pure true," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their' Maker. But Baha'o'llah proclaimed the oneness of the world of humanity- he submerged all mankind in the sea of divine generosity.

2. Independent Investigation of Trutla.

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears,

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and investigate truth in order that he may find the Troth; whereas the religion of forefathers and ancestors it baaed ,pon blind imitation-man should investigate the truth.

. 3. 'lbe Foundation of AD Religions Is One.

The foundation underlying all the divine precepts is one reality. It must needs be reality, and realitY fs one, not multiple. Therefore the foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause diff~ enees among religions. But if we set aside these imitatiODa and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4. Religion Must Be the CauSe of Unity Among Mankind.

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion

- is not for enmity or hatred.._..lt is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently pref~able. In this sense, abandoning religion would be a step toward unity.

5. Religion Must Be in Aeeord With Sdenc:e and Reasoa.

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two- must be brought together, indissolubly, in reality. Down to the present day it has been customary for man 10 accept a thing because it was called religion, even though it were not in accord with human reason.

6. Equality Between Men and Women.

This is peculiar to the teachings of Baha'o'llah, for all fonner religious Systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

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'1. Abandoiua..t of All Prejudices.

, It is establishf!d that all the prophE1tB of God have come to unite the children of men and not to disperse them, and to put in action the law of love' and not emnity. Consequently we must throw aside all these prejudi~the racial prejudice, the patriotie prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8. Universal Peace. .

All men and nations shall make peace. There shall be uni.. versa! peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the questIon of universal peace. The realization of this principle is the crying need of the time.

9. Universal EdueatiOD.

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10. SoIuti_ of the Eeoaomfc Question.

No religious books of the past prophets speak of the ec0-

nomic question, while this problem has been thoroughly solved ,in the teachings of Baha'o'llah. • • • Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man 'enjoys his rest and his pIeas-' ares surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want.á • • Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction fo.r any soul; all are protected beneath the justice of God.' .

11. A Universal Language.

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in orcter

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that everyone shall need but two languages, his natioJlal tongue and the universal language. All will acquire the international language.

12. An International Tribunal.

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

. About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" 80 that the questions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. • • • They are the spirit of thi. age, the light of this age; they are the well being of this age. The Babai Revelation is not an organization. The Bahai cause can never be- organized. The Bahai Revelation is the spjrit of thia age. It is the essence of all the highest ideals of this century. The Bahai cause is an inclusive movement: the teachá ings of all religions and societies are found here. Christians; Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, et~, find their highest aims in thil cause. Socialists and philosophers find their theories fully de-

veloped in this revelation.
The cause of Baha'o'llah is the same as the cause of Cluist. It is the same temple and the same foundation. In the coming of Christ the divine teaehinp were given in aeeordanc:e with the infancy of the human race. The teaehinp of Baha'o'llah have the same basic prineiplea, but are aeeording to the stage of the maturity of the world and the requirem.eata of this illumined age.
-Abdul Bah&.

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"Luke the Physician"
By George Davidson Buchanan, Ph. D.
(CflnCluded)

I remember one of the pictures with which I was most impressed was that of "Home Sweet Home", dealing with the circumstances under which the song of that name was first written. It was written by a poor man and in that picture he is standing outside a house in the street and the rain is driving down upon him, and he is seen looking in at a window. In this picture you can see distinctly everything in the room. There were the parents and the children with happiness and love beaming on their faces, and there sitting in the corner was the family physician, who seemed to shed upon them benign benediction. The face of the man outside represented John Howard Payne. And it was with this scene before lils mind that he went back to his room and wrote "Home Sweet Home," which you have been singing ever since. It was written by a man who had no home, and that was why the song touched your sympathies, be-.cause the author felt the want of a home. As it was in this picture, so it is in real life. There is no greater' blessing to' any community than to have the healer-the doctor-the family physician, who is honorable and true, not only in physicial but also in the spiritual life.
We look into the scientific field and we' find the physician has always been in the forefront in anything that pertains to its advancement. Go back into history of the world and you will 1Ind that in ancient times this was also true. Even at that period we can trace some indication of the time coming when men should view the curing of disease not from a superstitious but a scientific aspect. In the olden times the medical men were supposed to cure disease by incantation, by channa and by certain words to be spoken. They believe it even today among the American Indians who "pow-wow," put on channs, and who

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frighten away any disease by means of nope._ And not only the Indians, but many other people still wear channa about their person. I have heard of people who still believe that these incantations can do the sick a great deal of good, but the scientific men of the world, by scientific discovery, have given us a knowledge of things as they are, by the study of the laws and conditions under which we live, and to no man living on the face of this earth is greater credit due, than to the founder of the school of medicine. That school was established 460 years before Christ by Hippocrates. Not much is known about him but he was the one who first wrote of medicine in its higher sense, and the principles of Hippocrates have never yet been departed from by the medical profession in the world. His principles are in force today and they are to the effect that there aN certain laws of action upon which a medical man must proceed if he is to proceed sueeessfully.

The :first of his principles was this: "Let every doctor and every physician have a high appreciation of his duty and status among men, as a Christian man and a Christian gentleman."

The second was tliat every man should be a success in his profession. It lays upon him the necessity of understanding every thing he did.

The third was the retention absolutely of natural law.

He was the :first to teach the world what constitutes the true physician. The true physician is not the man who can heal, but who can help nature to heal disease. No medicine can cure you, it can only help nature to cure you. The four greatest physicians are: Doctors, Diet, Quiet and Merryman. These are the best doctors on the face of the earth.

Hippocrates, fourth principle is .one that has led to the development of this profession more than any other. He laid it down as the duty of every physician to make minute observation of all cases and to keep a written record of anything extraordinary he discovered in order that others might have the benefit of it, and today if a medical man makes a discovery or if he finds an~hing peculiar about a disease he lets all the others know so that the world may be benefitted by it; if he is a true physician.

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Then again we must recognize how much doctors have given the world by controversies in their profession. I assure you the controversies which divide 80 many seets in Christianity are 88 nothing compared to the controv.ersies among medical men. I assure you they do not love one another. a bit more than the Christian schools, and the members of one school are often

_deavonng to ridicule the other school. I remember once visiting one of the medical schools in Philadelphia. A lecture was being delivered on the subject of homeopathy. I dropped in and a professor was giving the students a prescription in homeopathy. He said, "This is a homeopathic prescription." "Take the shade of a robin's egg, and let it fall into a hogshead of water, and give a teaspoonful of the mixture every two hours."
So you see the position in the medical profession. This is not a CU1'Be to humanity, for if you look at it from a philosophical point of view, you will find that often you may learn more from your opponents than from your friends.
Let us consider for a moment the danger in which we live and the position of the physician not 80 much as a healer but rather as a teacher from a scientiftc point of view. From this class we have the science of hygiene. The medical fraternity are our: best. policemen. They have to protect us from the renns of disease. They have to see that you do not bring disease into the community, or bring in an epidemic to destroy human life. The medical profession has to warn you of disease when it is coming and warn people of the world, how they should live to prevent it. I look upon the medical profession in yet another -.nd a higher sense, for it is the medical man who stands between science and religion (an ever widening circle) and the medical fraternity have been our leaders in it in all ages.
Again we see the physician as a teacher for Christ, as he sees not only the physical side but also the moral side-the ~ul as well. So we must have a certain amount of reverence for the physician when we ~ember that God is Himself represented in the human frame.
Is there any other man who is one hour in the palace and the next in the hovel? Is there any other profession where they Will go from high to low? Is there anyone to be found working for nothing in large hospitals as they do without reward? Has

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there ever been on the face of this earth any profession that would give up its time and all its human energies without fear of reward? All honor to the physician. Don't begin to say it is selfish of him if he thinks of his private practice sometimes. There is the physician who can minister not only to the wants of the body but also of the soul. And that is the ideal physician, like Luke himself.
This should be the qualification of every physician-to administer to the soul as well as to the body.
I ask you this question, "Have you a family physician, and

if you have, will he be the man to leave you when you die without a word to you for consolation of your soul ?" Will you trust a man who has not thought of anything higher than the mere body of man? Will you not rather choose a man who has knowledge both of the body and mind of man? Would you choose the ,Agnostic or would you not rather choose the true physician- the Christian gentleman, who can heal not only for time but also for eternity? The physician who can point you to Christ?
Say the time is coming for you and for me when no earthly physician can help us, and, therefore, let us have one if possible who can point us-one who can assist us- to Him who will heal us of all disease of body, mind and soul and with whom we may be glorified through Eternity.
It was the great misf01'tune for the friends to have D,. G. D. Buchanan leave on ihe 13th of last November f01' the higher realM of service. A number of his manuscripts and lectures have COMe into our possession. Many of them, given over fifteen years ago are full of the spirit of universality of today, and will convey a message to all readers of Reality. He was called the Talmage of Australia and his personal association and friendship with such men as Cecil Rhodes, Henry Drummond, Sir Henry Morton Stanley, the explO1'er, enabled him to reach the hearts of thousands. He was a ".eacher, lecturer, journalist, traveller and investigator of truth, graduated frMn Princeton the same year as President Wilson, he later won his / Doctors degree upon delivering his historic address on the "Higher Cm;,. cism" which lead to his trial f01' heresy and his emancipation frMn the bondage of all creed and dogma into love and fellowship f01' all humanity. Many of his pournalistic eflO1'ts appeared in the English papers under the nom-de-plume "XYZ."

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His lattet' years wet'e marked .with illness yet his spirit was undaunted and his wit and .humor wet' an inspiration to his friends. He visited Haifa in I892 about the ti",e of the acension of Baha'o'l/ah, but learned nothing about the Bahai Cause until he came to Portland. l",,,,ed~tely he heard the Message, he accepted it and to the end was a faithful follower and spreader of Abdul Baha's teachings.

The Drama
Frances Eveline Willcox.
The ~gh temperature during the month of September had its effect on the the,atres, especially those opening with new productions, and the lure of the sunshine followed by delightful evenings for motoring, proved strong competition. When the skies are grey and the evenings cold, theatregoers become more tolerant and accept with milder criticism almost any production

that may serve for an evening's entertainment. Thus far but few of the season's offerings have been marked for success or long runs. However, this m.onth will doubtless bring forth more interesting material. Rachel Crothers' comedy, entitled "Me," with Tallulah Bankhead, Minnie Dupree and Frank Sheridan in the cast; "Other Lives," by Theresa Helbum and Edward Goodman, now on tour, waiting for a New York opening; "Thank You," by Winchell Smith and Tom Cushing; "In the Mountains," by Samuelá Shipman and Clara Lipman, which had its premiere in Baltimore with Louis Mann in the leading role; "The Wren," by Booth Tarkington, with Helen Hayes as its star, already passed on by Boston theatregoers, and "The Six-Fifty," I by Kate L. McLaurin, which Lee Kugel is producing, with Lillian Albertson heading the cast, hold out promises to theatregoers.
It cannot be positively predicted that all of these new productions will be seen in New York during the month of October, as it is possible that a few may fall by the wayside before the comment goes to press, "Pot Luck," a comedy by Edward Childs Carpenter; "Main Street, a dramatization of Sinclair Lewis's novel,' presented by the Shuberts; Irving Berlin's "Music Box Revue," which opens the new "Music Box," incidentally brings to-

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gether William Collier, Sam Bernard, Irving Berlin, Florence Moore, Wilda Bennett, Joseph Santley and Ivy Sawyer in one cast; "The Reckoning," by Marjorie Chase, produced by Mr. A. H. Woods, with Dorothy Shoemaker, Felix Krembs and George Gaul in the principal characters;Avery Hopwood's "The Demi-Virgin," with Hazel Dawn, Kenneth Douglas, Constance Farber, Glenn Aná drews, Alice Hefeman and Homer Barton; and George M. Cohan's "The O'Brien Girl," which has been tourning New England, will be among the current offerings.
Among the plays that weathered the heat of summer and are worlhy of the success they have made. "The Bat" has the longest New York engagement to its credit; next in order is "The First Year," followed by "The Green Goddess," "Nice People," "Lilliom," "Just Manied" and "The Last Waltz." Of the new productions, "Duley" and "Six Cylinder Love" in the dramatic line, and "Tangerine," a musical treat, seem to have scored the greatest hits.
~ revivals have been made and received with much enthusiasm.. Frances Starr, who enjoyed an extended and remarkable run in Eugel\e Water's forceful play, "The Easiest Way," some ten years ago, is again delighting audiences at the Lyceum theatre with her charming interpretation; "The Merry t Widow" is just as merry as ever with an entirely new production

and a splendid singing cast, at the Knickerbocker Theatre; "The Hero," by Gilbert Emery, with Richard Bennett and Roberl Ames as the two brothers, at the Belmont, and David Warfield in "The Return of Peter Grimm" at the Belasco. Those who have not seen Mr •Wartield as Peter Grimm should take advantage of this opportunity. His characterization is a masterpiece and the play intensely interesting.

This season also brings back to the stage a few favorites who have been absent for some time for various reasons. Mrs. Leslie Carter, appearing with a notable cast, including John Drew, Estelle Winwood, John Halliday, Ernest Lawford and Roberl Rendel, at the Selwyn Theatre, in Somerset Mangham's London success, "The Circle" is as vivacious as ever and although the impression was given out that the creator of "Zaza" had retired from professional service, Mrs. Carter is quite emphatic

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in her denial and would even revive her fonner success should the opportunity present itself.

Hilda Spong, who :figured in many prominent produetions in the days of the Lyceum Theatre Company, such as "Mrs. Dane's Defense," "A Woman of No Importance;" and more recently in various successful roles, is one of this season's stars in a play adapted from the Freneh, entitled "The Fan," which she secured .while abroad. The American premiere is scheduled for the loth in Baltimore. .

Marie Doro, who has been iná pictures for sometime, returns this season in William Hurlburt's new comedy, "Lilies of 'the Field." It is one of those up-tcHiate stories of the cosmopolitan smart Bohemian set who enjoy lif, as they see it, but underneath it all there is a wann-hearted good fellowship that counteracts any lack of conventionality. Nonnan Trevor will play opposite Mi88 Doro and the combination is bound to bring long life to Mr. Hurlburt's play.

Mr. Oliver Moroseo already has two produetions under way, in "Love Dreams," a musical version of Ann Niehols' "The Gilded Cage," with Tom Powers, and "Wait Till We're Married," with Marion Coakley. ' .

Mr. Charles Dillingham alSo has two new productions about ready, "Good Morning Dearie," a musical piece by Caldwell and Kern, and a "Bill of Divorcement," whieh came from overseas.

Bahai Activities

The Summer at Green Aere.

The past season at Green Aere has been one of unusual fruitfulness'in many' directions. The arrangements in regard

to housing, etc., were somewhat delayed on account of repairs in the Inn and Rogers Cottage, so that advertising of rooms was late, and there were not as many people as usual. But an . excellent program was rather hastily drawn up. Professor Cobb gave some interesting lectures, Profe88or Shook gave a fine series on astronomy, Miss Rose Henderson, of Montreal, entertained

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good audiences with literature and economics, and there was much delightful music, some of which provided by the famous Gideon family can never be forgotten.

Meanwhile the Bahai teaching took on its true aspect of universalism and broad sympathy in this summer's 'work, and a real spirit of fellowship and service developed, which will bear rich fruit another year. Mrs. Powell and her daughter Lenore showed in FellowshiD House what is veritable and loving hospitality combined with the best of housekeeping, and Mrs. Lehman illustrated the same virtues at Green Acre Inn. The little school maintained by Professor Stanword Cobb and his charming wife established an educational precedent which was delightful, and the general feeling left from the summer's work and play was that the new and great Green Acre conferences had really begun.

Meanwhile careful plans are being laid for the coming season. The program and publicity committees are already at work, and the promise is for a brilliant series of conferences and pleasures for 1922. In the coming year also the young people will not be overlooked. Plans are being made a part of the summer program for outings, "hikes," and games, while old fashioned clam bakes on the banks of the picturesque Piscataquah will not be forgotten.

Everyone who plans for a vacation at Green Acre next summer will be sure of satisfaction, and the prospect is for interesting conferences but not too many lectures.

Friends of Mrs. Marie Watson, who sailed for Haifa recently on the same steamer which carried Jenabe Fazel, will be glad to learn of her safe arrival at her destination. She writes most charming letters describing her stay in the household of Abdul Baha, where she has received the utmost kindness, and has been treated with great affection. She gives many-interesting comments on events in the world and the United States from the point of view of her talks with Abdul Baha.

The Rainbow Circle has had many interesting meetings during the summer, and faces the coming winter with increased numbers and an enhancementá of its basic feeling that unity is the law of the new day, and race prejudice must be eliminated.

The scope of the Circle's influence-.. is gradually widening and

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new races are constantly being added to its membership, while the fellowship consciousness is evidently deepening.

A new center has been added to the Bahai activities of New York, by the opening of a restaurant at S4 West 86th street, .'
bearing the name of Omar Khayyam. This place of entenainment is financed by Mirza Shirazi, and its duties are shared by a circle of intelligent young Persians who are ardent Bahais. They plan, therefore, to give a feast at this hostelry every Saturday evening from 6 to 7 :80. Persian pilau will be served with ice cream, tea and coffee, for 75 cents, and meanwhile both Persian and American music will be given, and there will be talks on the great progressive movements of the world by different speakers. The first of these feasts occurs on Saturday, September 17, when Mr. Hooper Harris and Mrs. Mary Hanford Ford will speak. '

The Bahai Library, ,at 416 Madison Avenue, has kept its meetings open during the entire summer with a constantly growing attendance and interest. The reference library is frequently used by people who come in and read, and the sale of Bahai literature is constant, while the call for literature and information about the Cause is a part of the daily budget of mail.

Mr. Eugene Del Mar recently gave a very brilliant talk at the library on THE HUMAN MAGNET, discussing the human being from the point of view of spiritually electrical contacts in his relations to the world and God. He gave us as one illustration the arrow with its positive end of the projectile and its opposite extremity, a concave receptive agency. He showed how the positive expelling energy cannot become the recipient, and how the turning of the negative end of the arrow expresses non resistance and often becomes a reservoir of superior power. He show~ how love is a matter of give and take, of service and capacity, and sometimes fails in spite of a desire for faithfulness. For instance, the quart will always attract the pint, but the quart cannot remain interested in the pint,. and if the gallon appears the fate of the pint is sealed, because no pint could ever win a quart from a gallon.

Mr. Del Mars talk was thoughtful and spiritual in the extreme, and was followed with absorbed attention by a large audience.

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BADAl MIIETING IN NEW YORK CITY

The winter ~edule of meetings is not yet a.rraniecL At present they maintain the following order:

At the Bahai Library, 416 Madison avenue

Sunday evening at 8:16. Open Forum on the progress of the day.

Tuesday evening. Bahai study class, conducted by Mary Hanford Ford.

Wednesday evening. Open meeting.

At the Rainbow Circle, 105 West lSOth street.

Thursday evening.

At Genealogical Hall, 226 West 58th street.

Sunday morning at 11 o'clock. Bahai meeting, addressed by Mr. Hooper Harris.

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This because I teach the latest method called the "direct method" which does wonders, surely the lord blesses those who rise to obedience of his command. It does not matter where you are, I can send your lessons "which are typed with the Persian type writer" regularly' to you every day.

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Itl Office, Its Laws, Its Psychology, Its Triumphs and Itl Divinity
By Walter Newell Weston, L. L. M.

T HIS book deals with that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. This faculty is called "'IM'tio". The possibilitiel of training the sense are limitless, and when so trained man is enabled to transcend his former self, thus opening new realms of discernment, wisdom, joy, realization and self-expression.
-Fort'lll~rd.

Intuition is the faculty by which, if we will but listen, We may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact baa • • a solution.
-Fortword.

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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 infonnation of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAJlAISK: the religion of the dia- clplea of Baha'o'Uah, an outcome of Babtsm. - KIl'Z& Buatan All Nurl Baba'o'llah wall born at Teberan In 181'1 A.. D. From 18" be wall one of the ftrIIt adherenta of the Bab, and devoted hlmaelt to the paclftc propaUon of bla doctrlne In Persia. After tbe deatb of the Bab be W&ll, wltb the prlnclpal Bable, exned to Balrbda.d. and later to OoDBtantinoPle and AdrIanople, under the eurveillance of the Ottoman Government. It wu In the latter city tbat be openly declared bla mllNdon, .• and In bIB lettera to the principal Ru-

Athel8ta a better 80clal o'raanlsatlonl Baha'o'Uah repreaenta aD theM,. aDIl tbua deatro,.. the rlw.1rlea and the en-
mltl.. of the dltferent relIctODB; N-
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monial, no pubUc prayere; Ita onb" dogma la bellef In God and Bl8 JI&n1-
feetaU9n& . •• The principal worka .f
Baba'o'llab are the JDtab-ul-Igban, tile
Kltab-ul-Akdu, the JDtab-ul-Abd, an«
numeroua lettere or tableta addreaMcl
to 80verelpa or to prlftte

Indlnduala.
lere of tbe Statu of Europe be In- Ritual bo1d8 no place In the reU.....
vlted tbem to Join him In eatabll8blnc wblcb muat be UPreaeed In aD the religion and unlverea1 peace. From tbla actlona of Ufe. and accompllabed ID time, the Babla who aclmowledged him nelgbborly love. Every one muat baft became Babala. The Sultan then exiled an occupation. The education of blm (1868 A. D.) to Acca In Paleatlne, children la enjoined and regulated. No wbere be compoaed the IP"8&ter part of one baa the power to receive confea- bla doctrinal worD, and wbere be died 8Ion of 8In.. or to give abaolutlon. The In 1891 A. D. (llay It). He bad con- prlem of tbe exletIng rellgioDB 8boul4 lIded to hie .on, Abbu mendl (Abdul- renounce celibacy, and- abould preach Baba), tbe work of apreadlng the re- by tbelr example, mlngllnc ID the ute ligion and continuing the connection between tbe Babala of all parte of the of the people. KonocarnY 18 unIYe.....,. recommended. etc. Queatlou not treat- world. In point of fact, there are Ba- ed of are left to the civil law of each bale everywbere, not only In Kobam- country, and to tbe decleloDB of the medan countrle.. but a180 In all the Balt-ul-AdI, or Houee of J'uatlce. ID- countrlea of Europe, u weD u In tbe eUtuted by Baba'o'1la.b. Re8pect toward United Statu, Canada, J'apan, India. tbe Head of the State la a part of re- etc. Thla te becauae Baba'o'llab baa apect toward God. A untyereat known bow to tranaform Bablem lnto language, and the creaUon of trlbunaJa a unlveraal rellgton, whlcb la preaen- of arbitration between nation-. are to ted u tbe"'fulfllment and completion of euppreea ware. "You are all I_Tell of aU the ancient faltha. The J'ew. await the _me tree, and drop. of the II&me tbe Ke..lab, the Chrlatlau the return _," Baba'o'llah bu _Id. Brleft)', It of Cbrlet, the K08lema the KaMI, tbe ta not 80 mucb a new religion, u Re- Buddhleta the ftftb Buddha, tbe Zoro- ligion renewed and unUled. which .. utrlana Sbab Bahram, the Blndooa directed today by Abdul-Baha.-Nou- the reincarnation of Krlebna, and tbe veau Laroua88 Dluatre. 8UPPieaent.
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America! Hands Across the Seal

There is no country quite like the United States. It is a mighty federation of powers, struggling at the present moment to right great wrongs within itself, but washed on the East and West by the Atlantic and Pacific oceans, 80 that it welcomes on one side the Occident, on the other the Orient, and becomes the point of contact between the two. All the world must disann, but the United States must set the example of disarmament, because it is by its location a place of unity, the center of consultation, the hospitable home of friendship for all the world. Already 'one great pact was established between Orient and Occident on these shores when Roosevelt made peace between Russia and Japan. Always America must extend one hand to the mystic Orient and another to the practical Occident, that the two may be brought together, and that in the new civilization which comes in the most great peace the rights of men may be centered in the divine law of God, and the heavenly and earthly wings of the dove of peace unite in the sweep of a ftight which includes all mankind.

Let us forgive all the debts which the world owes us. Let us turn back the stream of gold that is flooding toward the United States alone, reestablish the credits of fallen countries, use the

. overplus of wealth with which we are dowered to swell once more the lean pocketbooks of bankrupt treasuries, feed the starving children, comfort the broken hearts, bind up the wounds made by selfish competition, and illustrate the beautiful virtues of that co-operation which alone can build a real civilization.

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This is the true Americanism, this is the only Americanism which can become permanent or tolerated on these shores, it is the Americanism of hospitality, of sympathy, an Americanism which protects jealously the rights of the helpless, and presently will not need to protect itself, because all will arise to guard it through love of the ideals which it has made vivid realities in the outer world.

Let us never forget the destiny which is forced upon the United States through her mere physical location. Here from East and West the races meet and find their home. Here race jealousy and race disCrimination must die. The almond eyed and the round eyed must trust one another, the black and the white must lose the sense of color in the white fire of love, and only in this white fire can the great peace be born.

Unity

An expression often heard in the REALITY office, and uttered by Bahai friends, is "firm in the Covenant." Probably it was as frequently on the lips of the early Christians. Its significance is very beautiful, for it means recognition of the great licht which shone into the world through Baha:o'llah, and which Itill centers about the lovely presence of Abdul Baha. This light ia being felt by all mankind, though all do not yet know its IOUrce. Fifty years ago, Baha'o'llah declared the unity of mankind, prophesied the great war through which we have just passed, and said that after this war the world must disann and eatablish a parliament of mankind for the settlement of all international questions, and that if this were not done, universal chaos would prevail instead of the beauty of widespread unity. When Abdul Baha was in this country in 1912, he reiterated th.ese prophecies, and gave the date of the outbreak of the great war saying that it would convulse Europe, that it was not the destiny of the United States to be involved in this terrible war, but it was the destiny of the United States to establish the peace fill the world, and that the plans of disarmament and the Parlia-.ent of Mankind would be voiced first through the United States.

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We all know that this prophecy has already been partially

fulfilled, and that the United States has not yet done her full part in the beautiful work that is before her of establishing the peace of the world. But she has called the Disannament Conference, and let us hope that this is only the beginning of the "Brotherhood' campaign, which she can carry on for the betterment of the worlcL .

There are times when it even pays to be generous, and this is such a moment. If we should join with Great Britain in the annulment of the war debt, reestablish the credit of the world, eliminate the threat of bankruptcy, and reestablish the validit7 of the money of different nations, men would take fresh heart, trade would revive everywhere, and we should offer positive proof of Baha'o~llah's teaching that co-operation and love are the law of the new civilization, and that they must replace suspicion,-hatred and competition. Abdul Baha's command is, "Be kind and compassionate to every one." His religion is one of deeds and active service which must be expressed in the conduct of life through that guidance which can only enter the heart when it is dominated by thoughts of love.

His injunction to his followers has always been that the life of love must be lived, and all the recent letters reiterate this admonition. The world is very dark just now, and the only way to keep this darkness from invading the heart is to keep the heart filled with light, the light of universal service, which only becomes incandescent through the constant union of God's love with man's love. The human heart is very prone to suspicion and jealousy. There are many weak ones in the world who need the stimulation and protection of strongly loving hearts, and when this is refused, they often become criminal, because they cannot yet stand alone in the great light of the new day. The United States must maintain this powerfully loving heart among the nations. Baha'o'llah's command to her was: "Be thou the establisher of justice and the protector of the smaUer nations"-wonderful wordS which we have not yet carried out. But the individuals who follow Abdul Baha can fulfill the command, and as Abdul Baha has but recently repeated, can be especially "compassionate" to all the weak ones, so that they may become strong. His followers must light the torch of love

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at their own altars, and then carry its white fire to all mankind, proving that only through love can we eliminate error, transform evil into good, banish hatred, and enable those who walk with trembling steps to march boldly in the "army" which Abdul Balla so eloquently described in Stuttgart.

Extract from Letter from Mirza Ahmad Sohrab

"While at Stuttgart Abdul Baha was one day looking out of His hotel window, and He observed a regiment of soldiers passing by in great array, and He said:

"'They are ready to fight for their Fatherland. How barbarous it seems to send men who do not even know each other to the battle field to shoot each other down. The Bahai Grand Army consists of the invisible angels of the Supreme Concourse. Our swords are the words of Love and Life. Our armaments are the invisible armaments of Hea,en. We are fighting against the forces of darkness. 0, my soldiers, my beloved soldiers! Forward! Forward! Have no fear of defeat 1 Do not have failing hearts! Our Supreme Commander is Baha U1lah. From the heights of Glory He is directing this dramatic engagement. He commands us! Show the strength of your arms! You shall scatter the forces of ignorance! Your warå confers life; their war brings death! Your war is the cause of the illumination of all mankind, their war means the breaking and darkness of hq,rts. Yourå war means victory upon victory, their war is defeat upon defeat. Your war is the means of con-Itruction; their war is the origin of destruction. There are no clangers before you. Push forward 1 Fire r Fire 1 Attack the enemy! Your efforts should be crowned with the diadem of eternal peace and brotherhool.'"

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• RBALITY

On the Importance of Divine Civilization

ByAbdaiBaha

His Excellency Abbas Effendi

When listening to Abbas Effendi's address at the Mosque at Woking (of which a brief report is given elsewhere in the pJ'ell-ent number), it occurred to us that readers of the "Asiatic Quarterly Review" would be interested to have from so di,tinguishM and widely revered a visitor some account of the impressiolW made upon him by our Western life and institutions during hila recent tour through America and Europe, which tour may be briefly characterized as a pilgrimage among the many shrinee which are being erected of late to the Spirit of International Concord. We, therefore, asked him would he be good enoqll to write an article for our pages. The result is he,-e given, an4 affords a typical instan~with its Eastern warmth of metaphor and simple directness of phrase-of that "Contact and Comprehension" which is becoming possible between the mind of tb8 East and the mind of the West, on which Mr. Anderson wrotlt

in our January issue, which also is one of the chief aims of the "Asiatic Quarterly Review.-Ed.

To the Editor of the "Asiatic Quarterly Review."

. Your letter was received. It indicated the spiritual SUI-ceptibilities which emanate from your spirit and conseiousnese, and it imparted the utmost happiness.

During this journey it has become manifest and evident to me that the Western world has made extraordinary progress in material civilization, but Divine civilization is well-nigh forgot-ten.

This is the result of the submission of all human thought to the world of nature.

All that one observes in the Western Hemisphere are the appearances of the material world and not of the Divine world. As there are many defects in the world of nature the lights of Divine civilization are hidden, and nature has become the ruler over all things.

In the world of nature the greatest dominant note is the struggle for existen~the result of which is the survival of the

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fittest. The law of the survival of the fittest is the origin of all Mculties. It is the cause of war and strife, hatred and ani-mosity, between human beings.

In the world of nature there is tyranny, egoism, aggression, overbearalice, usurpation of the rights of others and other blameworthy attributes which ate the defects of the animal world. Therefore, 80 long as the requirements of the natural world play paramount part among the children of men, success and prosperity are impossible. For the success and prosperity .t the human world depend upon the qualities and virtues with which the reality of humanity is adomed; while the exigencies fJI. the natural world work again~t the realization of this object.

Nature is warlike, nature is bloodthirsty, nature is tyranni-eel, nature is unaware of His Highness the Almighty. That is why theSe cruel qualities are natural to the animal world.

Therefore His Highness the Lord of mankind, having great love and mercy, has caused the appearance of the prophets and the revelations of the holy books, 80 that through Divine edu-eation the world of humanity may be released from the corrup-iion of nature and the darkness of ignorance; be conftrmed with ideal virtues, the susceptibilities of consciousness and the spiri- . tual attributes, and become the dawning-place of merciful emO:-tions. This is Divine civilization. To-day in the world of hu-manity material civilization is like unto a lamp of the utmost

VanspareDcy, but this lamp.-a thousand times alas I-is deprived of light. This light is Divine civilization, which is inltitated by the Holy Divine Manifestations.
This century is the century of light. This century is the eentury of the appearance of reality. This century is the century of universal progress.
A hundred thousand times alas! That ignorant prejudices, 1II1Ilatural differences and antagonistic and inimical principles are yet displayed by the nations of the world toward one another, thus causing the retardation of general progress. This retrogression comes from the fact, that the principles of Divine civilization are completely abandoned, and the teachings of the prophets of God are forgotten.
For instance, it is the clear text of the Old Testament, that all humanity are the creatures of God. They are under the pro-

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tection of the Almighty. "The devil" llad nothing to do with their creation. It is the text of the New Testament that the 8U1l of God shines upon the just and the unjust alike. It is likewile written in the Koran, '~ou shalt not see any differeIlce in the creations of thy Lord." These expressions, which convey the same idea, are the foundation of the Holy Divine Manifestations of God.
A thousand times Alas! that misunderstanding has completely uprooted this basis. .
Firstly, religion must become the means of love and amity; secondly, it must proclaim the oneness of the world of humanity. But the leaders among the people have caused it to become - the means of hatred and enmity. For the laSt 6,000 years there has been bloodshed and rapacity amongst the children of men. These blameworthy attributes are the manifestations of the animal nature. Outwardly it has been called religious prejudice, racial prejudice and patriotic prejudice. Men have taken an axe and cut through the root of the tree of humanity. A hundred thousand times alas!
In short I have travelled throughout many countries in the Western world, especially America. In many big churches and large meetings I proclaimed the oneness of the world of humanity in accord with the teachings of His Holiness Baha'o'llah. I promoted the principle of universal peace, and with resonant voice I summoned all to enter into the Kingdom of God.
I said: Praise be to God that the Sun of Reality has shone forth with the utmost brilliancy from the Eastern horizon. The regions of the world are flooded with its glorious light. There are many rays to this Sun. .

The first ray is heavenly teachings.
The second ray is the oneness of the world of llumanity.
The third ray is the .establishment of universal peace.
The fourtb ray is the investigation of reality.
The fifth ray is the promotion of universal fellowship.
The sixth ray is the inculcation of Divine love through the power of religion.
The seventh ray is the confonnity of religion with science and reason.
The eighth ray is the abandoment.of religious, racial, patriotic and political prejudices.

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The ninth I'&Y, is the universal spread of education.
The tenth ray is the organization of the arbitral court of justice, or the Parliament of Man, before the members of which all- the international and inter-govemmental problems are arbitrated.
The eleventh ray is the equality of the sexes-the giving of the same educational facilities to women as to men, so that they may beco~e adorned with all the vU;tues of humanity.
The twelfth ray is the solution of the economic problems of the world, so that each individual member of humanity may enjoy the utmost comfort and well-being. .
The thirteenth ray is the spread of an auxilliary world-language.
Just as the rays. of the phenomenal sun are infinite, like-~he rays of the Sun of Reality are infinite. The above summar!' only conpuns a few rays.
The spreading of these rays will deliver the world of humanity :from the darkness of ignorance, strangeness, and narrowness, and will guide it to the centre of all these rays. Then the foundation of warfare and strife, animosity and hatred, will . be destroyed from amongst the people, and the misunderstandings existing between the religions will be dispelled. The foundation of the religions of God is one, and that is the ONENESS of the world of humanity.
Praise be to God! while travelling in America I found attentite ears. I associated and became intimate with many pe0-ple. I observed that their object is the spread of fellowship amongst all people. and their highest hope is the extraordinary advancement of the human world. Similarly in London I met many blessed and enlightened souls who are striving with heart and soul to create love and amity between the various nations and races. It is my hope that from day unto day these lofty ideals _may find greater spread, and these philanthropic inten.-

tions may more and more appear, so that all the nations' of the world may become the manifestors of merciful attributes, and there may remain no strife and ill-feeling amongst religions and communities. This is the everlasting glory t This is eternal prosperity! This is the paradise of the world of humanity.

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RBALITY

Education in the World of Humanity is Divided Into Two Paria:
First-Material Education.
Seoond-Spiritual Education.

Material education confers upon man the means of phyaieal comfort; the complicated physical needs of humanity are M-sured and material advancement is made possible in worldly af-fairs. For example, the European nations, through the blessings of material education, have made marvellous progress.

The founders of the school of material education are the past and contemporary philosophers and thinkers. Scientists and inventors through the application of their mental faculties, bring forth upon the arena of existence wonderful enterprises and undertakings; thus man enjoys the benefit of the labours of these leaders of thought.

However, the teachings of these material educators do not have effect in the world of morality, and if they display any ef-feet it is very small, for material education simply develops the physical side of humanity. It is incapable of illumining the dark regions of the great world of morality. Eternal beatitude is not made possible through the spread of material education.

Consider, after all, how the sphere of material education is limited. Even if man satisfies his greatest desires for material comfort he is but like unto a bird! Imagine the happy state of a bird which flies in the immensity of space, hops from one branch to another, and builds its nest upon the loftiest branch, whence it can view the whole panorama of nature spread before its eyes-a scene of ravishing beauty and enchantment. Its tiny nest is more beautiful than a King's most sumptous palace. Its wealth consists of all the seeds in the fields, of the cooling springs flowing from the breast of the mountains, and of the green mea.-dows. This is the highest point of physical bliss and enjoyment, which is made possible in a more perfect manner for the birds of the fields than for men. These things are prepared for them without any hard labour or suffering. They know not sorrow, neither any danger or fear, such as men experience in their liv~s. In the utmost ease and happineSs they live.

Such, then, is the happiness of the animal world. But the happiness of the human world comes from the virtues of the world of humanity, which enjoyment the animals know not of.

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That comes from the extension of the range of vision, the excellencies of the world of humanity; the love of God, the knowledge of God, equality between the people, justice and equity and ideal communication between hearts.

These are the principles upon which the structure of human happiness is built. Spiritual education consists of the inculcation of these ideals of Divine morality, promotes these high thoughts. This spiritual education is made possible through the power of the Holy Spirit. As long as the breath of the Holy Spirit does not display any influence, spiritual education is not obtained; whereas if a soul is inspired by the Holy Spirit, he will be enabled to educate.a nation.

Consider the records of bygone philosophers: the utmost that they could do was to educate themselves. The circle of their influence was very limited; all that they could do was to instruct a few pupils. Of course a type was the influence of Plato and Aristotle. These p'hilosophers were only able to train a limited number of people. But those souls who are assisted by the breath of the Holy Spirit can educate a nation. The prophets of God were neither philosophers nor celebrated for their genius. Outwardly they belonged to the common people, but as they were encircled with the all-comprehending power of the Holy Spirit, they were thus enabled to impart a general education to all men. For instance, His Holiness the Christ and His Holiness Mohammad were not among the thinkers of the age, neither were they counted great geniuses; but through the power of the Holy Spirit they were able to confer universal instruction upon many nations. .

They illumined the world of morality. They laid the fonn-
. dation of a spiritual sovereignty which is everlasting. Similarly with those souls who have entered the Tabernacle of the Cause of God. Although not important in appearance, yet everyone is confinned in stimulating the cause of general moral instruction. Therefore it has become evident that real spiritual universal education cannot be realized save through the breath of the Holy Spirit. Man must not look at his own capabilities, but think of the power of the Holy Spirit.

In this age His Holiness Baha'o'llah has breathed the Holy

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Spirit into the dead body of the world, consequently every weak soul is strengthened by these fresh Divine ou~reat~
every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because

the confirmations of the Holy Spirit are descending like unto torrents. A new era of Divine consciousness is upon us. The world of hwnanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the . depths of hearts, and a new spirit of universal consciousness is being profoundly felt by all men.
Translated from the original Persian by Mirza Ahmad Sohrab.

The Q\tiet Way
From the white of snowy cloudlet,
From the firmament of blue,
From the heights of peace and rightness,
Comes a message, plain and true.
Softly comes a quiet message,
Softly falls it without presage,
For the tiines are wild with clangor,
And there's need for peace to sue,
There is need to hush the anger-
Hear these words ere yet ye rue.

"Wrongs of childhood, signs of manhood,
Errors of all sorts of Ufe,
Inequalities of fortune,
Will not straighten out in strife.
~e the hating, cease tile judging,
Cease the discord and the grudging-
There's no cause for aught save kindness,
All are one in interests rife;
Let not willful human blindness
Mar the unison of life.

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"Only to the mind quiescent
_ Comes the secret of the way
Bow all men shall dwell together
In true accord-as men may.
Peace! descend upon the nations
In their grave deliberations.
Then with calm, untroubled vision,
Steady nerve and broad survey,
Shall be rendered wise decision
To all questions of the day.

"Interlacings of all interests
And adjustments new befall;
In the settlement of crisis,
Mark ye heed the higher call.

Only love can quell the riot,
Only love can make the quiet;
Brotherhood-or else ye perish-
For all peoples, great and small;
As one family live, and cherish
God the Father over all."
Barnetta Brown.

Extract from an address given by Abdul Baha in London, Eng., 1911.
"This is a new cycle of human power. All the horizons of world are lumibous, and the world will become indeed as a garden and a paradise. It is the hour of Unity of the sons of men and of the drawing together of all the races and classes.
"The gift of God to this enlightened Age is the knowledge of the Oneness of Mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world and all men will live as brothers."

Though unity was produced in by-gone centuries, still complete unity was not feasible; for the means and causes of union were wanting, and among the five continents of the world con-

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neetion and communication did not exist. Moreover, even among the people of one continent, intercourse and interchange of ideas was difficult. Therefore intercourse, unity, connection and interchange of the ideas of all the people of the world in one place was impossible and unfeasible. But now the means of connections are many and really the five continents of the world are as one.
Individual travelling to all places and the exchange of ideas with all the people is facilitated and practicable to the greatest degree; it is such that each person through published news is able to be infonned of the condition, religions and ideas of all nations. It is the same with all the continents of the world; that is to say, nations, states, cities, and villages are in need of one another, and none of them are independent of one another, for political connections exist between them all.
The connection ef commerce, art, science and agriculture is evident and has absolute sway. Therefore union and harmony is possible to be produced among all. These means of conneCtion are the wonders of this glorious century. and great epoch. The fonner centuries were deprived of this, for this enlightened century has another power, another splendor, another condition. That is why you see it daily bringing forth some new wonder.

Finally it will lighten shining lights in the gatherings of the world. Like the aurora of the morning the signs of these great lightel are apparent in the horizons of the world.
The first light is political union, and a little trace of this has already appeared.
The second light is harmony of ideas in regard to. great things and the effeet of this will soon be apparent.
The third light is the union of freedom, that also will surely be produce4. .
/ The fourth light is the union of religion and this is the essential foundation; the evidence of thi8 union will appear in the gatherings of the world with divine power.
The fifth light is the union of nationalities and in this century the union of brotherhood will appear in absolute niight; at last all the people of the world will consider themselves natives of one country.

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The sixth union is the union of the classes. All the people at the world will be as one kind.
The seventh light is the union of one language; that is to laY, that a language will be made which all the people will learn and through it converse with one another.
These things which have been mentioned will surely come to pass for they are confirmed by a heavenly power. Consider that in Persia there were so many different classes, antagonistic IeCts and diverse ideas, that it was in a worse condition than all the world, but now through the Holy Breath of the Spirit it has attained to such a degree of union and connection that these different people, antagonistic creeds, hostile classes are as a lOuI. You will see them associating, conversing and communing with one another in perfect union, brotherhood and fraterllit,.. In large meetings you see Christians, Jews, Zoroastrians and Moslems associating and conversing with one another in perfect union brotherhood, love freedom, joy.
Consider what the power of the GREATEST NAME has tIooe!
Translated by M. F. Ameen.

First talk given by Abdul Baha before the Mash-rak-el-Azkar convention in Chicago in 1912. The prayer He closed with-
"0 God, let this American Democracy become glorious in 8piritual degrees, even as it has aspired to the material degrees, -and render this great Government victorious, confirm this revered Nation to hoist the Standard of the Oneness of humanity to promulgate the Most Great Peace, to become thereby most

1I0rious and praiseworthy among all the nations of the world."

The League of Nations
By Loai8e Waite
Thou League of Nations! Dream of poets past,
And vision of the Prophets great of old;
Foretold by Messengers of Light and Love,
Thy birth hour now draws nigh for all the world.

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No power of darkness, greed, or selfish aim,
Can hold thee back, God's will shall now be done,
As well might man with human strength endeavor,
To stop the rising of tomorrow's SUD.
.
The Word which bade thee BE, hath spoken been,
It is a part of God'!) Eternal Plan;
All hail to thee! 0 League of Nations Great!
All hail to thee! 0 Parliament of :Man!

The New Crucifixion

T HE repetition of noise creates gradually an effect of monotony equivalent to silence; the refinement and increase of pain brings with it a narcotic of perfect peace; and so to the imagination turning and returning to the shock and agony of this war, the war SeemS at last as though it were not. It seems as though it were not, that is, in tenns of the tense succession of details until now branded 80 painfully upon the mind. The mind absorbs detail áto the point of saturation, after which áthe gate of impression swings closed. Then new faculties a&-lIert their domination, for the exhaustion of sensibility means 'the release of reason. And this process takes place, not according to the outer event, but according to the inner law. To be fulftlled, it requires minds of a certain quality. Over such minds, the process holds irresistable authority-far more .authority than the tense succession of details itself. To them, the event becomes secondary, the meaning of the event all in all.

Thus it is not strange, but on the contrary quite natural, to discover emerging from all sides a practical unanimity about the meaning of the War. By Gennan and Englishman as well as by American and Dane, to a degree depending only upon the individual's power of insight, it is being uneasily realized 'that battle and campaign have lost their first compelling significance, that national partisanship is strangely melting in a new loyalty and. conviction, the supreme significance of truth. Whispered yesterday, spoken today, it will be cried loudly tomorrow, echoed

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back and forth by the best minds of the race, that the purpose of the partisan temperament, victory, is impossible to either or any combatant. This is the truth of the situation-the truth . finally crystallized by creative reason from the ch1ws of detail. Mind has ~asserted its organic law, its universality of process, against the blindness of national hate, racial prejudice, lust and pomp of battle. In the minds prepared to receive her, truth has come to birth, irrespective of political associations. Those minds which are still violently partisan, claiming victory at any cost, are minds of coarser stuff requiring a longer period and additional shocks before reaching the point of saturation; or else they are minds aftIieted by periodic hysteria-like certain pieces of music, they' continually 'return to the beginning,' and never complete the nonnal cycle of thought. Yet despite the fact that at the present moment only a few realize that victory, in tenns of professional bias and national pride, is become the glass mountain no enchantment can aseend-despite the fact that more ~en, more wealth and resources are being poured into the hoppers of war-nevertheless this is but the energy of momentum; the real forces have turned toward peace. Peace, but not victory.

Peace without victory to any combatant or alliance of combatants means only one thing: peace with defeat to every parti-&an concerned. With respect to the present situation, that outcome has gradually come to appear inevitable, and the mind can aeeept it without question. But when we compare such a result with any previous war, we throw off this mood of the inevitable and rub our eyes in astonishment, scarcely knowing whether we are asleep or awake. War without victory'l Power without accomplishment - - - it is like saying cause without effect. For while each nation can slowly grow accustomed to the idea of non-victory for itself, it does so without realizing that every other nation is making up its mind to the same thing. The situation is like a -game of button-button-who's-got-the-button in which every player is thoroughly aware he hasn't the button in his own hand, but trusts implicitly in the idea that the button is securely held by someone else. For how could there be a game without the button? But this war is the game without the button. It is defeat without the counterweight, victory, power without accomplishment, cause without effect.

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For, after all, what anny defeats the other anny? Which

is action, which its equal and opposite re-aetion? It seems to me that no annyáaetually defeats any other anny, but that the war is like that problem in algebra where enonnous values, imposingly bracketed and powered, intricately combined, eventually, after frantic computation, cancel out altogether and produce zero. It is a war of titanic cancellations. Subtracting a million unit from a similar million gives the same result as subtracting one unit from one. The only difference is that the greater quantities require more effort and longer time to reduce. But that is the glowing point every intuitive mind in the world is beginning to focus upon. A war of universal defeat. Gigantic force reduced to impotence. But what has stripped military force of its habitual privileges, victory and conquest? To estimate the result in tenns of opposition between such and such armies, such and such resOurces, such and such conditions--this. is to think in the old manner, under the domination of sensibility. The new manner of thinking, establishing an organic unity of events corresponding to the organic unity of mind itself, pereeives that while such and such annies are fighting to a stalemate, this result is being brought about not in terms of passionate, self-seeking alliances, but in tenns of the-interest of society as a whole. The result could not have been contained within the special interest of any state, but it was foreseen by many who looked to the interest of all states. That is what defeats every anny thrown upon the field-the indestructable equilibrium of modem society. This equilibrium is not old; in fact, it asserts itself unmistakeably now for the first time. Through - science and invention we have progressed to the point where the old equilibrium of victory and defeat is impossible. In accordance with this fact, every predominance established by one side is negatived by another predominance established by the opposing side-and so it will be to the end. Not one nation will emerge from the war with the unearned increment that always hitherto justified the conqueror's mood. .

And obviously, the instrument by which the new equilibrium has asserted its invincible authority is nothing else than the soldier himself. A million soldiers represent an engine of force unspeakably formidable-if the engine can be run. But

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what manner of engine is this which can be run only against another engine of the same power? However the problem be twisted about, the ~nclusion is zero. Thus we must appreciate that military force today, far from being power, is actually impotence. The soldier hasá nothing to do now with the ,winged victory; his symbol has become the crucifixion. How long shall

we continue believing that the soldier is slain by his soldier-foe? When shall we perceive that all the soldiers alike are being slain by the unity of society, a unity maintaining itself in exquisite equilibrium throughout the most diverse circumstances the world ever looked upon? For that is the law of the situation- the fact that society has become united in reality while men ".lave been scheming as if society were still a series of isolated, self-sufficient tlLates. And so what crucifies the Soldier is precisely what might have been expected-Truth.

. But only a few centuries ago it was Truth crucified by the Soldier. Only a few' centuries ago, Truth was so feeble in the opinion of men that it could be scourged by a few centurions and hung between two thieves. And now it has grown so mighty that Trl,tth strides the world, a colossus to which every state and . people seems a frenzied dwarf. Truth conquers all the nations, all the armies, all the efforts turned against it by a world whose heart still believes that Truth is feeble and alone. Against this shield every spear is broken. The child will appreciate the power of Truth at last, the Truth whose name was Love but now is Unity; the fool will reckon upon it or perish in his folly. Is it an error of logic to identify Love, the spiritual idea, with Unity, the social fact? Not when we learn to perceive one as acorn, the other as oak; the one as the necessity resident in vision, the other as the same necessity exemplified in fact. The outer condition has come at last to correspond with the inner, to the effect that henceforth social pressure will serve to re-inforce spiritual pressure instead of resisting it. The change is enormously signifcant. It means that against the pestilent jungle of war gates of triple brass are swung closed, and that, on the other side of the soul, a door to the sun is opened.

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ITY

For Freedom's Sake

The mighty earth is quaking,
'Tis wet with crimson stain,
The cannon's l"O8l' is waking,
Ma,n'£Z1 fiery pain.
The .....,~~;r~'C"~'"
Lies
The
Is lost lust.

The sun of Truth is shining
O'er all the earth today,
Showing that men are brothe1'll,
Made from a common clay.

One in and Iv~,
One and pain,
Since th£Z1Y spirit,
One this plane."

No more shall women tremble,
Nor 1Ie88 be strewn with blood.
The hosts of right assemble,
They march with gallant treacl.
From scenes of strife infernal,
To day£Z1 peace,
They di£Z1d eternal,
That may ceue.

We come in ftlight, to ftght for riaht
So that all may brothen be,
From shore to shore, forever mo~
And every soul on earth be free.
Up men, awake, for Freedom'. sake,
Ring eall.
Till and sea,
Ia ~~t7~t
Annie
REALITY

Words of Abdul-Baha to some American Friends
"Ye are the lights which shall be diffused: ye are waves of that sea which shall spread and overflow the world. Each wave is precious to Me and My nostrils shall be gladdened by your fragrance."
Another Commandment give I unto you: that ye love one another as I love you. Great mercy and blessings are promised to the people of your land, but on on~ condition: that their hearts be filled with the Fire of Love, that they live in perfect kindness and harmony, 'like one soul in different bodies, like one 80111 in difterei1t bodies.
If they fail in this condition, the great blessings will be deferred. Never forget this. Look at one another with the eye of perfection. Look at Me, follow Me, be as I am; take no thought for yourselves or your lives,-whether ye eat, or whether ye sleep, whether ye are comfortable, whether ye be well or ill, whether ye are with friends or foes, whether ye receive praise or blame; for all these things ye must not care at all. Look at Me, and be as I am! Ye must die to yo~elves and to the world; 80 shall ye be bom again and enter the Kingdom of Heaven~
Behold a eandle,-how it gives its light. It weeps its life away, drop by drop, in order to give forth its' flame of light.

Extract from the address of Abdul Baha at the Leland Stanford

University, California, in 1912.

"We are on the eve of the battle of Annaggeddon, refered to in the 16th Chapter of Revelation. The time is two years hence, when only a spark will set aflame the whole of Europe. The soeial unrest in all the countries, the growing religious skepticism antecedent to the Millenium are already here. Only a spark 'will set aflame the whole of Europe, as is prophesied in the verses of Daniel, and in the Book of John.

"Before 1917 kingdoms will be annihilated, cataclysms will rock the Earth. Then all nations will be as one faith and all D}en as brothers, and these fruitless strifes and ruinous wars-shall cease. and the Most Great Peace shall come, and man shall not glory in this that he loves his country, but rather in this that he loves his kind."

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REALITY

The Disarmament Conference

By Valeria ~Mude Kelsey

As the date set for the Disarmament Conference approaches, we are reminded of certain words uttered by Abdul Baha. "These ruinous political conditions wiD pass away and the MOST GREAT PEACE wiD eome. The earth will be seen 88 a new earth and all men shall dwell together as brothers." There is no person now living who fully understands the tremendous import' of these words, but there are many who ap.-preciate the value of the Disarmament Conference as a vital step towards that ideal, and it is no stretch of the imagination to declare that the approaching international parley is the di-~t result of the proclamation uttered by Abdul Baha. Any-one who possesses even a small understanding of the universal movement known as the Bahai Revelation, sees, centered in Ab-dul Baha, the Covenant of God to all the peoples of the earth that wars shall cease, that Brotherhood shall be established, that the Most Great Peace shall come. Wherever we find a human being capable of unprejudiced investigation this state-ment is enthusiastically confinned.

What historic steps will these men of the nations take when they assemble in Washington for the first world conference upon disannament? wm they come together freed from all party jealousies, capable of rising above national interests, opening their minds to the vast meaning of international peace and so preparing themselves in love to Go4 and to one another that the Divine Decree may easily become established? Or will they choos&o-urged by the old'thoughts of preparedness and protec-tion-the lesser ideal of partial disarmament, looking to a fU-ture day when complete disannament shall be possible. No

more important question has ever required action than this. No greater opportunity has ever appeared for the abilities of men. In the history of the world its peoples have chosen the fractional ideal until forced by economic or social disaster into the whole concept of possible truth. It is this lack of vision, this cowardly compromise because of fear that has creafed wars for thousands of years, each war preparing the way for
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another. It is the brute quality in man which makes him instinctively trust to foree, rather than rise to the station where love and trust are po88ible-love and trust in himself going forth to his bl'Qther, love and trust in the brother responding to those vital impulses wjrlch are constructive and which alone lead to peace.

Today, however, we have reached a place where the entire world is involved, where all the nations are in tunnoil. There is financial, social and economic disorder over most of the earth; famine, pestilence and terrible diseases ravage the body of man; flood, fire, tempest and earthquake take their toll of human life and everywhere is unrest and dread of the morrow. Hemmed in on all sides by physical limitations, which are reflections of the long centuries of compromise which the inner man has effected, we have reached at last that high dramatic moment when we must make the greatest choice of all-when we must loosen our fevered clutch upon those gaudy "half-gods" which we have so dearly loved, for we may survive only on one condition-that we choose, and choose swiftly and wholly, the pure id~ and follow it to the bitter end. When that choice is made-an~ it will be made, 8S everyone knows who realizes the destiny of man-then will the words of Abdul Baha be understood, for then it will be a simple task, as well as a glorious opportunity, for all men to live together as brotll.ers-in that world which their purified hearts shall make "new."

Read the words of Baha'o'llah:

"0 Son of Dustl
Vemy, I say the most negligent of the seruants is he who
r
disputes and prefers
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himself to his brother. I say,
o brethren, adorn yourselves with deeds rather than
words/"

This is the Key which will open the richest treasure box of existence-DEEDS. "Deeds, rather than words t" With all our

belief in our own development, our boast of civilization, our intellectual pride, we stand today threatened with the failure of the ages. The earth is crushed to its knees with war debts, its sons still suffering from battle wounds and allowed to go without employment, hearts are still tom with anguish and the desolation of hate and greed still rolls in terrible clouds to obscure

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the minds. Yet man is Man, sent forth from God with a great destiny, and there is in him the power to rise from any darJmeu qd choose the light; there is in him the power to achieve that destiny through deeds-and of all deeds that man has ever compassed there remains for him the supreme deecI--4Iianaaa_tl The freedom of the nations, the fJ"eedom of the world I
Why should we debate for one moment a partial di8&I'UUP ment? If disannament is a good thing, why not have it entirely? Isn't it because we have lost touch with one another that we talk of a partial ideal? It is time to open our eyes and face the. situation, time that we should no longer be hum.bugged with sophistries, with out-worn theories, with the fonnulae of politicians. This is the Day of God, He is speaking, IDs Voice goes forth over the earth and .every blade of grass and every grain of sand trembles. It is time that man trembled, toO, although, lost in his own ego he is difficult to reach. Yet tremble he will for even now the sigq grow clearer that his dependence upon self, fails. In man's extremity the Divine Opportunity becomes apparent and the real man is lifted out of his fear and strengthened to act boldly for the common good. God is the Liberator and this is the Day of God, the Day "when nothing else is to be seen" save God, for He has come "in the Kingdomá of His Father" to establish the "new earth" in the he&rts of the people to open the gates of the Millenium to the orthodox, to free the souls in bondage regardless of color, race or creed.
In Boston, on Commonwealth Avenue, there is a statue of William Lloyd Garrison and on one side of the base are these words: "I am in earnest. I will not exeuse, I will Dot equivocate, I will Dot retreat ODe ineh, and I will be heard I" On the other side, these words stand forth with tremendous simplicity. explaining his courage: "My eountry is the world and all mankind are my eountrymeD I"
If the people of Boston were told that they set up a statue to a Bahai they would undoubtedly p~test, yet nevertheless, - such is the ease, for the words of William Lloyd Garrison are fundamentals of this Universal Movement which is so powerful in' the world today. This man was without race prejudice, he was full of love for mankind, he served mankind, he did not fail

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mankind when action was imperative,-and aU these are Bahai qualities.

In reality there is no inequality among men-there is only the feeling of difference bred by ignorance, lack of opportunity and prejudice. An honest Chinamen is the equal of 811" honest Jew and an honest colored man is the equal of a white man who, is on the same plane. All feeling of differences p888 away in the universal consciousness which comes to man when touched by the Divine Power of the Revelation.

It is this consciousness which must come forth in man before the importance of disannament can be understood, before it can be effected. Until men cease to fear one another, until they love one another in that purity of purpose where the welfareáof someone else is sought before one's own, Disarmament will not be reached. This is what Abdul Baha means when He tells us that the "Most Great Peace wiD eome,"-that peace within the heart, that awakened consciousness, that quickening of the spirit, whereby all superficial views of life will fade away and only the clear shining facts of being will stand forth; that man has' a destiny, that he is a spiritual being emanating from God, that life is endless progression-worlds on worlds; but that only as we use, as we live, as we apply the truth as we see it and know it and feel it, do we move forward into those limitless realm.s of being which await the "chosen"-those who have not been _tided to know the universal principles but who have saerifieed everything in order to clothe themselves with the attributes of God.

In the meantime, the days and nights will pass and the ones chosen to discuss disannament will meet. Oh, what prayers should go forth from the "Friends of God" that the hearts may be prepared, that the world may be prepared, that the Divine Will may be effected now and the'people not need to be plunged into still deeper chaos before they will dare to see and choose the best, scoring compromise, strong in their vision of world need, of God's love for all mankind. For prayer and deeds are the same, they are the lifting of the heart to God that His Will may be accomplished, the "binding of gold chains about the feet of God" and in that "binding" the consummate release of spiritual energy which the world needs for its cure.

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Making the Bust of PreSident Harding

A series. of events have developed in the last ~ear which touch 'pon my work and incidentally BUgpst disarmament of , a certain nature.

As I have modelled a bust of Senator Harding one week before he became President, I have been asked by a very ardent Bahai, who is giving her whole life in the cause of humanity to write up my experience with our head executive.

I remember while I was working in the Senator's private office a friend came in and said to the Senator, "I think you are going to get in, Warren." Senator Harding answered that it was in the &tars. So we have good reason to imagine tftat it was in the stars, as Senator Harding is now President of the great and peaceful United States of America, and is bringing about unlimited interest throughout the world in the discussion of disarmament.

Interest in disal'lnament is a natural result of the.President's ethical development. The people with whom I stayed in Marion, Ohio, happened to know the President's mother very well, and I was told that she was a very earnest believer in the old and new Testament. She brought up her children in accord with the true teachings of Christ and taught them to serve mankind, it may be said as the good Samaritan saved the baffied man. Can it not be stated that the entire Western World is now in about the same condition as was the baftled man in the story of the rood Samaritan?

Well then, who is going to be the, good Samaritan of our modem times? Who will be the forerunners that are going to take a hand in relieving mankind of the suffering that has come upon it through the great war? Since I have spent about a week in the private office of Senator Harding, I can say that he may prove to be one of our good Samaritans. He posed for his portrait bust to help me and help some of the East-Side gamins, who are talented in art, that I teach.

I grew up myself an East-Side boy in New York City, and carved and drew ever since I can remember. My own early struggles gave me an insight into the psychology of the street

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gamin, which I could not have understood otherwise. The East-Side boy is a fearless creature, and respects only those who do things. To make a somersault, to make a good dive, or create something, wins them over.

One day, when I was painting on the street in one of the toughest neighborhoods of the East-Side, a jeering crowd sur-

rounded me. As I was brushing in with large masses the street scene that was befo~ me for color effect, the gang leader said, "He's just daubin it in now," but when I began to get the form, the crowd changed entirely, animosity gave way to utmost sympathy, and instead of enemies they became my friends, anxious to pose for me, to carry my easel, and help me in every' way. Co~plete unity was established between us.

Congenial occupation alone can give each one his place in the great orchestra of mankind, and thereby bring about a true form of happiness.

I went down to the lower East-Side one day, a short time . after the armistice was Biped, to see a settlement worker regarding a commission. There I saw a gang of the toughest kind of kids, very much bent upon destruction. The janitor in the settlement said, "They have stolen the door knob, they undo the electric bulbs and sell 'em, and they break our windows." The windows are broken when the different gangs begin to fight, as each gang stores up ammunition which is composed of bricks and bats, the bricks being used in long distance quarrels and the bats in close range. I met some of these gamins, and so reminded myself of my previous days. I asked some of these tough kids if they would like to draw, and they replied yes. So I formed a class of about twelve in this settlement, and to the Mll'Prise of the janitor, I managed to maintain order. In a little whiJe readjustment took place and disarmament came about. Their ammunition was forgotten about or lost. Charcoal and charcoal paper took its place, and in some eases even books. All boys like fair play, and they also like to be helped to find what i8 congenial for them to do. It is through this that constructive tendencies will replace the destructive ones. Three of the boys whom I taught are showing decided promise as coming artiste, Frank Peck, M. Posener, and Steven Culbert.

President Harding's attitude towards the development in art

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is very encouraginl', and he no doubt will be very helpful 88 far as he can to bring about better conditions for the artist in this country. I saw the President as he came into his headquarte1'8 one Sunday night, and was much impressed by his calm and sincere nature. It was the week before election, when he wu extremely busy, but he met the request to model his bust.with sympathetic kindness, and permitted me to spend the evening with him in his office, where I set up my clay.

He said: "Hello," as I came in, and went on with the speech he was writing, and in the midst of the buzz of telephones and the clangor of a busy office, I worked on until after midnight.

Others disappeared, but the Senator and I worked. It was very late when he &rose, and I ventured to ask for 8,Jlother sitting the following day. He answered promptly: "Ten o'clock tomorrow morning," for the President is always an early riser. I accepted the appointment with enthusiasm, and never felt moreá at home than when sitting next the Senator's desk and modellina' his head.

The President's faCe appears 88 having a majority of convex fonna with few. concave forms. His general appearance from the point of view of an imaginary analysis reminded me of the American eagle. The color of his hair and his very shaggy eyebrows, so distinctly American, suggest this, and he is the type of American who imparts sympathy and loyalty in every way. There is something very honest hovering about him. Much of this is registered in his mouth, for his approvals and disapprovals can easily be detected through that part of his head. It is only when he is extremely joyous or very angry that his eyes attract attention. When he is angry his eyes become live coals under his shaggy brows. When he is in an exceptionally joyous mood the eyes sparkle and become full of light.

Senator Harding was extremely kind in giving me these appointments for modelling his bust at such a very busy moment in his life, and this was partly owing to the fact that he sympathized heartily with the cause for which I was working, namely, to provide a fund with wJllch I could enlarge the artistic work I had started with my little group of street gamins. Meanwhile as some of the sittings took place under the tree. of the Marion home, the movie people became interested, and

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several photographs were taken showing the Senator, the bust, and the sculptor hard at work.

Mr. Harding is UBually "brother Warren" in his home cjr.. cleo He is a most affectionate member of this little circle, where he is greatly beloved, and this is plainly indicated by the manner in which the words "brother Warren" are pronounced.

From an &eSthetic point of view it seems rather reasonable to believe that there should never be a limitation of means for the development in art, for the true artist is one who moulds minds to see true and pure beauty in accord with the conception of nature. This in tum developes constructiveness, and construction brings peace. To do away with the armaments at once would probably not bring about the best results. But to gradually develop the human mind with a real understanding in the ' arts~ music, literature, painting, and sculpture, must eliminate destructive tendencies. All sincere efforts made by the entire

world in this direction would gradually bring about disannament . by itself. The artist expresses himself through th~ medium of color and fonn. And is not the entire universe a combination of color and fonn? The great power above mankind manipulates all through the mediwp of color and fonn. Times change in manifestations as one color and fonn gives place to another. The soul has its color and fonn of more ethereal character than the body, and from the tiniest atom to the mightest mountain, everything becomes visible through color and fonn.

It is througn this that the artist has the opportunity to eiilighten mankind with a great beauty that exists on this entire globe, and since beauty once understood will keep people from making destructive designs upon one another, the understanding of all things through a real artistic sense may keep the attitude of one man towards the other peaceful, since this great revelation of divine beauty will then manifest itself in the hearts of the people, and through this disannament may come aboutá of its ownά accord. ~

A true artist should be a natural comopolitan, whether he is a painter, a sculptor, a musician, a writer, all these may be inIpired to paint, model.or write from the Asiatic races, the African races, and those that are near the North and South Poles. All these have great beauty of their own kind, and have come

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into distinct existence through the great power above man, whicll suffices for their being here.

To bring out the innate power of all these people, and eJlBure their finest evolution, peace must be established. Instea4 of hovering over them with the mailed fist of force, give them freedom, show them love, let them feel the promise of that great peace for whieh the world is working and longing.

Louis Kei1&.

Awake MankindI
Awake mankind-awake!
See what is now at stake!
Life, life of every race--
Would you that life efface
In blood and battle gore?
Leave your Creator more!

Arise from your bespattered bloody filth,
And break the sword blade e'en to hilt.
The Lord of Hosts will not fore'er forgive-
His light and glory you cannot deceive.
He made not man for war and bitter fray,

That he should lift but bloody hands to pray.
Can you for hate atone?
You are His life alone.
He has ereated it,
And consecrated it.
You hurl to dust what He has made,
And through the bloody ruin wade.

Arise plankind before it is too late!
Find justice seated at the people's gate.
No more of slaughter and of sundering fight,
But a sublimity of glorious light.
Only the brotherhood uniting all
Can save humanity's encompassed fall.
Marco Zim.

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REALITY sa

The Current Art .
In the orgy of tax adjustments with which the legislators are struggling just now there has been a suggestion made, which illustrates what appreciation for art rises in the hearts of some of our noble Senators, namely, that candy should be taxed S%, and art 6%! In other words, both are luxuries dear to the feminine heart, but art as the least necessary, can be better spared, and therefore, must bear the greater tax. It would be too cruel to render impossible her customary pounds' of sweets, but let us limit roundly her etchings, her paintings, and all those bits of beauty which feed her starving soul.
. It is a sad pity that there are still captains of industry bred among us who regard it as an honor to plant wheat fields, but a disgrace to paint them, who can never understand that hunger of the soul for beauty which makes one starve and die without it, and beCome drunken with ecstasy in its presence. And yet these are God given faculties out of which are bom the divine capacity to see such unknown vistas as Dante perceived and Puvis de Chavannes painted and the older architects reared into mighty cathedrals.
All of which is a preface to the fact that the gallery exhibits which mean 80 much to the art lover began in October, I

and have already given a delightful foretaste of the winter feast. There was a charming exhibit at Scott and Fowles of William Blake's illustrations of Dante. Blake entered the same world as the older poet, but through a different highway, and with a passport bearing quite a different vise, so that sometimes his interpretation of Dante is less ethereal than when he is dealing with conceptions of Job and the morning stars which sing to-

gether. But he is always so intensely individual and unlike any predeeessor that he cannot fail to be inspiring.

Quite a unique exhibit of the work of Charles W. Bartlett- an English artist, long resident in the Orient-was held at the Brown, Robertson galleries, and Consisted of water colors, oils and block prints. These latter are most interesting nowadays to the art lover whose pocketbook is not very deep, because as

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they are both drawn and printed by the artist himself, they have the intimate touch, which is 80 frequently lost in a repl"Qduction. Mr. Bartlett is now in Honolulu, and his subjects, therefore, cover a wide range, including India, Chinl(Japan and Hawai. They also disclose a variety of technical handling which is evi- • dent especially in the water colors and wood block prints. Some of these latter are rather too precise and thin, with a suggestion of Japanese mannerism, while others such as the Taj'mahal, Sunset, and the beautiful Silk Merehants, India, aremore free in handling and very beautiful. A brilliant Oriental crowd was shown in the Gathering of Pilgrims at Chusenji, and the Mo- haDUDedaa Festival at Amrltsar was very interesting. The Bridge Benares offered a transporting vista with the camels, the moving people and architectural suggestion. The Hawaiian sub- jects, the athletic fishers against the sky, the water, the neta, were very happily caught, and the exhibit gave charmingly the impression of Oriental environment and /life. The canvas of Mother ~d Child was poetic and rich in color.

The exhibit of the work of Marco Zim at the Gallerie In- time, 749 Fifth Avenue, was the most significant and rich of the month, and must have left a vivid impression upon the mind of every visitor. Marco Zim is not yet a familiar name in New York, for he has lived in California during most of his produc- tive years, and only last winter ventured into the art galleries of the metropolis. But he had studied in New York, Chicago and Paris, and is widely gifted as etcher, painter and sculptor, as the present exhibit showed.

Zim has acquired a technique exceedingly varied and skil- ful. As a sculptor he studied with George Grey Barnard and with Rodin, but has developed an individual handling peculiarly his own. As a sculptor of portrait heads he is forceful in model- ling' and powerful in characterization, a realist in fact, while in ideal subjects, like the exquisite figure of the nymph dOne for Chatfield-Taylor of Chicago, he expresses an ideal beauty and grace most unusual in the sculpture of today. The baby faun on the shoulder of the nymph is humorous -and channing in the extreme, and it seems that no one ever did a baby faun be-

fore.

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In ideal and genre subjects Zim holds a unique place and he bids fair to carry along in American art that new impulse which was manifested last year in the paintings of Bryson Burroughs at the Montross Gallery, the impulse of purely imaginative and ideal representation, which has been lacking to a large degree in American Art. We have always had a group of ideal painters such as Ryder and Davies, but they have avoided the delineation of great religious ideas. Zim is not afraid of these, as is evident in the present exhibit.

As in his sculpture Zim is both realist and idealist, though tending toward the academic in handling, in his painting and etching he is intensely modem. He sketches his figures lightly avoiding ,too much detail and is largely endowed with a color feeling which never fails in beautiful effect.

The Flight into Egypt is a happy illustration of his gift in this way. Flooded with the tones of moonlight, it is unique among the thousand epitomizations of the famous stol'Y, which have been painted for centuriea. So the Holy Family with the poetic figure of the young Christ sitting in the doorway is another canvas unusual and poetic in conception and beautiful in color. The great figure of Destiny standing amid the waves of life and death is another forceful striking composition, and quite different in technical handling and composition from everything else in the room.

In his etching Zim ranks among the best of our younger school. He works very swiftly and with a most intimate touch, and loves every phase of humanity in its attainment and suffering. So his etchings are always bits of poetry drawn from the walks of life and its experiences with which we are all familiar. Technically his etchings as a rule are strongly handled and full of color, but sometimes he chooses to eliminate detail with excellent effect.

The beautiful canvas of Destiny and the lovely figure of the nymph are not in the exhibit of the Gallerie Intime. There is a most sensitive bronze head of Zim's father, which is one of the best oil his portrait heads. It is remarkable for its fine modelling rev~ing a complex and highly developed character, so that while strong in the strictly portrait element, it is inter-

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esting for those temperamental suggestions which delight the artist.

There are a number of Zim's California landscapes, which it seems strange to find here, because the Pacific coast people could with difficulty let them go. They are so essentially California that Zim could only have painted them in that locality. They are most gorgeous in color, wonderful and vigorous in the handling of vepdure, foliage and trees. They express California with both its aesthetic and mystical charm. In landscape Zim is not strictly an out of door man. He is more post-impressionist than impressionist. He sketches out of doors, then goes to his studio, visualizes the thing, and paints his visualization. Only in this way could he have painted his marvellous canvas of Lake Tahoe, for Lake Tahoe to all California is a shrine. It is not only a spot of beauty and physical refreshment, but of mystical longing and spiritual stimulus. All this is suggested in this great and beautiful landscape, which gives not merely the topography of the locality, but thi/i! inner charm and magnetic quality which all its lovers know.

Another peculiarly Californian touch in these landscapes is the unmistakable effect of the trade winds upon the trees. One sees demonic trees in California, twisted and wind riven, yet liv-. iug things in marked contrast with the gorgeously foliaged growth about them.

Th.e Gallerie Intime promises to become most attractive during the winter. Its arrangement gives it the intimate effect of a home, and it is in charge of Mrs. Pinneo, whose individuality and charm must impart an unusual quality to the entire institution. She wishes it to become the resort of those who love art, so that people wi)l be attracted through this interest and not that of mere buying and selling, and as she is herself a lover of alt, she will undoubtedly succeed in her enterprise.

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The Great Divide

Each day is like a continent. We ride
From purple dawn to eve's declining shore,
Climbing expectant where eagles soar
Across the central blue. The great divide
II set between two peaks that gaping wide
• Stand- mute apart and keep a bastioned door
Of vision open to the ample fioor
Of vast arenas sloping to the tide.

Ye gates of God that span the pillared light,
How oft, dull-eyed, your sculptured posts 1 pass,
To all their t()wering beauty blind, ~as t
And dead to all their hannony and might.

Henceforth, each morn, with mounting steps I plod
Until I reach the spreading gates of God.

Rere where my feet attain the cen~ral height,
My soul goes forth to vaster fields of power.
Each day, some titan toil, each glorious hour,
lome clearer purpose bursts upon the sight.
On wings of dream, on billows of the light,
I turn each moment to some fragrant bower
Among the eerie hills, some skyey tower
Where joy is free from menacing and blight.

I halt my going in the heights of day
To glimpse my dream of happiness; in awe
My soul leans back upon the changeless law
And 10 the thing is mine I prized alway.
By faith transfonned, the hope of my ideal
Has now become the actual-the real.
Albert Durrant Watson.
'.e 20, 1921.

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Miss Thomas Hits New Americanism
BRYN MAWR HEAD SAYS "TEACHING THAT THINGS AS THEY ARE ARE RIGHT" IS MENACE
Lusk Law as an Example
Laments Abuse Poured on Cleveland, Roosevelt and Wilson-
Says Latter Will Be Vindicated
SOUTH HADLEY, Mass., Oct. 7.-Portion of a remarkable address given by Miss Tho~as, president of Bryn Mawr University at the Founders' Day Celebration of Mount Holyoke College. This eloquent address upon what should constitute real Americanism bore the title of "Present-Day Problems in Teaching"---and in discussing it Miss Thomas referred to the present world wide renaissance in education and its complexities. One reason for the difficulties of today, she said, "is that the material on which we operate-the boys and girls in the schools and the students in our colleges-has been transformed under our handa into something entirely new and strange."
"Our old methods of teaching fail to get under their skins," she continued. "Most of our apparatus of teaching-lectures, recitations, old-time text books-really belongs in the scrap heap, especially our text books. Not only our text books but we teachers and we college executives are no longer vital in the eyes of our students~ The profound interests to which they vibrate, their currents of passionate thought, sweep by in secret channels unknown to us.

"Wells's 'Outline of History' furnishes an illustration of what I mean. It is history of a wholly new kind and m8kes a world-wide appeal to the ,younger generation. Its inaccuracies, if there are any that are avoidable in so vast an undertaking, do not matter at all in comparison to its gripping qualities. Yet how few historians are making use of it. One courageous professor told me that he was using it, and he added that to his astonishment his habitually indifferent men students turned in-

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to tarnished kittens and lapped it up like new milk. All our text books must be rewritten from this new point of view.

."But this new and almost universal appreciation of the power of education has brought upon us what I regard as the most terrible menace to American schools and colleges and to free and liberal thought that has come in my lifetime. The Federal and State Governments, Boards of Education, Americanization societies, American Legions and organizations of every kind are demanding that children and college students should be taught patriotism, concrete citizenship and 100 per cent. Americanism. This means that school teachers and college profesIOrs, as yet only in public schools and State universities, but unleu the movement is determinedly opposed sooner or later everywhere, are being required to teach not how to make things as tile,.. should be, but that things asá they are are right; that the United States Constitution, as written 134 years ago, is perfect; that our highly unsatisfactory Government must not be critioiaed; that the United States fiag, which, a&we all know, flies over lIWly cruel injustices which we hope to set right, must beá revа'enced as a sacred symbol of unchanging social order, of politiell death in life.

No Free Leadership Now

'-rile Lusk law passed in New York State is a hideous exIalple of what may hal-.;en any day in any and every State. It i8 impossible to teach in our schools definite political or religious ~ne without arousing conflicting parties, one faction of which will surely rise up and rend the other. All the conservative forces now in control of the world are seizing upon this pro-,..andist teaching in order to capture the younger generation aDd 80 save their ancient privileges. What this perversion of education did for Gennany it may easily do for the United ~d:tes. We need nowdProgressive leadership of the most liberal .

I

&Ul to save the worl from revolution. It can come only from the younger generation now in' school and college. In our generation there is no such light or leading. One hundred per cent.

Americanism such as this will strangle free thought in its cradle. Cut and dried opinions on practical matters are almost sure to be wrong. Agreement on contemporary. questions is impossible.

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"'In my lifetime I have seen four separate times passionaM differences of opinion raging around four commanding personalities-Gladstone, Cleveland, Roosevelt and Wilson. I was in En.-land when Gladstone, wlio was then Prime Minister at the en.. of a long and triumphant career of statesmanship, proposed Irio home rule, in which every' one now believes. The storm of popular abuse which overwhelmed him on all sides astounded m•. It was the same with Cleveland, who was a really great Preeident. The feeling against Roosevelt, to whom the United Stat. owes aD eternal debt of gratitude which it is now happily reco.-nizing, was so bitter that his name was never mentioned without horrible abuse at the dinner tables at which I sat, and any defense of him destroyed the amenity of the dinner.

"And Wilson, who had the leadership and vision to put inte eloquent and moving words the yearning of all nations toward a world state of international peace and justice, which he strove against frightful odds to embody in a League of Nations, was a'" tacked with incredible brutality not only by conservative but by liberal opinion because he had to compromise with diplomat. and Prime Ministers who could not be expected all at once t. become arch-angels. In going round the world in 1920 I saw streets once named Wilson being revengefully renamed. 'Death to Wilson' was written on the walls in Italy. On my return te the UniteQ States I found none so poor as to do him reverence. I prophecy that, like Washington, Lincoln, Cleveland and Roo. . velt, Wilson will rise above the welter of conflicting opinion and take the place that belongs to him on the pedestal of human greatness.

"If our young people are to be instructed what to think on such controversial subjects of contemporary politics, teachen and professors must teach the majority opinion held by Boards of Trustees and Boards of Education and the communities in which they teach. There is no other way out. Otherwise their official heads will inevitably roll into the bUket. Our professors and teachers will then become timorous souls with no light and leading. Now is the time -above all others to affirm as never before the freedom of teaching and freedom of opinion, to refu•• utterly to teach cut and dried opinions, to claim as our hiwhut

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Rcht liberty to train our students to think for themselves and to. work out for themselves after they leave school and college .eir own practical applications. Unless the youth of the world ..w in school and college can develop leadership there will be lIOIle ~ the next generation. Without vision our civilization will .rely perish."

VISION

It was in a clear light, a radiant flame
Poured from thy presence, that I saw divine
My soul. (Not mine alone!)--t..>ut in that hour
Into my heart such glowing insight came!
And thy dear presence, thy love, only thine
Revealed to me the depths of love and power.
Such moments fade. Man could not live a man
Were the translucent depths of his own soul
Always illumined; for the light divine
Would blind his human weakness. But he can
Behold .at times. To thee I yield the whole.
All thou canst see, all that I saw, is thine.

Ah, God, this soul I love! It is of thee
. As I am thine. Teach me not to forget
Thyself within. Let my ,heart hold Thee still
As dearer, being All. If I could see
Each soul as this I should know Love; and yet
Hardly more perfect. But I seek Thy will
To love and learn and follow, though it Jead
Through every contradiction. I grow cold
Thinking of such love changed, but still I pray
If this must be, to rise and meet the need.
Shall I be weaker than'I was of old?
Nay, stronger, 0 my God! Show me the way.
Virginia Bruce.

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REALITY

The Drama
By Franees Eveline Willcox

The important of cultivating and developing individual personality in the successful accomplishment of results, recent17 came to the attention of the writer, and a consideration of the subject brought to light the fact that however much time and attention may be given to mechanical or technical knowledge, it is after all the personality of the student that has most to do with making that knowledge valuable to mankind. The lawyer admitted to the bar after acquiring all that the college can give

him, finds that it is his personality, coupled with the knowledge, in pleading a case that wins the verdict. The physician, after ' spending tireless months or perhaps years in perfecting himself in some special branch of his profession, quickly learns that his personality gains the confidence of his patients, enabling him to demonstrate more satisfactorily his ability to elleviate suffering. So it is with the human beings that go to make up the theme of this department, the theatrical calling. That á'the play is the thing" has been proven many times, but more frequently it has been the personality of the player on whose shoulders rests the weight of the play, that made it a success.

A glance over the following names and productions is a fair illustration of the above argument. Miss Guilda Veresi, after repeated disappointments, persuaded Mr. Brock Pemberton, who was unknown as an independent producer, to become interested in "Enter Madame" in which she essayed the leading character. It was not a great play, neither was Miss Veresi a star or a beauty, yet "Enter Madame" made a phenomenal success due to the personality of this artist. Miss Carol McComas made such a pleasing Miss Lulu in "Miss Lulu Betts," that when a misunderstanding occurred, making it necessary for her to withdraw from the east, it was soon found advisable to patch up the differences so that the personality of the original interpreter of the character might be continued. "Rollo's Wild Oat," which . eJl-

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joyed a long season at the Punch and Judy Theatre, had little to recommend it as a play, but the personality of Roland Young made the leading role most attractive and interesting. Dainty Miss Marylinn Miller, bubbling over with personal chann is the personification of "Sally" at the New Amsterdam Theatre, and "The Last Waltz" without Miss Eleanor Painter would lose much of its popularity.

To go back still farther, what would "Peter Pan," "The Little Minister," "Quality Street" and "What Every Woman Knows'" have been without Miss Maude Adams and her inimitable personality? Could anyone but William Gillette have made "Sherlock Holmes" the fascinating hero beloved by every one who saw him? Mr. David Warfield's interpretation in "The Music Master" and his creation of "Peter Grimm" in its original production and now in a successful revival, are among the masterpieces in theatrical history, entirely through Mr. Warfield's individual personality. When "The Sign on the Door" was first produced with Miss Mary Ryan, it was found that she was entirely unsuited to the part but when Miss Marjory Rambeau succeeded her, Miss Rambeau made the sensation of last season.

Jrfiss Laurette Taylor and Mr. Georp C. Tyler recognized the value of the personality of Miss Lynn Fontanne, and that is the success of "Duley." Mr. Tyler is also responsible for having seen the possibilities in the youthful Helen Hayes who is now appearing in "The Wren" at the Gaiety Theatre."

Two wellknown players who have perhaps demonstrated their personal value to a greater extent than they themselves realize, are Richaid Bennett and Arnold Daly. When "The ~ero" was first produced. with Grant Mitchell, it was discovered that the wrong actor had been selected, but when Richard Bennett appeared in the play he immediately established a success, and its remarkable season at the Belmont is proof enough of the value of personality. Mr. Arnold Daly, who has been identified with various Bernard Shaw characters, and ereated the part of the Vagabond in "The Tavern," retired from the play temporarily and another player was substituted without success; then George M. Cohan took hold of the part, but it was not until Mr. Daly returned to the cast that is was emphatically demonstrated that

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he was after all the only vagabond. On the other hand, :Mr. Cohan went into "The Meanest Man" after it had been tried O1It, and put the play on a paying basis in New York, after the preliminary season out of town looked dubious.

"The Music Box Revue" has struck the high note in productions of its kind this season. It is not difficult to understand the reason. The combined talent of William Collier, Sam Bernard, Florence Moore, Wilda Bennett, Joseph Santley,'Ivy Sawyer, Rene Riano and a host of clever assistants, appearing on one program is a guarantee of quality, quantity and variety. When the Revue was originally rehearsed by Mr. Hazard Short, there was a mass of material to be jolted into proper sequence and timed to fill the number of hours allotted to an evening's showing. Aa it was necessary to start preparations for the elaborate costuming and settings, long before the first call for rehearsal, there was no way of guarding against over-production. Therefore all the music numbers were rehearsed, but when the time came to put the program in order Mr. Short 'found himself. with practically two shows on his hands to be manipulated to take up the time of one, and this without creating a stampede among the high-class, temperamental stars under contract-a nerve-racking proposition; with the consequence that several thousand dollars worth of costumes and carefully rehearsed singers and dancers had to be left out entirely. Day after day Mr. Short cut and pruned and pieced together, with the assistance of Mr. Irving Ber1i~, Mr. Sam Forrest, the stars and even

Mr. Sam Harris, the manager, before it was possible to arrange the premiere, otherwise it would have been presented in the manner of the Chinese drama in nightly installments. Doubtless the eliminated material will find use later in some other production, but it is not an easy problem to handle a production like the Revue and keep everyone happy. Since the opening the demand for seats has been far greater than the capacity of the theatre and the overflow at every performance has helped swell the audiences in all the other playhouses in the vicinity.

Never in the history of the drama have there been so many unprecedented situations as have confronted the managers We season, the most noticeable being the unusual number of new

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productions already launched. Up to the middle of October sixty-one new offerings have been presented, with only about thirty percent of successes. In previous years the average amount of new material has been in the neighborhood of thirty to thirty-five with the balance of the theatres retaining the previous season's successes. There is not as much activity expected during November, however, as the majority of this month's productions are settled down for long runs. Among the successes that have established themselves are "The Bat" at the Morosco; "The First Year" at the Little Theatre; "Sally" at the New Amsterdam; "The Green Goddess' at the Booth; "Liliom" at the Fulton; "Tangerine" at the Casino; "Dulcy" at the Frazee; "Six Cylinder Love" at- the Sam H. Harris; "Greenwich Follies" at the Shubert; "Get Together" at the Hippodrome; "The Silver Fox" at the Maxine Elliott; "Bluebeard's Eighth Wife" at the Ritz; "Blood and Sand" at the Empire; "The Return of Peter Grimm" at the BelaSco; "Blossom Time" at the Ambassador; "The O'Brien Girl" at the Liberty; "The Circle" at the Selwyn; and "Daddy's Gone A-Hunting" at the Plymouth.

Indications point to the probability that new playwrights will have an opportunity this season to prove their ability and obtain encouragement for future endeavors. Heretofore they have had cause to grumble, for managers preferred to pin their faith and invest their capital with tlte experienced and successful names familiar to theatregoers. In the cycle of the theatre as in all other cycles in life, the revolutions leave behind old themes and construction to take up new viewpoints and progressive methods. Among the budding dramatists are Kate L. McLaurin, who wrote "The Six-Fifty" which brought back to the I local stage Lillian Albertson. Peggy Wood, who heretofore was prominent in musical comedies and comedy dramas, is the author of "Artist's Life;" Theresa Helburn is the writer of "Other

Lives," a play which has won considerable approval in nearby towns and eventUally will be seen on Bro~dway; Olga Petrova signaled her return to the stage and accepted the call of "author!" when "The Silver Pea-cock" had its hearing. "The Old Home Town" is the title given by John Young to his play which Barry McConnick, a new producer, is willing to use for hiB debut as a promoter of theatrical material.

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The announcement regarding the new aspirants for playwright's honors, does not mean that the established dramatists will not be well represented this year, as already "The Wren" by Booth Tarkington; "Like a King" by John Hunter Booth; "Thank You" by Winchell Smith and "Ambush" by Arthur Richman have been placed before the public while a new comedy by Arthur Sommers Roche; "Nancy Stair" by Catherine Chisholm Cushing; a new play by Aaron Hoffman, and a mystery drama by Max Marcin who was responsible for "The Nightcap," have been accepted for early production.

Mr. William Gillette, who has been absent from the. stage for a season, is appearing in a brand new play written by himself entitled "The Dream Maker;" adapted from an unpublished story by Howard E. Morton. Mr. Gillette has always been successful interpreting characters that have been written by his own hand as he seems to be thoroughly capable of taking accurate measure of his capabilities. This time it is an eccentric, whimsical, physieally decrepit, but mentally alert physician who comes into the story at the right moment to stem the tide of disaster about to submerge the heroine. He rescues her from the clutches of a band of crooks, saves her reputation, her fortune and incidentally the play. The Charles Frohman Company under whose management Mr. Gillette is appearing have supplied a splendid company for his support and no doubt the New York run will be a long one.

David Warfield in "The Return of Peter Grimm" will not be transferred to the Lyceum Theatre as has been announced. but will remain at the Belasco for a continued.run, while Lionel Atwill takes the time at the Lyceum Theatre for his new play "The Grand Duke" where it is expected he will remain for the balance of the season. With the sumptuous production of "The Wandering Jew" at the Knickerbocker Theatre, this gives Mr. Belasco three distinctly varied attractions playing New York City at the present time.

The Kilbourne Gordon, Inc., will shortly produce a play by Fannie Kilbourne (although the similarity of names does not

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mean a family relation). This is Miss Kilbourne's first play although her name is familiar to readers of the Saturday Evening Post. It is ealled "Half Fare" and following its production, the finn of Kilbourne Gordon, Inc., will present a new play by Edward Childs C~nter, not yet named.

IMMANENCE
By Angela Morgan

The fiavor of God comes pouring from everything;
Plums and oranges, apples and grapes and dew;
The justice of God is felt in the briar's sting,)
And bees, molested, may tell of His justice, too.

The courage of God comes up with the mounting sun;
His pity sounds in the dripping of crystal rain;
He blooms in the petaled west when day is done,
Under the dark He fathers the fields of grain.

The splendor of God fiames up in the souls of men;
His ardor leaps in the hearts of the sore opprest.
You who have prayed for the coming of Christ again,
Lo, He is here in the pulse of the people'S breast I

Lo, He is here! ~ And the eyes of the blind shall see.
Lo, He is here I And the lips of the dumb shall speak.
. You who have fixed your faith on the life to be,
Look! In the heart of the race is the God you seek.

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Americats Place in The League
of Nations.
By Frederiek W. D'Eveiyn

It does seem a pity that the great inner significance of that which at present we designate a communion or' League of Nationa should have met with no higher recognition than a plank in a political platfonn, or a banner for a political campaign. The fate of any instrument thus displaced is ever derogatory and unseemly. We touch upon high matters when we talk of a destiny that contains within its being the ending of war or the allowing of it to come back with a many times accentuated potency for slaughter, .desolation and hatred.
There is a predestined purpose in the creation of man; a veritable corpus organicum spirituale -is the aim. The goal is today rendered attainable. To America has been offered-and this is not merely an idle phrase-the initiative moral leadership of

the world. Within a brief period she will answer for herself the question. The questioB is here to be answered. It will be answered and materialized. It presents its favors, but it plays for no one's praise and fears no one's censure or rejection. There is a logical sequence in the affairS. of the spirit as there is a normal relationship between time and result or cause and effect. Statesmanship, which our honored Senators labor 80 commendably to qualify in, when reduced to a tangible reality, is nothing more than the art of harmonizing the spiritual movement, the spiritual potency of the age. This spirit is the motive power of its day; it is the controller and govemor of the world that is ordained, correlated and inseparable.

This thing we term a league-its terminology, its machinery, alike are mere details-is an inseparable and especial fruitage of the spirit of this age. It is in no sense a "hold over" or a repeat of history. Hence the league is a sequence and not, as now taught, a "cause." It can never be simply an output of a Congress, nor merely a vehicle outbom of a convention. Our

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leaders may withhold from America the moral leadership, may even pull down the blinds, but the day has dawned and it is not in their power either to destroy its light or neutralize its purpose. The confusions of the moment are incidentals. The spirit H this age, as never before, divinely reveals to every man a common birthright, an innate, personal, indestructible entity. Millions have awakened to its ownership and will urge its fructi-'cation until the world becomes safe-for humanity.

We are zealous that America should arise to the hour of laer high calling and opportunity. The world management after Annageddon is conceded a possibility. Won't our "leaders" atrive to acquire the statesmanship that is essential 'I "Good will to men."

A Prayer for the Confirmation of the American Government

"0 God-O thou who art the confinner of every just power and equitable empire in eternal glory, everlasting power, continaance, steadfastness, finnness and greatness !-strengthen, by the abundance of thy mercy, every government which acts rightly towards its subjects and every dominion that protects the poor and weak by its flag.

"I ask thee, -by the abundance of thy holiness and that of thy bounty, to assist this government which hath stretched out the ropes of its tent to far and wide countries; the justice of which hath manifested its proofs throughout the well inhabited, cultivated and flourishing regions belonging to such government.

"0 God, strengthen its soldiers and flag, give authority and influence to its word and utterance, protect its territories and dominions, guard its reputation, make its renown widely spread, clivulge its traces and exalt its flag by thy conquering power and wonderful might in the kingdom of creation.
"Thou art the confinner of whomsqever thou willest.
Verily, Thou art the Powerful and the Almighty!"
Abdul-Baha Abbas.

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REALITY

F all of Jerusalem Bore Out Prophecy
WRESTED FROM TURKS WHEN WATERS OF NILE WBR. BROUGHT IN, SAYS COL. LAWSON
Bad as the unemployment situation is in England, it is apparently worse here in proportion to the population, said Lieut. Col. Edward Frederick Lawson, son of Lord Burnhapl, proprietor of The London Daily Telegraph, who is in America for the first time sinee the war. Colonel Lawson served in the Gallipoli and Palestine campaigns and won the D. S. o.
The unemployed in England now number about 1,200,000 Colonel Lawson said, but he thought that conditions were improving.
"Some people think," he added, "that the present industrial activity is more or less a false prosperity, due to the attempt to catch up with back orders. But, although times are hard, there has not been nearly as much suffering as in former periods of depression. This is partly due to the Government doles and partly to the fact that people saved something during the war and have been able to tide themselves over what otherwise . would have been a time of great suffering."
Colonel Lawson sailed from. New York for England either half an hour before or half an hour after war was declared, he . was not quite sure which. He served first with the Buckinhamshire Yeomanry and later commanded the Middlesex Yeomanry. He saw his first fighting at Gallipoli, and then went to Egypt and Palestine. He was present at both attempts to capture Gaza, and later took part in the battle which won Jerusalem.
"There was a curious prophecy which was fulfilled with regard to Jerusalem," he said. "It was prophesied that Jerusalem would never be freed from the infidel until the waters of the Nile were brought there. A pipe line was built to bring our water all the way across the desert from the Nile, so that prophecy was fulfilled. Also General Alleilby's name spelt backward meant in Arabic "the prophet," and I think thOle two things had a good deal to do with getting the Arabs on our side and with tile final result. They are a superstitious people."

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Whatever is done in Palestine must be done slowly, Colonel Lawson believes, for the country is very small, and the arable land lies along the coast in a belt not more than fifteen miles wide. "It would be impossible to send a large number of Jews there until the land is made ready for them, which would require much money and time," he said, "for the country would not support them. And it must be remembered that people from cold climates simply cannot work there. However, much can be done, and I have no doubt is being done to improve the land. The stories we hear of conflict between the Arabs and the Jews should not be taken too seriously, for much worse affairs 0ccurred under the Turks. The standards of the East are different, and they do not think so much of murder there as we do. Their standards of ciVilization are not what you would call high."

Selections from letters of Mirza Ahmad, giving the words of Abdul Baha in Paris, in March, 1913. (
Come ye together,
Consecrate your spiritual forces,
Arise with great fervor and enthusiasm,
Show ye an united effort,
Let a new attraction take possession of your hearts.
Let a new spirit sweep over your temples, so that the Fire of the Love of GOD, which is enkindled in your holy of holies, may flame forth and set up a spiritual conflagration in the whole of Euro~. . .
You must not rest night or day until you have breathed into this body a new spirit, and ignited a light in this lamp.

To Ahmad:
If thou couldst measure the heights and depths of the marvelous events which have transpired, and are transpiring, in this Cause, thou wouldst write down every word I utter with a pen of diamond upon a page of gold.

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Bahai Activities
The Bahai Library at 416 Madison Avenue is becoming more and more useful as a central point of activities in the metropolis. The Sunday evening meetings are largely attended. Tea is served during the evening, and everyone lingres to discuss the questions during the meeting. Mrs. Marie Watson on her retum from her visit to Abdul Baha told a delighted audience of her heavenly experiences in that unique household, and of the re-
. markable physical healing with which her visit came to an end.

Of this healing there was allUlle evidence in her appearil.nce. She has been a sufferer for thirty years as the result of a painful aecident,and all this has been removed. But the great fact connected with the unusual affair is the 'spiritual lesson of love, which the healing carries and its significance to the American people.

Another notable evening was occasioned by the address of Roy Williams, who is one of the most eloquent speakers in the Bahai Cause, and whose words that evening on "Divine Food" will be long remembered.

The committee of twenty-seven el~ to select a new board of nine members met at the Library on the evening of October 24th and chose its nine members in a spirit of great harm9'JlY. The names of the new Board follow: .

Mountfort Mills, Hooper Harris, Nelly Lloyd, R. M. Bolden, Roy Wilhelm, Mrs. O. W. Inglis, Herman Pauli, Henry Grasmere, Horace Holley. .

The MacNutt home, 985 Eastern Parkway, Brooklyn, N. Y., has been rented by Mr. and Mrs. Osborne, who will rent rooms, 8IJld carry on the habit of Bahai meetings and feeling connected with this well-known house. Mr. and Mrs. MacNutt are to go south for the winter, as a benefit to the health of Mrs. MacNutt.

Mr. Hooper Harris continues his Sunday morning meetings at Genealogical Hall, 226 West 58th Street, with constantly growing intel"est and power. .

, The Rainbow Circle, at 105 West 180th Street, is beginning its winter activities with renewed spirit. Fellowship and unity, which include everyone, are the essentials of the Rainbow Circle, and are rapidly beeoming a characteristic of the movement in Greater New York.

The charming Saturday night dinners at the Omar XaY7JD Restaurant, 34 West 85th Street, are constantly growing in popularity. The hospitable atmosphere of the place is attractiftL

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and the evenings of talk, music and discussion' prove most stimulating. The inter-racial element here is always evident. One evening a Princess from Afghanistan with her son was present among other foreigners. On another occasion Pedro Q. Pagnio, a young Philippine student in the diplomatic course at Columbia University gave a brilliant talk on philosophy of life, which has brought him into deep sympathy with the Bahai Cause. Horace Holley gave an unforgettable evening during the past month. Roy Williams spoke brilliantly. Mrs. Loulie

Mathews gave a charming little talk which proved the keynote of that evening's discussion. Bert Randall, beloved by many in New York, who seldom can be persuaded to speak in public, does occasionally lift his voiee at these delightful fellowship dinners.

Meeti~gs at the Bahai Library, 416 Madison Avenue
Monday afternoon, 8 :80-Miss .Anne Boylan conducts a study class. .
- Tuesday afternoon-Mrs. J. H. Mills is at the library from 2 to 6.
Tuesday evening-Mrs. Mary Hanford Ford conducts a study class.
Wednesday-Mrs. Loulie Mathews is at the library all day.
Wednesday evening-Mrs. Ford conducts the public meeting.
Thursday afternoon-Mrs. Marie Hopper is at the library.
Thursday evening-:-Horace Holley directs reading from the works 8f Baha'o'llah.
Friday afternoon-Mrs. Lillian Randall is at the library.
Saturday-Mrs. Mary Hanford Ford is at the library.
Sunday morning, at 11 o'clock-Mr. Hooper Harris speakes at Genealogical Hall, 226 West 58th Street.
Sunday evening at the Bahai Library-Addresses and open forum. Tea is served. All are welcome.

"There seems to me at present to be great occasion for raising a united party for virtue, by forming the virtuous and "good men of all nations into a popular body, to be governed by suitable good and wise rules, which good and wise men may probably be more unanimous in their obedience to, than common people are to common laws. I at present think that whoever attempts this aright, and is well qualified, cannot fail of pleasing God, and of meeting with success."
" -Benjamin Franklin.

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F or Am~rican Believers
"0 ye who are tumed towards the Kingdom and drawn unto the Holy Fragrance diffused from the Garden of EL ABHA I
"Arise with every power to assist the Covenant of GOD and serve in His Vineyard. Be confident that a confumation will be granted unto you and a success on His Part is given unto you. Verily He shall support you by the Angels of His Holineaa and reinforce you by the Breath of the Spirit, that ye may mount the Ark of Safety, set forth the evident signs, impart the Spirit of Life, disclose the Essence of His Commands and Precepts, guide the sheep who are straying from the fold in all directions, and give the blessings. Ye have to use every effort in your power and strive eamestly and wisely in this New Century. By GOD,

Verily, the Lord of Hosts is your support, the angels of heaven your assistance, the Holy Spirit your companion, and the Center of the Covenant your Helper. Be not idle but active, and fear not. Look unto those who have been in the former ages, how they have resisted all nations and suffered all persecutions and aftlictions, and how their stars shone and their attacks proved successful, their regions expanded, their hearts gladdened, their ideas cleared, and their motives were effective. Ye are now in a great station and a noble rank, and ye shall find yourselves in evident success and prosperity, the like of which the eye of existence never saw in former ages.

"EI Baha and salutations be upon every one, who is ftrm in the Covenant, free from dissension, sanctified from deceit and steadfast in the path."

(Signed) Abdul-Baha. Abbas.

This- tablet was distributed at the Bahai Library, 415 Madison Avenue, New York, after the address by Mirza Assadullah Fazel and Mirza Manucher, May 1920, in which he mentioned incidents in the life of Mirza A11i Hussein-Baha'o'llah, and his father.

Copied by H. G. Pauli, June 1920.

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REALITY

REALITY yeaders will be interested in the following ktter fyOtn tlu P"sWn Ambassador in Washington to Mrs. Herold S. RObmS01S. Mf'.!. Robi1SS01S was i1S Washington, and wanted to enlist the co-operrr tiow of the Ambassador in behalf of REALITY.

Washington, D. C.,
1518 Sixteenth St., N. W.,
October 16th, 1921.
Mrs. Herold S. Robinson,
416 Madison Avenue,
New York City.
Madam:

I regret that when you called yesterday I was busy dictating some letters and was thus deprived of the pleasure of seeing you. In your letter to me you ask for a few words of appreciation in regard to the magazine published by your husband. I would say, in reply, that I have not yet had the opportunity of familiarizing myself with this periodical and that I am not a disciple of the Bahai movement. Judging, however, by the yellow slip which you were kind enough to enclose in your envelope, the object to which REALITY devotes itself, namely, "the elimination of prejudic;e, religious, racial and class," is a highly commendable one. It is the foundation upon which the peace of the world

must lie, an ideal to which all our efforts should tend.
I fervently pray that the noble initiative taken by your President in calling together a conference on the limitation of armaments will bear fruit and that the moral force of Right will finally be substituted for the material force of Might. Persia more than any other country has reason to wish success to this humanitarian policy.
Believe me, Madam,
Yours very truly,
Hussein Alai.

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Statement of Ownership, Management, Cireulation, Etc., Required by the Ad of Congress of August 2,(" 1912
Of "Reality," P"blisltetl Montltly at New York, N. Y., fo" October I, Its1
County of New York l ss
State of New York S .
Before me, a Notary Public, in and for the State and county aforeaaid. personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the 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, II1J, embodied in section 44S, Postal Laws and Regulations, printed on the revene of this form, to wit:
1. That the name. and addre.se. of the publisher, editor, managing editor, and business managers are:
Name of- Post Office Address-
Publisher
Reality Publishing COrPOration _ ....._ .....16 Madison Ave., N. Y. C.
Editors
Eugene and Wandeyne Deuth _ .... _ ..... _ ..... _ .•16 Madison Ave., N. Y. C.
Managing Editor
None.
Business Manager
Herold S. Robinson ....._ ....._ _..... 416 Madison Ave., N. Y. C.
2. That the owners are:
Reality Publishing COrPOration _. __..... _ ..... 416 Madison Ave., N. Y. C.
Eugene J. Deuth ..... _ .._._....__....._ ..... _ ..._... 416 Madison Ave., N. Y. C.

Wandeyne Deuth ...._ ...._ ....._____..__...._ _... 416 Madison Ave., N. Y. C.
Cora M. Jenkins ._____._ _ _.._ ... _ ....._.__._.....~...._ .....
Bethesda, O.
3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages. or other securities are:
None.
•. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also,
. in cases where the stockholder or security holder appears upon the books of the company as trustee of in other fiduciary relation, the name of the person or COrPOration for whom such trustee is acting, i. given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustee, hold stock and securities in a capacity other than that of a bona fide owner; and this affiant has no reason to believe that any other person, association, or
COrPOration has any interest direct or indirect in the said stock, bonds, or other
securities than as so stated by him. 1 .
Herold S. Robinson,
Business Manager.
Sworn to and subacribed before me this 81st day of September, It11.
Edward F. Proper,
Notary Public.
N. Y. Co. No. 163, N. Y. Reg. No. 31&3.
Com. expires March 30, Ina.

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.The Ascension of Abdul Baha.

The friends in America were shocked, Monday, November 28th, by the reception of a cablegram, signed by The Greatest Holy Leaf, containing these words. .

"His Holiness Abdul Bah.a, ascended to Abha Kingdom, Inform Friends."

.... This was not an announcement of death, but of ascension, so that the momentary shock was followed by such a consciousness of the Presence as precluded sorrow, and this is what we must all realize, Abdul Baha has said:

"As to the mention of my departure to the

neighborhood of the mercy of my lord: know there
shall appear wonderful traces-the breath of God
shall pass by-the fragrance of God shall spread,'
and the spirit of God shall run in the body of the
contingent world both before and after my depar-
ture, but I 'supplicate God that he may grant the
greatest spirituality in these days. Endeavor
therefore that thou mayest have a great portion
in it."
Further details will be given in the January
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The Appeal of Ledoux

Urbain Ledoux spoke at St. Mark's Church, New York City, Saturday afternoon, Nov. 20th, at the invitation of the rector, Rev. W. Norman Guthrie. The unemployed sat in the gallery, the wealthy sat in the pews, the rector presided, and two bishops sat near him.

Ledoux came forward, pulled off his grey coat, revealing a grey flannel shirt and grey trousers in whi~h he stood. He cried out, "Why 1 Why 1", and then in impassioned tones repeated the wonderful prayer of Baha'o'llah beginning, "0 God, 0 God, Give us Knowledge, Faith and Love," dwelling with emphasis upon each word. Then he led forward a Frenchman, whom he introduced as Henri Guellet. He explained how this man had enlisted in Canada in the French army though it was not necessary, had re-enlisted in the American army, had won the Croix de Guerre for almost unexamplified bravery, and now had been walking the streets of New York for ten days, unsheltered and unfed. He asked for an overcoat for his friend, and presently a young man came forward and put his own coat over the Frenchman's shoulders.

Turning to the galleries where sat the rows of unfortunates, Ledoux asked those without overcoats to stand up, and 4S men arose. The speaker addressed his audience and with great eloquence appealed for overcoats for these men who were the innocent victims of economic pressure.

There was a slight response. At length promises for 14 coats were received, and then Ledoux arraigned this crowd, who sat there in comfort and refused to be stirred by the sight of suffering and deprivation. As he spoke, young men began

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to come forward carrying their own overcoats which they sacriireed to the leas fortunate. It was very touching. and one saw that other men drew out their checká books and wrote checks.

Ledoux spoke with wonderful power against that ignoring of Christ's law of brotherhood so prevalent among the very rich today. He told of one wealthy man who declared it wu a pity there is not some quick and painless way Df getting rid of useleas and populations r He told all that unless the existing situation • faced with sympathy and wisdom. and relief provided, a terrible retribution will follow, and blamed the newspapers frankly for suppressing the facts of labor conditions in the United States.

Pausing at length, he invoked the Divine Power of Love which is about us all to penetrate the hearts of the powerful. overcome greed and selfishness, and create that heavenly c1vilization which is possible only by such means. And in the hush that followed, one felt the presence of this power. Tears ware in all eyes,tears of sympathy which spring at the entrance of the spirit.

The New World

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The New World is born as has been shown by the opening of the Conference for the Limitation of Armament. To the inner mind this body has always stood as a Peace Conference. in spite of its title, because the beginning of peace lies in the growth of the feeling that there must be no war, and that therefore Armament must be first limited and then done away with.

There is a double consciousness in men which governs their actions, and frequently impells deeds that have not been carefully pondered. To one side of this consciousness we are accustomed. We are trained in it, we have taught it to our children, and most of us have believed that in it alone lies the preservation of civilization. It says always: "Look out for yourself-Don't let the other fellow get the better of you-Step lively rtt And we step lively peeping out of the corner of

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our eye at the other fellow, and wondering if he is plotting to trip us up.

The nobler side of our consciousness bas a different measage. It is the big self, not the little one, and the big self is able to receive word frpm the spirit. The big self says: "Loot out for the other fellow-He needs your help, he is suffering,

he must be relieved-Do not hurry on, wait-If you do not help him, you will finally suffer ~ourself."

This last practical suggestion is in reality what will save the civilization of the world. We are waking up to the realization that mankind is a solidarity, and what affects one unit affects all. The units must unite for the preservation of all, and in this perfect solidarity not one unit can be neglected 01' ignored. One quarrelsome member of a family destroys the peace of all, one neglected ease of small pox in a community spreads contagion everywhere. We shall realize presently the conviction that" one unsheltered and unprotected man or woman sleeping outside on a cold night lowers the civilization of an entire city; that one child denied the proper privileges of education lessens the status of all.

Urbain Ledoux has been doing sensational deeds in various centers recently to drive this fact home to the conciousness of mankind. We are living in God's universe, and all people must be our care. It they are feeble minded, or not very wise, black, yellow or green. instead of the customary color, victims of so ealled civilization instead of its towers, then they need doubly and trebly the protection and love of the more fortunate and more powerful. The conduct of the Disarmament Conference indicates the dawning of the new consciousness internationally. At last the nations begin to feel that the world is one, that order must be maintained, that war must be banished, and that the big nations must protect the little ones and not oppreaa them.

Think what would happen in the midst of this new international consciousness, if each individual should arise to be an active lover of his kind. All the world loves a lover, and what if we all become lovers r Imagine yourself walkiq through the throngs of humanity with your arm over the

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shoutder of the next fellow, rejoicing that you are able to help him! You can never feel such happiness in any other situation.. and think of the results to the world!

The Borden Milk Company would cease glowering over ita profits and become deeply concerned over the fate of its striking employes. The railroad presidents would become profoundly anxious that all their engineers were paid properly for over time. The mine operators would go into the miners' cot;.. tages and see to it that the babies were properly fed. Th~ cloak and garment maunfacturers would become almost insane- over the effects of piece work upon the shattered nerves of modern workers. The churches would all open their doom

to anny cots and the unemployed. The heads of the big trusts would spend their evenings searching out the huddled shivering figures from the dark comers of the city and supplying them with baths, beds and hot food. It would seem suddenly as if God were walking bodily upon the earth-and then Presto t Such a universal joy would fill the heart of ma~ everywhere- that the factories would open, the savings banks would flll up, the fields would be planted, the orchards would pour their fruit into the hands of all the hungry ones, famine would disappear, each country's money would stabilize, Russia, Austria.. Hungary and Germany would again enter the council of nations, and the world would be fllled with laughter instead of lamentation.

We are learning at last not to organize for killing, now let us turn over the page and learn t9 organize for living. All that tremendous power the governments have been using to kill, needs only to be turned in the direction of life to beCom& efficacious. But here the new individual consciousness is necessary. Internationally we have awakened, individually we aft asleep.

Each man must know that he is his brother's keeper for happiness, that his own well being depends upon the positive well being of his neighbor. If it were only the law that when my neighbor has no dinner, my dinner will not digest, theB inevitably I must invite him to dine with me! What dinner tables we would have under such circumstances! Bolshevism

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would disappear immediately because it would have no cause for complaint. Race prejudice would follow suit, because I can never tell what my neighbor will be. He could be black, white, Czeeho-Slovak or Hindu, building a flre in the next lot to keep his body from freezing, but he must dine with me 80 that my dinner would digest. Therefore, he sits beside me and the butler serves us both the same soup. I am so happy in bfI presence that I forget to inquire what he is. There is, plenty of dinner for both of us, and the resultsá are assured, because I am so delighted with his company and he with the dinner. Wherever we were born we discover that we are brothers, and have been too long separated. It is God's world.

(

Letter from Abdul Baha.

To the Central Organuation for a Durable Peace at the Hague.

o ye esteemed ODes who are pioneers among the well-wishers of the world of humanityl

The letters which ye sent during the war were Dot received, but a letter dated February 11th, 1916, has just come to hand, and immediately an answer is being written. Your intention deserves a thousand praises, because you are serving the world of humanity, and this is conducive to the happiness and 'welfare of all. This recent war has proved to the world and the pepple that war is destruction while Universal Peace is construction; war is death while peace is life; war is rapacity and blood-thirstiness while peace is beneflcence and humaneness; war is an appurtenance of the world of nature while peace is of the foundation of the religion of God; war is darkness upon darkness while peace is Heavenly Light; war is the destroyer of the edifice of mankind while peace is the everlasting life of the world of humanity; war is like a devouring wolf while peace is like the angels of ij:eaven; war is the struggle for existence while peace is mutual aid and co-operation among the peoples of the world and the cause of the good-pleasure of the True One in. the Heavenly Realm.

There is not one soul whose conscience does not testify that in this day there is no more important matter in the world than

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that of Universal Peace. Every just one bears witness to this and adores that esteemed Assembly because its aim is that this darkness may be changed into light, this blood-thintiness into kindness, this tonnent into bliss, this hardship into ease and this enmity and hatred into fellowship and love. Therefore, the effort of those esteemed souls is worthy of praise and commendation.

But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present Universal Peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment :firm and its edifice strong.

Therefore His Holiness Baha'o'llah, fifty years ago, expounded this question of Universal Peace. at a tinie when he was confined in the fortress of Acca and was wronged and imprisoned. He wrote about this important matter of Universal Peace to aII-the great sovereigns of the world, and established it among his friends in the Orie;nt. The horizon of the East was in utter darkness, nations displayed the utmost hatredá and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His HoliBess

Baha'o'llah shone forth like the sun from the horizon'of the East and illumined Persia with the lights of these teachings.
Among his teachings was the declaration of Universal Peace. People of different nations,á religions and sects who fol.. lowed him came together to such an extent thai remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatberinga saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Baha'o'llah were not limited to the establishment of Universal Peace. They embraced many teachings which supplemen~d and supported that of Universal Peace.
Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outgrown gannent of 1,000 years ago

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and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately become fused into one.
And among the teachings of His Holiness Baha'o'llah is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shephero is kind to all the sheep, because He created them all, trained them, provided for them and protected them. There is no doubt that the Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if . there be children, they must be trained until they reach maturity; if there be sick ones, they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, siek ones should be treated.
And among the teachings of His Holiness Baha'o'llah is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.
And among the teachings of Baha'o'llah is, that religion must be in confonnity with seience and reason, so that it may inftuence the hearts of men. The foundation must be solid and must not consist of imitations.
And among the teachings of Baha'o'llah is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6,000 years history infonns us about the world of humanity. During

these 6,000 years the world of humanity has not been free from war, strife, murder and blood-thirstiness. In every period war has been waged in one country or another and that war was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. It has therefore been ascertained and proved that all prejudices are destructive of the human edifice. As long as these prejudices persist, the struggle for existence must remain do~ant, and bloodthirstiness and rapacity continue. Therefore, even as was the ease in the past, the world of humanity cannot be saved from the darkness of nature and

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cannot attain illumination except through the abandonment of prejudices and the acquisition of the morals of the Kingdom. If this prejudice and enmity are on account of religion, (consider that) religion should be the cau,e of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality, (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result. from human igrt'orance and selftsh motives. As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls from personal motives and selfish interests, have divided each one of these continents and considered a certain part as -their own country. God has set up no frontier between France and Gennany; they are continuous. Yea, in the first centuries, selfish souls for the promotion of their own interests, have assigned boundaries and outlets and have day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indeftnitely, and if this conception of patriotism remains Hmited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we

live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it.

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Consider! The blessed airlmals engage in no patriotic quarrels. They are in the utmost fellowship with one another and live together in hannony. For example, if a dove fromá the East and a dove from the West, a dove from the North and a dove from the South chance to arrive, at the same time, in one spot, they immediately associate in hannony. So is it with all the blessed animals and birds. But the ferocious animals, as soon as they meet, attack and fight with each other, tear each other to pieces and it is impossible for them to live peaceably together in one spot. They are all unsociable and fierce, lavage.. and combative fighters.

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange ofá commodities accelerated, and any economic principle . _ is established mone country, it will ultimately affect the other countries and universal benefits will,result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of. God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His H~liness Baha'o'Uah is the origination of one language that may be spread universally among the people. This teaching was revived from the pen of His Holiness Baha'o'llah in order that this universal language may eliminate misunderstanding from among mankind.

And among the teachings of His Holiness Baha'o'llah is the unity of women and men. The world of humanity has two wings ---one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Baha'o'llah is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and CODSists in this, that

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man should not prefer himself to others, but rather should sacrifice his life and property for others. But tliis should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather~ man should voluntarily an~ of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahais.

And among the teachings of Ins Holiness Baha'o'llah is man's freedom, that through the ideal Power he should be áfree and emancipated from the captivity of the world of nature; for as long as man is captive to nature he is a ferocious animal, as the struggle for existence is one of the exigencies of the world of -nature. This matter of the struggle for existence is the foUDtain-head of all calamities and is the supreme afIlietion.

And among the teachings of Baha'o'llah is that religion is a. mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world I()f mankind there are two safeguards that protect man from wrong doing. One is 'the law ' which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Baha'o'llah is that although material civilization is one of the means for the progressá of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a cityto ruins within the space of an hour are the results of material civilization; likewise theá Krupp guns, the Mauser riftes, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes-all these weapons of war are the malignant fruits of material civilization. Had material ciVilization been combined with Divine civilization, these fiery weapons would

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never have been invented. Nay, rather, human energy would

have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. Material civilization is like a lamp-glass. Divine civilization is the light itself . and the glass without the light is dark. Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise it becomes a corpse. It has thus been made evident that the world of mankind is in need of. the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world. of mankind is in utter darkness. For the world of nature is an animal' world. Until man is bom again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Baha'o'llah is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must .provide the means for the teaching' of that child.

And among the tEachings of His Holiness Baha'o'llah is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a realm of aggression and error.

In fine, such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of . mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it, so that . results may accrue. Otherwise the realization of Universal Peace (by itself) in the world of mankind is difficult. As the teachings of His Holiness Baha'o'llah are combined with Universal Peace, they are like a table provided with every kind of fresh and delicious food. Every soul can find, at that table of Infinite bounty, that which he desires. If the question' is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may

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find their highest wish realized in it. At present the teachings of His Holiness Baha'o'llah are such that all the communities of the world, whether religious, political or ethical, ancient or modem, find in the teachings of Baha'o'llah the expression of their highest wish.

For example, the people of religionS find, in the teachings

of His Holiness Baha'o'llah, the establishment of Universal Religion-a religion that perfectly confonns with present conditions, which in reality effects the immediate cure of the incurable disease, which relieves every pain, and bestows the infallible antidote for every deadly poison. For if we wish to arrange and organize the world of manki~d in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticabl&-for example, the enforcement of the laws of the Old Testament (Taurat) and also of the other religions in accordance with present imitations. But the essential basis of all the Divine Religions which pertains to the virtues of the world of mankind and is the foundation of the welfare of the world of man, is found in the teachings of His Holiness Baha'o'llah in the most perfect presentation.

... Similarly, with regard to the peoples who clamor for freedom: the moderate freedom which guarantees the welfare of the world of mankind and maintains and preserves the universal relationships, is found in its fullest power and extension in the teachings of His Holiness Baha'o'llah.

So with regard to political parties: that which is the greatest policy directing the world of mankind, nay, rather, the Divine policy, is found in the teachings of His Holiness Baha'o'llah.

Likewise with regard to the party of "equality" which seeks • the solution of the economic problems: until now all proposed 80lutiqns have proved impracticable except the economic proposals in the teachings of His Holiness Baha'o'llah which are practicable and cause no distress to society.

So with the other parties: when ye look deeply into ,this matter, ye will discover that the highest aims of those parties are found in the teachings of Baha'o'llah. These teachings constitute the all-inclusive power among all men and are practicable. But there are some teachings of the past, such as those of the

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Taurat, which cannot be carried out at the present day. 'It is the same with the other religions and the tenets of the various sects and the different parties.

For example, the question of Universal Peace, about which His Holiness Baha'o'llah says that the Supreme Tribunal must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. , But the Supreme Tribunal which His Holiness Baha'o'llah has described will fulfill this sacred task with the utmost might and power. And his plan is this: that the national assembles of each

country and nation-that is to say parliaments-should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the ~ lations between governments and aware of the essential needs of the world of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly, that is, the parliament, must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so these persons may be the elected ones of all the nation and the government. From among these. people the members of the Supreme Tribunal will be elected, and all mankind will th~ have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority-rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted League the purpose will not be realized as it ought and should. This is the truth about the situation, which has been stated. Consider how powerful are the teachings of His Holiness Baha'o'llah. At a time when His Holiness was in the prison of Aeca and was under- the restrictions and threats of two blood-thirsty kings, notwithstanding this fact, his teachings spread

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with all power in Persia and other countries. Should any teaching, or any principle, or any community fall under the threat of a powerful and blood-thirsty monarch it will be annihilated within a short space of time. At present for fifty years t4e Bahais in Persia and most regions .have been under severe restrictions and the threat of sword and spear. Thousands of sQuls have given their lives in the arena ofá sacrifice and have fallen as vietims under the swords of oppression and cruelty. Thousands of esteemed families have been uprooted and destroyed. Thousands of children have been made fatherless. Thousands of fathers have been bereft of their sons. Thousands of mothers have wept and lamented for their boys who have been beheaded. All this oppression and cruelty, rapacity and blood-thirstiness did not hinder or prevent the spread of the teachings of Baha'o'llah: They spread more and more every day, and power and might became

more evident.
It may be that some foolish person among the Persians will affix his name to the contents of the Tablets of His Holiness Baha'o'llah or to the explanations given in the letters (Tablets) of Abdul Baha and send it to that esteemed Assembly. Ye must be aware of this fact; for any Persian who seeks fame or has some other intention will take the entire contents of the Tablets of His Holiness Baha'o'llah and publish them in his own name or in that of his community, just as happened at the Universal Races Congress in London before the war. A Persian took the substance of the Epistles of His Holiness Baha'o'llah, entered that Congress, gave them forth in his own name and published them, whereas the wording was exactly that of His Holiness Baha'o'llah. Some such souls have gone to Europe and have caused confusion in the minds of the people of Europe and have disturbed the thoughts of some Orientalists. Ye must bear this fact in mind, for not a word of these teachings was heard in Persia before the .appearance of Baha'o'llah. Investigate this matter so that it may become to you evident and manifest. Some- souls are like parrots. They learn any, note whicl they may hear, and sing it, but they themselves are unaware of what they utter. There is a sect in Persia at present made up of a few souls who are called Babis, who claim to be followers of His Holiness the Bab, whereas they are utterly unaware of

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ms Holiness. They have some secret teachings which are entirely opposed to the teachings of Baha'o'llah and in Persia pe0ple know this. But when these souls come to Europe, they conceal their own teachings and utter those of His Holiness Baha'a'llah, for they know that the teachings of His Holiness Baha'o'llah are powerful and they therefore declare publicly those teachings of Baha'o'llah in their own name. As to their secret teachings, they say that they are taken. from the Book of Beyan, and the Book of Beyan is from His Holiness the Bab. When ye get hold of the translation of the Book of Beyan, which has been translated in Persia, y~ will discover the truth that the teachings of Baha'o'llah are utterly opposed to the teachings of this sect.á Beware lest ye disregard this fact. Should ye desire to investigate the matter further, enquire from Persia.
In fine, when traveling and journeying throughout the world, wherever one finds construction, it is the result of fellowship and love, while everything that is in ruin shows the effect of enmity and hatred. Notwithstanding this, the world of humanit~ has not become aware and has not awakened from the sleep of heedlessness. Again it engages in differences, in dis-

putes and wrangling, that it may set up ranks of war and may run to and fro in the arena of battle and strife.

So is it with regard to the universe and its corruption, existence and non-existence. Every contingent being- is made up of different and numerous elements and the existence of everything is a result of composition. That is to say, when between simple elements a composition takes place a being arises; the creation of beings comes about in this way. And when that composition i~ upset, it is followed by decomposition, the elements disintegrate, and \that being becomes annihilated. That is to say, the annihilation of everything consists in the decomposition and the separation of elements. Therefore every union and color of leaves, of flowers and of fruits, each will contribute to the beauty and chann of the others and will make an admirable garden, and will appear in the utmost loveliness, freshness and sweetness. Likewise when difference and variety of thoughts, forms, opinions, characters and morals of the world of mankind come under the control of one Supreme Power, that influence -of composition among the elements is the cause of life, while dis-

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sociation and separation is the cause of death. In short, tion and hannony of things are the cause of the production of fruits and useful results, while repulsion and inhannony of thiTIgs _ ,r~re the cause of disturbance and annihilation. From hannony and attraction, all living contingent beings, such as plant, animal and Iflan, are realized, and from inbarmony repulsion decay sets in and annihilation becomes manifest. Therefore whatever is the cause of hannony, attraction and among men is the life of the world of humanity, and whatever is the cause of difference, of repulsion and of separation is the cause of the death of mankind. And when thou passest a garden wherein vegetable beds and plants, flowers' and fragrant barbs are all combined so as to form a harmonious whole, this an evidence that this plantation and this rose garden have been cultivated and arranged by the care of a perfect gardener, while when thou seest a garden in disorder, lacking arrangement and confused, this indicates that it has been deprived of the care of a skillful gardener, nay, rather, it is nothing but a mass of weeds. It has therefore been made evident that fellowship and harmony are indicative of the training by the real Educator, while separation and dispersion prove wildness and deprivation of Divine Training.

Should anyone object that, since the communities and nations and races and peoples of the world hrre diffr,rent frrK:nali~ ties, customs, tastes, temperaments, morals, varied thoughts,

minds and opinions, it is therefore impossible for ideal unity to be made manifest and complete union among men to be realized, we say that differences are of two kinds: One leads to destruction, ~~nd that is like the difference bet~veen pe,rlplnv competing nations who destroy one another, uproot each other's families, do away with rest and comfort and engage in bloodshed and rapacity. That is blameworthy. But the other difference consists in variation. This is perfection itself and the cause GI thv GppeGvanCG of Divine bounty. Considvv thv TIf the rose garden. Although they are of different kinds, various C()lors and diverse forms and appearances, yet as they drink from one water, are swayed by one breeze and grow by the wannth and light of one sun, this variation and this difference cause eavh to thv beauty and splendl,rv vf the ,',Tn,,,.,,",,

The differences in manners, in customs, in habits, in thoughts, opinions and in temperaments is the cause of the ad?mment of the world of mankind. This is praiseworthy. Likewise this difference and this variation, like the difference and variation of the parts and members of the human body, are the cause of the appearance of beauty and perfection. As these different parts and members are under the control of the dominant spirit, and the spirit permeates all the organs and "members, and rules all the arteries and veins, this difference and this variation strengthen love and harmony and this multiplicity is the greatest aid to unity. If in a garden the flowers and fragrant herbs, the blossoms and fruits, the leaves, branches and trees are of one kind, of one form, of one color and of one arrangement, there is no beauty or sweetness, but when there is variety in the world of oneness, they will appear and be displayed in the most perfeet glory, beauty, exaltation and perfection. Today nothing but the power of the Word of God which encompasses the realities of things can bring the thoughts, the minds, the hearts and the spirits under the shade of One Tree. He is the Potent in all things, the Vivifier of souls, the Preserver and the Controller of the world of mankind. Praise be to God, in this day the light of the Word of God has shone forth upon all regions, and from all sects, communities, nations, tribes, peopleS, religions and denominations, souls have gathered under the shadow of the Word of Oneness and have in the most intimate fellowship united and harmonized!

Some time ago, during the war, a letter (Tablet) was written regarding the teachings of His Holiness Baha'o'llah which may appropriately be appended to this epistle.

Tablet from Abdul Baha.

He Is God!

o people of the world!
The dawn of the Sun of Realityá is assuredly for the illumination of the world and for the manifestation of mercy. In the the assemblage of the family of Adam results and fruits are praiseworthy, and the holy bestowals of every bounty are abundant. It is an absolute mercy and a complete bounty, the illumination of the world, fellowship and hannony, love and union; nay, rather, mercifulness and oneness, the elimination of discord and the unity of whomsoever are on the earth in the ut-

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most of freedom and dignity. The Blessed Beauty (Baha'o'llah) said; "All are the fruits of one tree áand the leaves of one branch." He likened the world of existence to one tree and all the souls to leaves, blossoms and fruits. Therefore all the br~ches, leaves, blossoms and fruits must be in the utmost of freshness, and the bringing about of this delicacy and sweetness depends upon union and fellowship. Therefore they must assis~ each other with all their power and seek everlasting life. Thus the friends of God must manifest the mercy of the Compassionate Lord in the world of existence and must show forth the bounty of the visible and invisible King. They must purify their sight, and look upon mankind as the leaves, blossoms and fruits of the tree of creation, and must always be thinking of doing good to some one, of love, consideration, affection and assistance to somebody. They must see no enemy and count no one as an ill wisher. They must consider everyone on the earth as a friend; regard- the stranger as an intimate, and the alien as a companion. They must not be bound by any tie, nay, rather, they should be free from every bond. In this day the one who is favored in the threshold of grandeur is the one who offers the cup of faithfulness and bestows the pearl of gift to the enemies,á even to the fallen oppressor, lends a helping hand, and considers every bitter foe as an affectionate friend.
These are the commands of the Blessed Beauty, these are the counsels of the Greatest Name. 0 ye dear friends! The world is engaged in war and struggle, and mankind is in the utmost contlict and danger. The darkness of unfaithfulness lias enshrouded the earth and the illumination of faithfulness has become con-
, cealed. All nations and tribes of the world have sharpened their claws and are warring and fighting with each other. The edifice of man is shattered. Thousands of families are wandering disconsolate. Thousands of thousands of souls are besmeared with dust and blood in the arena of battle and struggle every year, and the tent of happiness and life is overthrown. The promiment men become commanders and boast of bloodshed, and glory

in destruction. One says: "1 have severed with my sword' the necks of a nation," and one: "1 have levelled a kingdom to the dust;" and another: "I have overthrown the foundation of a government." This is the pivot around which the pride and glory of mankind are revolving. In all regions friendship and uprightness are denounced and reconciliation and regard for
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truth are despised. The herald of peace, refonnation, love and reconciliation is the Religion of the Blessed Beauty which haa pitched its tent on the apex of the world and proclaimed its summons to the people.

Then, 0 ye -friends of God! Appreciate the vklue of this precious Revelation, move and act in accordance with it and walk in the straight path and the right way. Show it to the people. Raise the melody of the Kingdom and spread abroad the teachings and ordinances of the loving Lord so that the world may become another world, the darkened earth may become illumined and the dead body of the people may obtain new life. Every soul may seek everlasting life through the breath of the Merciful. Life in this mortal worId will quickly come to an end, and this earthly glory, wealth, comfort and happiness will soon vanish and be no- more. Summon ye the people to God and ea1l the souls to the manners and conduct of the Supreme Concourse. To the orphans be ye kind fathers, and to the unfortunate a refuge and shelter. _To the poor be a treasure of wealth, and to the sick a remedy and healing. Be a helper of everY oppressed one, the protector of every destitute one, be ye ever mindful- to serve any soul of mankind. Attach no importance to self-seeking, rejection, arrogance, oppression and enmity. Heed them not. Deal in the contrary way. Be kind in truth, not only in appearance and outwardly. Every soul of the friends of God must concentrate his mind on this, that he may manifest the mercy of God and the bounty of the Forgiving One. He must do good to every soul whom he encounters, and render bene1it to him, becoming the cause of improving the morals and correcting the thoughts so that the light of guidance may shine forth and the bounty of His Holiness the Merciful One may encompass. Love is light in whatsoever house it may shine and enmity is darkness in whatsoever abode if dwell.

o friends of God! Strive ye so that this darkness may be utterly dispelled and the. Hidden Mystery may be revealed and the realities of things made evident and manifest.

(Signed) ABDUL BAHA ABBAS.

Transfated by: Shoghi Rabbani,
Dr. Zia M. Bagdadi,
Mirza Lotfullah Hakim,

Dr. I. E. Esslemont.
(Haifa, Palestine, December 17, 1919.)
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The Long Expected Guest

What if again upon the earth the Christ should walk,
As once He walked those far Judean hills,
Wandering footsore and weary over stony way,
By deserts bare; and rivulets and rills.
Would we, think you, by subtle presence fine,
Be sure to know His step and, glad, rejoice
That He had come, and welcome Him with outstretched hand,
And bid Him rest, with tender, loving voiCe?
If He should come again in humble human form,
As once before, unhearalded,-unknown:
A simple mortal, clad as other men, would we
Greet Him as King, and seat Him on His throne?
Would we be sure to see beneath the outer form
Divinity enshrined, and bend the knee
In homage? Give our hearts up gladly to His care?
.And hail Him Lord of high degree?
Alas' I fear not, friends, for few have eyes to see
The Father's Spirit clad in mortal guise:
Or hearts to feel the warm responsive glow that Alls
The souls of those who Spirit recognize,
Still are we looking, as in days of old looked they,
To see Him come in pomp and regal power,
All glorious in the heavens, with cloud of fire
And sound of trumpet to proclaim the hour.
Still look we for the outer show, still hope, still watch
To see with mortal eyes the King Divine,
Forgetting this, that Spirit ne'er can be discerned
By human sight however clear and fine.
Of the disciples, near and dear to Jesus' heart,
One only said, "Thou art the Christ indeed".
Three only saw the Glory on the mount when He
Transigured stood, The Prince of David's seed.
Per:chance there now doth walk the earth a man of God,
So pure and holy that there dwells above
The very presence of"the One o'ershadowing Him
With heavenly wisdom rare and strength and love,
Perchance in quiet hours, far from the maddening crowd,
As in those olden days when He was here,
He talks with chosen ones, and teaches them the way
To usher in the bright millenial year.

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o Man Divine' 0 Christ' If thou art here again
To raise the standard for the world anew,
And fill men's souls with aspiration from on high
For purer lives, more beautiful and true:-
Behold I stretch my arms to Thee, 0 living Christl
Where'er Thou art-howe'er ThQu art,- '.
. And give Thee loving welcome back to earth,
And hail Thee King of kings,-Lord of my heart r
-TOWNSEND ALLEN.

Is Mrs. Harding a Bahai?
By Mrs. Herold Robinsofl

I T was an irresistible force that drew me to Washington, a f~w weeks ago,-an irresistible something which woul~ not be denied urged me to go there, to carry "REALITY'S" sentiments in favor of disannament to the' very doors of our Nation's Capitol, and to .there lay upon the desk of every Senator and Congressman the wise thoughts of Bahai followers on this extraordinarily important subject.

And, therefore, almost entirely without preparation, I at last made the trip, so strong became the urge that possessed me, and, as a result of its persistence, I found myself for the first time in Washington-that city of incomparable beauty and facination.

My first few days in Washington were an engrossing medley of plans for my line of activity among the country's statesmen gathered there, the crowding into already full hours just another few minu. of something or other that seemed too indispensably worth-while to be missed, all of which will live on, and on, even insofar as is concerned the slightest details, I think, in my melllory, always.

One of the latter events, the Ku Klux Klan hearing proved to be of the most intense interest, and, at the conclusion of the second mornincs session which I attended, I determined to return there, again, in the afternoon. This hearing was held in the Caucus Room of the Congress House, and so, after luncheon I turned my footsteps thither, as I had planned.

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Much alike architecturally, the Congress House and the Senate House stand close together, which, no doubt, accounts for my inadvertently entering the latter, instead of the fonner, my mind, I suppose being somewhat preoccupied by the events of the morning. Anyhow, my ~rror undiscovered, I proceeded,

at once, to the Caucus Room, which, as soon as I had Passed in, I realized was not the right room at all, for here a large party' of women had just finished luncheon, and were gathered together in small knots, about the room, conversing.
Immediately conscious of my unintentional intrusion I quickly turned to leave in haste, at which the attendant at the door evinced some little surprise: .
"Mrs. Harding is in there," said he, increduously. "Don't you Wish to see her?"
Of course, I wished to see her! What loyal, red-blooded American would not wish to see, and if possible, speak to the First Lady of this wonderful nation of ours.
So, I said, very eagerly: "Yes, indeed I do!"
This gratfied the doonnan immensely, and he indicated that I was to return, by all means, if I so desired;- and I 80 desired.
Within the room again, I gazed all about, and was just leaving when one of the members of the luncheon party came up and addressed me rather frostily, I thought.
"Are you a senator's wife?" asked she.
"No, I am not," was my answer.
"Then, you have no right in here."
An apology leaped to my lips-I had not really meant to intrude, but I did want to see Mrs. Harding, and I was so very humiliated at the question raised as to bemg where I was- and, then the blood of my good, staunch American ancestry rose up to my rescue!.. and I replied: .
"No, I'm just a plain American citizen at present, perhaps, though, some day, I may be a senator myself-it is "possible- who knows?"
Just at this point we were joined by Mrs. Harding, who approached me, and said, very cordially:
"You are a stranger, are you not? I wish to greet you."

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Mrs. Harding's enchanting smile, her charming graciou. ness, and her dignity together, completely banished, in an instant, all the hurt of the other's slight, and when she told me she would expect me to eall upon her, at the White House, during my stay in Washington, I was quite ,overcome with delight.
The next day a carraige from the White House ealled and an invitation was left for me, beautifully engraved upon heavyJ white paper, surmounted by the Presidential crest, in gold, which read:
Mrs. Harding will be gla4 to receive Mrs.
Herold S. Robinson on Friday afternoon,

October fourteenth, at three o'clock.

rm sure that it would not be possible for anyone to present herself, as I was bid, more happily than did I, on the afternoon of the fourteenth, at the hour designated, and my heart fairly thrilled in the pleasure of anticipation, the few minutes I waited in the exquisite Blue Room, (a harmony in blue and ivory and gold) until I should be ushered into Mrs. Harding's presence.

Mrs. Harding received me in the Green Room, plE!!UJantly and simply, and by her cordial manner implied that she was truly glad to see me. -

Her eyes are blue-understanding, expressive eyes,cheerfully human and her cheeks aá clear, lovely pink which a young girl might well envy, and, oh, her hands: such capable, shapely, strong-looking hands, hands whose clasp ~t once proclaims the sincerity of their owner.

A woman of exceeding personal charm, with the broadest of democratic ideas, genuinely and actively concerned in a multitude of interests, each of which receives her personal attention.

Honorary President of the Girl Scouts of Alperica, herself, the discussion of- this organization furnished us with an agreeable topic of mutual interest, when Mrs. Harding learned my position in the Executive Council of Yonkers Girl Scouts, to whom she afterward requested me to carry her greetings, and very good wishes.

The White House, no doubt, has had many noble, charming mistresses, but, when I departed from it, it was with the ftrm conviction that there never could possibly have been another, before her, with any more admirable, likeable qualities than are .

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possessed by its present mistress, who seems to be richly endowed, indeed, with all the grace and stately dignity, demanded by her position. -

I also concluded that, as it is with many true Bahais, not actually or actively affiliated with the Bahai movement, but who are. really Bahais at heart, so also it is with Mrs. Harding. She has, I am convin~, all of the qualifications, all of the attributes of the declared Bahai.

Washington, therefore, was very kind. to me, and I wish space permitted my going into detail concerning other memorable happenings encompassed within those few days, which wiD always stand out, like high-lights, in my life:

My eall at the Persian Embassy, and the Persian Ambassador's prompt, splendid response, with his views on disa.rm&-ment; my two-hour inten1ew with the Honorable Alice Robertson, Representative from Oklahoma, but there isn't room, and

anyhow my reception by Mrs. Harding was the most important event of all, and I have described it, herein, quite fully and faithfully.

To Dante
BI/ Edith Burr

To sing thy praise in song of gold, reveal
Thy greatnesS-none was bom to reach this heightl
Too vast the happiness, too far the ftight.
Would I could, dying, by my death unseal
The flowering strains mine inmost heart would weal;
For as the sun illumes with golden light,
Or. as the moon gives silver to the night,
My soul would rend the azure veils and steal
Unto thy heaven. Supreme the glad white hour
As I come bringing love's fair crimson flower,
Upon thy heart all worshipful to lay.
Dante I adored on every toiling sphere,
Of all that love thee on thy deathless day,
Firenze, with a furtive sigh, holds dear.

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11 Ukyo machi, YotS1,ya, Tokyo, lapa",
October 3, 1921.
Letter trom Agnes Alexander.

How Abdul Baha Opened the Door to
Korea.

I N the winter of 1920, a young Korean asked for an introduction to this servant. He was searching for Truth and became interested in the Bahai Teachings, and regularly came to this little home, always rejoicing and sometimes bringing friends from his land, who were told of Abdul Baha. It seemed he was the first of his countrymen to hear the Glad Tidings and so it was hoped that he would be the one to carry the Message to Korea. One day he came, His bright spirit seemed to have faded and he went out from this little home without rejoicing. Then this servant supplicated the Beloved that she might be inspired with a message to send to this young man, that his heart might again rejoice. After supplicating at eve, mid-night and morn, as no inspiration had come, she started to go out. As she stepped from the tram car in the city, suddenly an illumination caine. It was that she was to go herself to Korea. From that instant, the greatest interest in the country and people was awakened in her, and she immediately entered a book store to inquire for books and literature. She thought then that she would be going immediately, but this was not His Plan, and

other things were to be accomplished first.
Shortly after this, the Korean friend returned to his home accompanied by a Japanese friend, Mr. Yanagi, a friend of the young Koreans, who is striving through the means of art to make better understanding between the two oriental peoples. That was the first of May, 1920, and from that time no news came from him. Before their departure, this servant visited the home of Mr. Yanagi accompanied by the Korean friend, Mr. 0., and on Mr. Yanagi's return to Japan he sent this servant the following message:-"Your visit to Abike gave me indee3 great pleasure. Your enthusiastic talk not only directed me to the Bahai Revelation, but showed me the depth of your faith. I received your kind letter and many pamphlets you sent me,

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at Seoul. I hope you will go to Korea as soon as, possible. I believe your faith in the Bahai Truth is fresh and vital enough for the Korean people, because they are now thirSty for true religion.
Though this servant was not guided to go to Korea at that time, yet the doors began to open through the means of Esperanto, and three of these friends turned their hearts toward Abdul Baha, while two became subscribers to "The Star of the East."
During the past summer, this servant remained in Tokyo without plans, but turning always in trust to Abdul Baha. Each day brought new experiences and new work, suddenly one day an inspiration came that it was now time to move, then Korea came to mind, and from that moment His assistance and confinnations came without ceasing. In one week she was on the train bound for Korea and carrying letters 'of introduction from one of Japan's most eminent men. It was on the 19th day of August she left Tokyo, just two years from the day she had arrived for her second visit.
When the inspiration came to go to Korea, this .servant knew that first of all it was necessary that officially it should be known what her mission was, that she might have official permission to teach, otherwise it could not be done, owing to the conditions which have existed since the years ago. Her first guidance led her to the eminent gentlemen already spoken of, who had been most kind to her. An interview was arranied. This servant first explained that the Bahais were forbidden to enter into polities. The only message she carried in her hand was that of Abdul Baha's words to Miss Knobloch who went to S. Africa. The eminent gentleman asked many questions for an hour and a half, at the end of which he said with a smile, that he would himself give introductions to the Governor and others

with whom he was personally acquainted. He also said, which is repeated only for His glory, that he admired this servant because she came alone, and stood alone, and tool:: nothing from anyone. Also itá pleased him gI'eatly that the Bahais did not enter into polities. The gentleman is a follower ofá Confucius teachings. He is a capitalist who is honored because he has always followed moral teachings in his ábusiness dealings. He said he was thinking along the line of the Bahai teachings when

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this servant came and told him of the Message of Baha'o'llah. (I will add that he is over 80 years old, does not speak English; although he has traveled much, and that now he is going to Washington with a party to attend that wonderful Pacific Conference on Armistice Day.)

Two days after a messenger brought this servant four letters of introduction, written in Japanese on long scrolls. Then the night before she left, Mr. Yanagi, already spoken of, came and gave her a card to the editor of the only English paper in Korea, and so she started on the journey which takes two days . and two nights of travel from Tokyo to Seoul, the capital of Korea, which was her destination.

She knew no one in Korea except the friend, Mr. 0., and did not know where he was at the time. The first morning in Seoul, or Keijo, as the Japanese call the capitol, she discovered that the room she had taken on arrival at the hotel the night before was number 19. The editor of the "Seoul Press" was met first. When he saw one of the introductions she carried, he was ready to do anything for her. The next morning the governmentoffices were visited. There she met the Governor General and many other officials. None of them had ever heard of the Bahai Message before, but all receive the Japanese number "9" booklet. First, a short interview was had with the Governor General, then with his English secretary and the two head officials of the Foreign Relations department. Two hours were spent at the government office that memoriable morning, and during that time the chief of police was communicated with and told of this servant, that she should be given freedom to teach in Korea. Truly His ways are wonderful! With a light heart she returned to her hotel, for up to that time she had not spoken J

of the Bahai Teachings after entering Korea. At the government offices she had explained that according to the teachings of Baha'o'llah one should respect the government of the country where one resided, and 80 she desired to do everything in harmony with the government.

All the way on her journey she had a wonderful feeling as though she were going to her family, instead of to a strange land where she knew no one, with one eXception. On entering Korea she was thrilled with interest and realized that it was a

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virgin country she was entering where no spiritual violation had yet come, and where the soil was fresh and pure and ready for the divine seeds. The people in their native costume, all of white linen from head to foot, were most striking. These pe0-ple have a civilization which dates back before the time of Christ. Their kingdom has been called the "Hennit Kingdom," as for many hundreds of years they remained within themselves, and -today their costume is their own, which perhaps they have worn since the time of Christ, or even before. Their literature and art came to them through China, and today there remains but remnants of this wonderful golden age of art and literature. From Korea the renaissance of art passed to Japan. This ser-vant realized that the outer garment worn by the men was of the same fashion as that worn by the Master, Abdul Baha.

In the afternoon a young deaf man came to whom Mr. Torii had telegraphed. This servant had heard of him several years before, for he had learned of the Teachings in Tokyo from Mr. Torii. Though he has never heard since birth, yet he has learned English and reads the lips. He became a devoted friend and every day waited on this servant, doing all in his power to aid in her work. This young man now is sailing for England, and next fall expects to go to America and enter Gaulodett col-lege in Washington, D. C., for the deaf. When this servant thanked him for his kindness he replied that he didn't want it mentioned, that he did it for Abdul Baha. He sent for several friends and then together they went to visit the head of the Japanese Y. M. C. A., to whom this servant had been given an introduction at the government offices. Her next desire was to :find the Korean friend, Mr. 0., so she asked the aid of the Y. Me C. A. friend. This servant made no plans but left all for His guidance and assistance, and it seemed that without any effort on her part, all the doors opened.

The next afternoon, as the Korean friend had not yet been found, she turned to Abdul Baha, knowing that He would do whatever He willed. A very short time after, as she was riding in the car with Mr. Kurita, the deaf young man, and some of his friends, suddenly her hand was grasped. On looking up she found it was Mr. O! Before ~his in the morning she had pre-sented her card at the American Consulate, told a trifle of her

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mission, and that she had the pennission of the government, leaving a "9." All these people, except Mr. Kurita, had never heard the word "Bahai" before. In the early morning of that day it had come to this servant that something should be published that day in the Japanese papers. The English daily that morning had a notice of her arrival and purpose. She also visited the First bank where she had an introduction to the head of the bank. He dropped all business and for an hour talked of spiritual things and invited this servant to come for more 'talks, and also to his home for a Japanese dinner. On returning at noon to the hotel she found a young newspaper man waiting with an introduction from the Governor General's English secretary. He asked her to come with him to a Japanese paper for an interview. This servant carried in her hand a photo of Abdul Baha and when asked for her picture, as is the usual custom of the Japanese papers, she presented Abdul Baha's in its place. They then compromised, asking her to have her picture taken holding His photo, but as she said she could not do this,i His Picture was copied, but in the end a picture was taken in the garden as a souvenir, so they said. This picture was used though, and placed together with Abdul Baha's in the newspaper the next day. This servant saw a significance in this fact, for Abdul Baha was the Speaker, while she was but the instrument through which He was working. This was the first time in that country for the picture of Abdul Baha to appear, though through one of the Esperantists the year before an -article had appeared in a Korean magazine which was dedicated to this servant for her success. It was translated by a Korean friend in Tokyo, and appeared to be one of the best articles whkh had -been written in the Far East.

The meeting with Mr. O. was a very happy one after a year and a half in which this servant had not heard from him. He accompanied her to the hotel, on the way meeting many of his Korean friends to whom she was introduced. Then the doors began to open. The next morning together they visited the leading Korean newspaper where the photo of Abdul Baha and the Bahai Temple were copied. It seemed very significant, as it was the first time for it to appear in a Korean paper. That afternoon among other callers was an official from the Governor Gen-

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eral's office who came to learn something of the Revelation. He had only recently returned to Japan after twelve years' study in America. It really seemed wonderful how Abdul Baha guided

that all these government ~ffieia1s should hear of Him.
The next day.a gentleman from the religious section of the government came to eall. He proved to be a real friend and for an hour and a half we talked. He had lived in Hawaii and knew my family, so it made a'bond. Mr. Kurita, the deaf young man. gave me a party that afternoon•. Fourteen were present, Japanese Ladies and young men and also a missionary and his wife who proved to be good friends. '
On the following day the International Friendship ass0ciation gave this servant a reception. This was wholly due to the introductions He willed she should carry and was to His honor. It is composed of the official and leading men of Seoul. Twenty-two were present. Three were ladies. This was the first time Japanese ladies had been invited, but 'as this servant was the only lady, they invited them for her company. She saw great significance in this fact. The Power of the Message of Baha'o'llah brought it about. This servant was asked to speak on the Revelation, after which questions were asked. Mterwards both the Japanese and English papers published a notice of the meeting, etc.
The hotel where this servant stayed, the Chosen Hotel, is the center of life in that capital. It is built on the grounds of a wonderful temple, and connected with the garden is the Temple of Heaven. It was around this temple with its wonderful old carvings and interior paintings that this servant had many of' her Bahai talks and interviews. Here the travelers from and to China and Japan stop off, and ev.ery day was a changing scene.
After a week had passed His Plan for the opening of the Cause in that. spot became apparent. In His Plan áthe highest officials were the first to hear His Message. Seven of these from the Governor General down this servant had individual talks with. The next were the editors of the leading newspapers. The two largest Japanese, Korean and the only English were all interviewed and wrote articles, the Japanese and Korean papers publishing both Abdul Baha's picture and that of the Temple.

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The English paper being very small (only four pages) had no space for pictures, but three times it published something, twice giving up a whole column to the Teachings. The word Bahai was new to all. Does this act show the great necessity for travel and individual teaching at this time when hearts are open. Not in one instance with anyone's was the least prejudice shown. If the editors and officials could grasp the Cause, it would be the means of opening, it to all, and thus the gulf which exists be-

tween these two peoples, (Korean and Japanese) .would be $I-
tered through the Cause of Baha'o'llah.
"Several months ago in a letter from Mrs. Kunz of Urbana,
ru.., she spoke of their meeting on their way to visit Abdul Baha,
a young Korean Christian who became interested in the Teach-
ings and visited Abdul Baha. She added that if I ever should
go to Korea, she hoped I would be guided to find him, but she
didnot mention his name. Through Mr. O. 1 found his name and
address and wrote him, and on September 1st, his reply came.
He wrote in part :-"1 was glad to hear of your visit to Seoul.
Your first visit to this country shall ever remain in the history
of the people. The Master, Abdul Baha, has given to me the
very timely message for this generation. . . . . 1 pray that you
shall ever be under the Divine guidance during these days in
order that the great work may be started in right method and
direction. 1 shalt call on you soon after my arrival at Seoul."
On Sept. 2 the first public Bahai meeting was held. 1 had
consulted with the friend of the religious section of the govern-
ment how I could meet with the young Korean friends. He sug-
gested to me a society called "Chundokyo," "The Heavenly Way."
This society was started about 60 years ago. The founder united
Confueiaists, Taotists and Buddhists and today Christians also
have united with it. Mr. O. brought one of the leaderS of the
society to interview me and after an hour's talk, (Mr. O. inter-
preting as he did not speak English) he said we should unite.
There was also present a young Buddhist who became delighted
with the Teachings. A notice of the meeting was Dublished in
the Korean paper and that evening Mr. O. came to take me and
interpret. He was late in coming and when we arrived I found
it was. a great hall or temple. It was like a dream to me, for
there before me were hundreds sitting on the matted floor with

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feet crossed, almost a! in their white Korean costumes. On one
side sat the women, a small part of the great audience, also in
white costumes. Mr. O. first spoke as an introduction. Though
I do not know what he said, yet he seemed ftlled with great fer-
vor. This servant trusted only Abdul Baha to guide her words
and spoke simply, Mr. O. translating into Korean. The one point
emphasized was the Center, Abdul Bah&, to whom all could turn
for comfort. The friend from the religious section of the gov-
ernment I had asked to come, and he brought word to me from
one of the heads of the foreign relations department that he was
very glad I was going to speak and sorry he had been too busy
to see more of me, though he had the little number "9." So

Abdul Baha made the way so easy, and this servant felt perfect freedom in speaking. Afterwards one of the leaders of the s0-ciety came in great joy, saying the Teachings were what he believed. Mr. D., the Japanese friend from the government, talked in Japanese with him, and it seemed as if a great unity was be-~g made. He gave his card which showed he belonged to the officials of the government, but he explained that he had known my family in Hawaii and as I was alone, he was helping me. Mr. D. then suggested that the number "9" should be published in Korean. Mr. D. said he thought there were 1,500 preseJ.lt. It seemed a large number but Mr. O. thought about 900. I do not believe that anywhere has the Bahai message been given for the first time publicly in a new country to so great an audience. I realized my own incapacity and only wished I could be a little like the wonderful beloved teacher, Fazel, ,who attracted all hearts in America.

This first public talk had been arranged with only one day's notice to the public, which was through the Korean daily, the Dong-a. The editors of this paper strive to print only true statements and nothing sensational. The writer felt from her meeting with them, that they would become Bahais and heralders o~ the Universal Truth wherein all are brothers.

Besides other articles, the English daily published a column of the words of Abdul Baha concerning Esperanto and this was translated into Japanese and published in the leading Japanese daily with the picture of the Temple.

At last on September 5, the happy meeting with Mr. R.,

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the young Korean who met Abdul Baha, came about. Almost at the same time the friend, Mr. 0., came into the hotel.. All that day the Invisible forces had been guiding that these two friends should together in unity arrange a booklet for their people, and the contents of that booklet had been given to this servant, which was the words of Abdul Baha with a short introduction. Sitting by the side of the Temple of Heaven these wonderful inspirations came, and it seemed they were fulfilled in the meeting in the evening. This servant realized the great capacity of the friend, Mr. R. It seems he has been permitted to have the best that education could give" after six years study in Japan he spent six more years in the United States, graduating from Columbia college and also a Theological sominary, then he spent a year at Oxford University. On returning home he visited tile Holy Land, expecting to go to Haifa to see Abdul Baha, but unexpectedly at the Sea of Galilee, he found Abdul Baha occupying the room next to his! There he had several interviews.

When he told Abdul Baha what his work was to be, Abdul Baha told him to teach only the words of Christ from the four g0s-pels. Mr. R. is connected with a mission, teaching in a Christian college, also a theological school and preaching. He is in sym-pathy with us though not yet aware of the Great Center. He feels the need of this day, and though he cannot work openly, he is one in heart. The next day unexpectedly to us both, we had another meeting.

The night after the meeting with the two friends, a reali-zation came to this servant, it was that Abdul Baha had opened all doors and the people were now free to search for themselves, and it could never be said they had been forgotten in His Great Plan.

The next afternoon this seryant wasá invited to speak to the members of the First bank. After working hours they assem-bled, about fifty. Though they could not all understand the Eng-lish, yet it was a little seed planting and the future will tell. After the talk, the banker took this servant and an American friend to his home where a wonderful Japanese feast was served. This servant noted that there were just nine present and re-~ked on it. The banker then said he had purposely planned it so because of the Bahai number.

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The next day, the 8th, was the Bahai feast day, and so this servant had asked Mr. O. to arrange for her a meeting place where sha could give a feast in the name of Abdul Baha, the first to be given in that land. Mr. O. invited his friends who we~ in-terested. It was held in the lunch room of the Korean Y. M. C. A.. There were eleven present and His Power was with us. They planned to make an assembly with Mr. O. as presideut and so the books I had.brought were left with him to fonn a library. These young men know little English, so Mr. O. had to act as interpre-. ter. They knew little of the Cause, but there was a wonderful spirit and He surely was with us at this first Bahai meeting in the land of the "Morning Calm." This servant told those pres-ent how at the same time at their feast, all over the world, wherever there were Bahais, similiar feast were being held, and thus a great world unity was being made. Abdul Baha was the Center of the conversation and all the questions asked con-cerned Him, as to His station, His daily life and life from childhood.

Some cards were passed around on which those present wrote their names, and also sentiments to be sent to Abdul Bah&; The followingá is the translation of these words which

were written in the Korean language.
"The messageá of Truth which shines all' round the universe." -Mr. O.
"Various streams running into the same ocean."
"Found a fountain in the mountain~"
"The same origin from the first."
• - Secretary Korean Y. M. C. A.
"Just now I found the brilliant light of Bahai."
"Newest voice of Truth." .
- An editor of the Dong-a daily.
"The universal supreme mountain of Truth." .
"Long life to the Bahai of the fair and impartial."
- -Teacher Christian college.
"Oh freedom! Oh Bahai!"
There were just nine who wrote their names, as one had left early and this servant made the eleventh.
'The next night, September 9th, these young men gave this servant a Korean feast. Some could not come, but their places

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were others; and so the Message was spread farther.
In these young men this servant saw a capacity. It was a heavenly feast, the only sorrow for this servant was that no sisters were present, but this is something she has had to suffer. Those present wrote their names to be sent to Abdul Baha, and a pho-' tograph was taken. It was striking that it was the ninth month, day, and nine names were sent to Abdul Baha.
The next day, one of the young men who was present came to see this servant. He said he had stayed up until 2 o'clock reading little Japanese "9," and thinking it over. This young man who is 22, knows Korean, Chinese and Japanese, as well 88 some English and Esperanto. He was bom in Korea but moved with his family when young to China, where he was ed,!-. eated, later coming to Japan to enter college. At this servant's suggestion, he wrote to Mr. Fugete. '"
Another wonderful afternoon was spent at the Buddhist school where Mr. O. is a teacher. (I might say that Mr. O. was educated in Japan where he graduated from a theological school.) The school is conducted in a Buddhist monastery in the suburbs of Seoul, a quiet spot where this servant felt the most harmonious atmosphere, as though it were similiar to that of Palestine where she has not been. The meeting was held in the temple hall with beautiful Buddhist decorations in the bright Korean colors over head on the ceiling. Mr. O. first made an introduction, and then translated for this servant. Her first words were in showing the picture of Abdul Baha to the young students.

Was it not a wonderful sign of the times that this servant, a westerner and Christian by birth, .could tell of the wonderful new Message in an old Buddhist temple to Buddhist students in that far away land! Also the fact that she was a woman was a striking example of what the power of. Baha'o'llah has done in the world.

At first some of the faces of the stUdents, perhaps one or two, looked a trifle amused, but they grew more and more earnest. This servant lingered afterwards.á The inspiration came to send a greeting to Abdul Baha from' that spot, and so a few who also had lingered wrote in Korean while Mr. O. and another teacher who knew English wrote in English. Mr. O. translated the students expressions. The following is what was written.

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"The college students have touched the new spirit and there burned in their hearts wonderful inspiration. This wonderful opportunity was experienced through Miss A's earnest Message which was brought into this land of "Morning Galm."
-Mr. O.

"I experienced a wonderful truth and new spirit."
-A teacher.

"To my Master, Abdul Baha, who is the Hero of Universal Peace in the world. -Student.

"Offering hearty thanks to our unseen Master who is in the far away land." -Student.

"I am most interested and offer thanks for the great Bahai spirit of the Equality of Humanity and the breaking up of all prejudices which is the common want in modem life."
-Student.

"I cannot help to praise your new spirit with my white fever heart, that thif: spirit is the saving power of the modem life. I feel very proud of this new spirit." -Student.

"I have found the principle of True Life in your Teaching and I promise to be a very good friend with you."
-Student.

(It seems there were just nine messages sent, as two are omitted.)

September 16th was the day when the Koreans remember the dead. On that day With Mr. O. a visit was made to 'the Chundokyo society, then to one of their schools, and ending in a wonderful Korean feast, which was given this servant by two of the members of the society. They wanted to speak of how we could unite, as they felt we should. At the school ten minutes was given this servant to speak to the students while they stood in the hot sun with their heads bared, as they had no room

large enough for all to meet in. It was a little seed which was sown, but in the future it may bear great fruits, for after the little talk, which was interpreted by Mr. O. (who said he added emphasis to all this servant said), a student came up, and in good English asked if he might come to see Miss A. He came later to call, bringing two friends from his home city whlch is in the north. It seems that there he had seen a Japanese "9." He had been educated in the mission school and thus knew Eng-

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1ish. He was very eager to get books and learn more, and it is hoped that these three young men win become the seed-in their home when they return for their vacations.

On September 17, for the last time this servant me. some of those who were interested. It was in the Korean Y. M. c. A. First Mr. O. gave a talk addressing this servant. (He truly áworked hard in helping this servant during her visit.) Then this servant spoke of the unity we must make and urged those present to meet together each week for study and also of "The Star of the East," that we must make it as Abdul Baha wishes, the Star of all the East. There were nine present but not all at one time, as some had work in the Y. M. C. A.

The last day of Seoul, September 18th, was a blessed one. In His Name 19 bunches of flowers were taken to the Severance hospital and distributed among the poor patients. The joy of some of these souls was a blessing to witness. Surely they brought joy because His love was there.

And thus the wonderful month under His guidance and .stanCes came to an end, but His love is .forever planted and will grow brighter and brighter, until those souls who are awakened will receive new life and light.

This servant realized that the years spent in Japan had been the preparation for the work in that part, for the knowledge of Japan, and even the language, was the instrument to open the way, and without this the doors could not have been opened in a similar way.

Yes, they are awakening the people of the "Hermit Kingdom." The modem world has suddenly burst upon them. Now spiritual food must be given them, and so in His great love, He guided this servant to be an instrument to carry His Message.

On the morning of September 19th, this servant started on her homeward journey. On that same day, in 1914, she had left war stricken Europe, under His guidance, to travel to Japan, and again in 19~7, she had left Honolulu to travel to America, so the date seemed to work a change in her life. .

Now she is alone in her little Tokyo home, but His love has

come in a Tablet, and His promise and assurance of assistance and confirmation, so she has nothing to do but trust and pray . and strive to purify her heart for His manifestation.

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REALITY

Dear friends, this story has become long, and I fear too long, please forgive, but it surely will bring our hearts nearer together. Also she has to ask forgiveness for the bad typeinl'. on account of a poor typewriter. __

Loving greetings to all, from your humble sister,
AGNES ALEXANDER.

Thanksgiving" Day
B1I Edtlla Bu"
o Thanksgiving Day,
I thought you would never come!
And I have a song of rapture to sing-
.
A song of gladness to sing for gifts of the year•
o Thanksgiving Day,
I would -kneel at your feet,
Hushed to silence by the glory of your face;
Yesterday I was sorrow-worn
And fear prevailed in my heart,
And meurning words on my tongue
As the evening mist fell
To cover the crimson path
Where hovered anguishing sounds
In the gloom and darkness.
o Thanksgiving Day,
I feel the warmth of the new sun
Rising in the eastern sky. ,
A sacred :tire is burning on the home-hearth-
I can dream near the slow-rising flame;
I :can make Jest as I count my blessings;
I can dance with my feet and my heart;
And I am not afraid of Death-
The white messenger of Life.
o Thanksgiving Day,
I garland your head with green leaves,
For you have opened mysterious doors;
And 0 miracle,
I have seen Beauty revealed
In the rose-scented garden of to-morrow I

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THE CURRENT ART

By Mary Hanford Ford

The Overseas Exhibit of American Art which was shown at the Whitney Studio, 8 West 8th St., from the 2nd to the. 15th of November, was a most significant and interesting display of the younger AmericaJl Art. Mrs. Whitney says, "The Overseas Exhibit has been shown in Venice, London, Paris and Sheffield," and though invited to .museums in other places, such as Birmingham, Glasgow and the Hague, Mrs. Whitney felt that the artists had already done their part in allowing their pictures to travel so far and for so long a time, .and that it was best to bring them home instead."

The exhibit is so truly expressive of the real American spirit of the younger Art that it is a pity it cannot travel widely through this country as well as Europe, because it would certainly convince all independent. and thinking people that the United States possesses an Art distinctly ~haracteristic of its . people.

We have in this most charming collection of paintings the current art and yet a sufficient suggestion of what' stretches behind it to give it the proper background. For instance, there is quite a group of Eakins pictures, who always remained academic in his expression, but became an excellent painter of that school. Then came two canvases by Theodore Robinson who did more than any other single man to bring the open air feeling into Ameri~n Art. They are beautiful, luminous, full of that warm and lovely color which one is always sure of in this artist. Then there is Abbot H. Thayer's "Sunrise on Mount Monadnock," from the Metropolitan Museum, magnificent in its light and majesty. Also a charming and typical canvas by Alden Weir, "In the Sun," a girl in white permitting those modulations of light which he so dearly loved. There are also two canvases by Twachtman which might have been painted yester-

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day, so full of light and broadly brushed are they, "Sailing"t which shows us a dreamer in his boat, and "Cos Cob, Connecticut", with the unforgettable old white horse stepping peacefully through shallow water.

Advancing a bit we have three typi:cal landscapes by Redfield, excellent in their open air feeling, and four admirable ones from the luminous brush of Emest Lawson, who stands alone in atmosphereic painting. There could be no greater contrast in the work of a single landscapist than the poetic and

tender beauty of his "Spring", and the massive splendor of the "Snowbound Spruce". Paul Dougherty also has a fine canvas in his "Battatock Cove".

These might pass anywhere and be accepted, because they represent what the general public has begun to understand, butá the canvases of the more radical school, so admirably grouped constitute the .permanent value of this unique e:dlibit.

George Luks, of course, ranks among these, and we find here his magnificent "Wrestlers", painted iná 1906, which a lesser artist would have made memorable alone for its leamed portrayal of muscular tension, but Luks being the great man he is, holds our attention by his intense depiction of the will of the two wrestlers, nude, perfect, brutal, n~vertheless the fighting will in the two combatants has been the vital problem of the canvas. "The Jazz Artist" is as different as possible. It shows us a negro in brown coat lovingly grasping his banjo. Luke loves the brown tones, and this is a warm and heavenly canvas full of alert life. Very remote from both is "The Music Master", and the flowers are such as only Luks can paint.

- Rockwell Kent shows us again some of his delightful drawings from Alaska, and some of his paintings from the same inspiring re{.ion.

Arthur B. Davies has a fascinating series of canvases which mark his high place among the poetic and spiritual painters of the world. "The Dweller on the Threshold" shows an open terrace from which two nude women are apparently about to spring off into space. They have cast off everything, as one must to meet the "Dweller". We do not see this guardian of mysteries, but evidently the two are looking into his

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realm, and the poetic mysticism is fully maintained. "The Castalias" is an older canvas of the same sort. "The Banquet of a Hero", "Angel-Sphinx", the paintings of Davies are all moods o~ the artist which one unravels at leisure and always with delight.

Robert W. Chanler is here with some of his delightful panels, "The Peacocks", "The Porcupine Screen", most unexpected and original, the various Fantasies and "The Death of the White Hart."

George Bellows has among other things a marvellous "Easter Sunday," showing the snow and 1I00ds of spring in the country, with a crowd of brightly garbed men, women and children. The color is brilliant and admirably handled, and the movement and out of door feeling is charming. In strong contrast are "The Girl with Parrot", and the powerful "Portrait of

my Mother", all showing that variety of technical handling, which seems a peculiarity of our American artists. It is interesting to see again" also the tragic canvas depictin, "The Death of Edith Cavell", certainly one of the most remarkable paintings the war produced from any nation. One can never forget the white garbed figure of the nurse with intensely forward looking eyes, slowly descending the dark stairway. There is a light at the top of the stair, and a brutal soldier just about to- tum one out at the back. The brutality of the group into which the nurse descends renders the white spirituality of her figure more intense. The composition is highly decorative, and while it tells a story dramatically, the canvaa is so complete that one does not need its history for enjoyment of each detail.

Guy Pene DuBois has a series of charming canvases in which he definitely tums his unquestionable talent and training to the depiction of New York's underside. Each canvas is a bit of sarcasm directed at the men and women who in this wonderful day persist in knowing nothing but the physical body, like "The Confidence Man", and "Sporting Life", or suggest the opposite angle, like "Intellect and Intuition".

John Sloan has a series of paintings illustrating that complete mastery of the brush" he is winning akin to the so iar

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unattained supremacy of George Luke. "The Hay Market"t with its lights and whites, "Tammany Hall", "Washington Square", with its brilliant night effects, "Spring Planting", with its touch of individual life and daylight color, offer a sufficiently varied aspect ot Sloan's genius.

Allen Tucker has also a" showing illustrating the same versatility in subject and teehincal handling which seeiDS as has been said perhaps a national characteristic of the younger American school. For instance, a lands:cape entitled "An East Wind" shows a wind blown expanse with a line of tall poplars bending against the gale. It is distinctively fresh and open air, normal. Then the "Book of Verse" has a charming figure of a young girl in pale yellowish tones; absorbed in a book of poems, herself a poem. The landscapes aU are done with that feeling of open air and technical certainty which renders the work of this artist charming. But here comes a "Portrait with Dark Background", and we have a distinctively psychological study in color and temperament, notable for the effect of Seal'let in the drapery of the figure. It is most interesting in quality, and in marked contrast with the other Tuckers.

It is impossible within the limits Qf a magazine article to

do justice to this exhibit which epitomizes the present condition and excellence of American Art. The work of Burlfn, Halpert, of Eugene Speicher, and Maurice Sterne, Kenneth Frazier, Alfred Collins, is up. to the high standard of these artists Gifford Beal has two splendid canvases. Childe Hassom shows a serieS" of brilliant paintings which illustrate that new life he has taken on in the last few years. Robert Henri has a portrait of "Jim Lu" such as he alone could paint, and a most charming portrait of Fay Bainter the actress. William Glackens is characteristically represented, as is Maurice Prandergas~. Randall Davey lias a series of brilliant studies, Henry McFee a portrait, Max Kuehne brings his very original "landscapes in which his individual touch is apparent.
In the paintings of Burlin one remembers especially "The Steel City", which J;eflects in curious psychological fashion the effects ot steelá tempermentally as well as physically.

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The' Bahai Movement, Its Spiritual Significance.

Talk giveIa 611 Mrs. Henrietta C. Wagner. 01 AknRI. OhID

W Eare living in a day of wonderful pro~, wonderful inventions. During the last hundred years the forces of steam and electricity have been utilized. As if by magic have sprung up railroads, steamships, telephone and telegraph, wireless, flying machines and the thousands of inventions which have changed entirely the manner of living upon the globe. There wasn't a railroad in the Staie of Illinois until in the 50's. Why have all these wonderful inventions appeared and been perfected in the last 100 years? Is there a reason for it? The progress of the world in this respect is greater in this last ~entury than in all the other centuries since history began. The Prophets of God foresaw this day, and in the Bible you will read their prophecies of these inventions. There are many references which show that these inventions are to be manifest -at the time of the end. The end of what? This has been interpreted by some sects to be the literal end and destruction of the earth by fire, but the more intelligent have learned that the true meaning of the term is the end of the age or cycle; the end of one cycle, the beginning of another; the end of the age of materialism, the beginning of the age of spirituality; the

dawn of the day of the Kingdom of God upon the earth, the MiIlen]J.ium.

It is said that "A thousand years are as one day with God'á and BO, as we look back over the history of the world, we see that in every day of ~bout a thousand years a Prophet, Teacher or Messenger comes to earth with a Divine Message. These Messengers are Spiritual Suns "!;>efore which the darkness of every superstitious fancy will be annihilated." Jesus said, "I am the Light of the world." Also we read, "The people that walked in darkness have seen a great Light."

In past centuries it was not possible for a Teacher to come and teach the whole world because of the lack of means of travel and'inter-eommunieation. Very few of the people could

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read or write; there were no books. So God sent Teachers to different parts of the world. Laotze and his pupil Confucius came to China; Zoroaster appeared in Persia, Buddha and the Brahmas in India; the line of Jewish prophets ending with Jesus the Christ, and Mohammed came to the wild Arabs of the desert and lifted them from utmost degredation and savagery into a high degree of civilization, until they became corrupt, then their downfall began. The teachings of all these Messengers were pure in the beginning, but as the centuries went by, the lessons were corrupted by man, creeds and dogmas were invented, until the kernel of Truth was lost and only the form or dead body remained. After such a night of spiritual darkness a new Teacher comes "with healing in his wings." These Messengers are recognized and appreciated in their time by but a few who have the spiritual sight. The Messengers come not for the things of the world. Th~y accept every hardship, every difficulty, every perse:eution, as a gift from God, and even pray for martyrdom. Why? Because ~ey know that through that sacrifice humanity will be lifted to a higher state of consciousness.

Each Messenger who has come has struck a certain note, emphasized a particular attribute of God. For instance Laotze taught the Golden Rule and all those lessons of mercy and love, but he emphasized Justice. Zoroaster taught Purity as the highes~ virtue and today, after thousands of years since their prophet was upon the earth, the Zoroastrians--or Parseea aa they are known in India-are said to be the purest people upon the earth. Buddha taught Renunciation, and today we see hia

followers mortifying the flesh in order, as they believe, to attain nearness to God. Moses taught Righteousness-right Hving. Mohammed taught submission, submission to the will of God-it is all through the Koran. Jesus taught Love. KOMI had taught "An eye for an eye and a tooth for a tooth," but Jesus said, "A new commandment I give unto you that 18 love one another."

Now, in these latter days, in this last hundred -year,s•• Tea.cher has appeared in the Orient, whence all the Keuenaen have come, who has taught all that these others have taug~t.,

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but in addition he has taught UNITY, and his missien is to unite all these scattered fragments of the human race, all these great religious systems, into one great family, thus realizing the brotherhood of man, about which all the prophets have dreamed.

I can give you but a brief liistory. This great Teacher, whose title was Baha'o'llah, meaning the Glory of God, was bom in Persia in 1817, of the nobility and of great wealth, but he gave it all up and accepted for the rest of his life poverty, privations and persecutions untold, imprisonment in dungeons and chains, banishment from his native land-forty years he was a prisoner of the Persian and Turkish governments, the vilest prisons on earth; ate prison fare and slept on cold stone ftoors-for seven years he was not out of one room-and finally died a prisoner in Acca, Syria, the Holy Land, in 1892.

But mark how God uses the wicked of earth as tools for the accomplishment of His purpose! In every move made by Baha'o'llah prophecy was fulfilled. Altho he was ~ndueted to the Holy Land by troops and constantly guarded by soldian and watched by spies, his coming to the Hoiy Land fulfilled the prophecies of the Jews and Christians in regard to the coming of the Promised One to the Holy Land in the latter days.

During those years in prison Baha'o'llah wrote many books in the Persian and Arabic languages, which are being translated into our western tongues. These teachings are the foundation upon which this new civilization is being built. It is that Stone which Nebuchadnezzar saw come out of heaven and hit the image on the feet, grinding the feet toá powder-this statement is very significant. Then the whole image was ground to powder and swept away like chad', while the stone became a mountain filling the whole ea~. Only the .cha1f will

be swept away-the man-made creeds and dogmas, superstitions and ceremonies. The Word of God as spoken by the mouths of His Messengers, will remain imperishable. "Heaven and earth shall pass away, but My Word shall not pass away." The T~n Commandments, the Golden Rule, the Sermon on the Mount, the beautiful parables and lessons of Jesus-in fact, the Truth in all religions, will remain as indestructible as God • is indestructible.

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Baha'o'llah left a son, Abdul Baha, meaning Servant of God, whose mission is to explain and interpret the Revelation of His Father, and to give that Message to the world. He was born in 1844 on the very day that the Millerites in this westem world were out upon the hilltops and housetops, clad iná their ascension robes, expecting the literal, bodily descent of the Lord Jesus from the clouds of heaven. He was born at midnight, and on the next day there was sent over the wires between Baltimore and Washington the first telegraphic message even sent. It bore these words, "What hath God wrought1" Abdul Baha is the first Liver of the life prescribed by His Father. He shared his Father's imprisonment from the time he was a .child of nine years of age, followed him with 70 others into exile, and was not released until the summer of 1908 when the change came to the Turkish government, when old Abdul Hamid was deposed and his half brother became the Sultan of Turkey; 66 years a prisoner. Since then Abdul Baha ---has traveled extensively. He was in Europe in 1911, and in •

1912 came to America. He traveled with his interpreters from coast to coast, but very quietly. He came indeed as ,ea thief in the night." He spoke in churches of many denominations, before societies and clubs, colleges and universities; went down into the bowery and ministered to the poor, to the Salvation Army, gatherings of colored people, and what delighted him most of all was mixed gatherings; the high and the low, the rich and the poor, the educated and the unedu~ted, all p~ took of the spiritual food which he so bountifully provided. He did not take a penny from anyone in America, but paid his own bills and gave generously to the poor and needy everywhere. Abdul Baha never went to school a day in his life, neither did his Father, but they have taught the world. Scientists, philosophers, theologians from all over the world, as well as the laity, have visited him in his prison home, and his wisdom and simplicity have confounded them all.

Jesus said, "By their fruits ye shall know them." What

are the fruits? It was 800 years before the Christian religion was known beyond the narrow fringe around the Mediterranean Sea, but in this day, when but 77 years have passed, the Bahai Movement is known all over the world, thanks to the inventions which we mentioned at the beginning. Did God

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cause these inventions to appear at this particular time in order that this Message might be given to all parts of the world simultaneously? There are millions of people who believe that He did. Of one thing we may be certain and that is that supply and demand go together in spiritual as well as material things, and when God desires to accomplish a certain purpose, He also creates the means.

This Message has broken down the walls of hatred and prejudice of ra:ee, religion and caste, and bound Mohammedans and Parsees, Buddhists and Brahmins, Jews and Christians into the most wonderful spiritual brotherhood the world has ever seen. "Other sheep have I that are not of this fold; them also I must bring and there shall be one fold and one shepherd." Many enlightened souls believe this to be the beginning or dawn of that golden age upon earth -when, as Christ foretold, men shall come from the east and from the west, from the north and from the south, and shall sit down in the Kingdom of God.

Now, what are the proofs? What has this great Teacher brought in addition to what we have already had? It is claImed that He has given a fresh impulse to the teachings of Christ, renewed them, .explained and interpreted them, expanded and fuUmed them; moreover, that the teachings of Christ were given in accordance with the infancy of the human race. Baha'o'llah's teachings are according to the maturity of the world and the requirements of this illumined age.

(12 principles briell,," stated)

The Bahai Movement is not an organization; it eludes organization. It has been said that organization is a western idol-we can cop:ceive of nothing outside of organization, but here is a Movement that in" 77 years has encircled the globe without organization, and without paid missionariesá or preachers. Besides, the adherents are not proselyting-you are not asked to join-there is nothing to join. The end is attained when people know the Truth and live it. No one is asked to leave his church, lodge or society. We have Jewish Bahais, Christian Bahais, Mohammedan Baham. He does not give up the faith in which he was reared, but rather adds to what he had. When a pupil enters high school; he does not

give up what he has learned in the grades.

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There are some people who, when they hear of this Move-
, ment, get wrong ideas about it. They imagine that we are trying to put Jesus out of his throne and put someone else in his place, but it isn't that way at all. The station of the Messengersá is greater than we can possibly imagine, but they do not come to be worshiped, to be deified. Jesus said, "I came that ye might have life and that ye might have it more abund... antly." He also said, "I came not to destroy but to fulfill." Abdul Baha says, the Messengen did not come that men should adore them, or worship them, or acknowledge their prophethood. No, rather the Masten of all time hafe suffered for none other than this, that ft.eshly veils might be rent ,asunder and Reality b~me manifest:"

Abdul Baha was asked, "What is a Bahai'l" He answered. "To be a Bahai simply means to love all the world; to love humanity and try to serve it, to work for universal peace and univenal brotherhood."

It is related that while he was in London, a young man came to the meetings and listened to the elucidation of these principles and said, "I have never heard of Baha'o'llah before, but I believe in the brotherhood of man and I am trying to live in accordance with the principles. Abdul Baha said, "It makes no difference whether you have ever heard -of Baha'o'llah or not; if you believe in these principles and are trying to live them, you are already a Bahai. On the other hand, a penon may call himself a Bahai for fifty years, and if he does not live the life, he is not a Bahai. An ugly person may call himself handsome, but he deceives no one, not even himself." From this statement it is evident that it is not what we call ourselves. but what we are in reality. "Deeds reveal the station of a man."

.I will close with the words of Abdul Bah&, from his first public address after he came out of prison, delivered in City Temple, London, in 1911:

"The gift of God to this enlightened age is the knowledge of the OJ.leness of mankhld and of the fundamental oneness of religions. Wars shall ,cease between nations and by the will of God the Most Great Peace shall come. The world will be seen as a new world and all men will live as brothers."

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BAHAI ACTIVITIES

Many friends of Mrs. Watson will be interested in the following extracts from the letter written in the presence of Abdul Baha in Haifa, which contains significant paragraphs. Mrs. Orphella J. Hart, to whom the letter was sent is Ii physician who for some time has rented an office in Mrs. Allen's house in Washington. Mrs. Watson describes in a later letter the healing she has experienced, which has removed the painful results of an accident suffered thirty years ago. (Editor).

The Master placed me in His own seat at the head of the table, and I was introduced to every one, as the beloved Khanom of America, who had served Him for many -years, Bahadur, His son-in-law interpreting.

Orphella, my dear, can you imagine my feelings? To be placed by Him! His own blessed hands placing me there I This poor servant of no account among the believers. Did He, or does He place me in this conspicuous place, His seat, and He sits on the side at" the right, and gives me food from His own specially prepared dish-no meat, He surmised I do not wish for meat, evidently, because all the others eat the meat at His table. Does He shQW this wonderful courtesy and honor to this lowly . servant to make me feel His love? For He says always: "You are happy now, I have sent for you to make you very happy, to take away the burden on your heart. Your heart is very pure. My love for you is great. You must not mind if all the believers in the world do not love you. It is nothing to compare with the love of God. God love~ you. Abdul Baha loves you very much."

My reply was to the effect that the burden on my heart '. was because I feared that through mistaken conduct I had grieved His Heart.

He was most emphatic, and said this when we were alone, Bahadllr interpreting: "Tell Mrs. Watson she has never been any cause of grief to Abdul Baha, but on the contrary, she haa

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RBALITY

been the cause of the greatest joy to Abdul Bah&, praise be to God," looking at me with the utmost love and tenderness. I simply cannot convey this impression, this overwhelming feel.ina'.

"Praise be to G9d, you are absolutely finn in the Covenant."

I asked Him then should Dr. Hart, my sister, move out of the "House." His answer was after telling Him your lease expires in September. á'Tell Dr. Hart and her dear husband to do as they wish entirely-move out or re-lease it. There is no hann whatsoever in this. We do not interfere with the business of people. We do not say even, associate or do not associate with certain people. We are concerned with the Cause of Baha'o'llah " and His Teachings. We do not demand nor command anything

but this of the believers and friends: Be kind and compassionate to every one. God will assist you always. The doors are open to you everywhere. -If the believers do not care to associate with you, it is their loss. You must not mind. Your heart shall be so full of the love of Baha'o'llah that it will overflow and illumine other people. Now do not mention this affair fur-- ther (lit. this other affair). I love you; I prove it to you. Tell the believers how Abdul Baha has honored you. What more do you wish? I will take you to the Blessed Tomb of Baha'o'llah. You are associating (lit. associate) with my family in the Holy Land. They all love you as a leaf from this Holy Tree. Tell this to your beloved sister, Mrs. Hart, and "(say that) she is free. Abdul Baha knows her heart, and you two are very dear to me." ,

He also said: "We have affection for Dr. Dyar. We wish him only good, and hope he may become enlightened. Mrs. Allen we named Aseyeh after my own mother. We have shown her the greatest love, more we cannot say. Everyone must do 88 they wish about working with h~r or associating with her. To show love to her would be (lit. is also) following my teaching and my example (lit. my life and attitude). No one may boast of his finnness in health of spirit any more than of his body. Now you must forget all of this and think and talk only of the constructive and beautiful while you are with me."

Allah'o'Abha! Read this letter to whom you like. He has given permission. Love to all."

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REALITY

Haifa. Palestine, October 18, 1911.

To the Director of the Reality:-

According to the Master's wish and desire I will send fOU the enclosed Tablet to be published in the coming number of tile Reality. Its contenta is general and worth of beinK circula ted among the friends.

Yours very sincerely,

ROUHI M. AFNAN.

ChiTe' maidservant of God, Mrs. Mary Hall; upon her be the Glory of God the Most Glorious. J.

HE I~ GOD

o thou dear maidservant of Godl

Thy letter was received and the contents became known. I ask God to confer upon you new life. Thou hast asked some questions; that why the blessed and spiritual souls, who are firm and. steadfast, shun the company of degenerate persons. This is because, that just as the bodily diseases like consumptIon and cancer are contagious; likewise the spiritual diseases are also infectious. If a consumptive should associate with a thousand safe and healthy persons, the safety and health of these thou-

sand persons would not effect the consumptive and would not cure him from his consumption. But when this consumptive associates with those thousand souls, in a short'time the disease of consumption will infect a number of those healthy persons. This a clear and self evident question. Likewise, if a thousand magnanimous persons, associate with a degraded onel the perfeetion of those souls will not effeet this debased person. On tne contrary, this mean person will become the cause of their ~ing astray. Therefore His Holiness Baha'o'llah says in the Tablets • Soon will a foul odour be spread shun it. So commandeth the Omniscient and the Wise." That is in that city, a stinking odour, will soon be spread. You should avoid it. So are ye commanded by His Holiness the Knower and the Wise. That foul odour is that of Violation. Also in the Tablet of Advice He says, "Now do not neglect your sower, protector and educator; do not choose and prefer others to his, lest foul and poisonous winds should pass over you."

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

Again His Holiness Baha'o'llah says, "Then 0 ye trees of the blessed garden of my bestowal. Protect ye yourselves from the poison of the treacherous souls and the stinking winds, which are the association of the poletheist and the negligent ones. So that the trees of existance, through the bounty of the Worshipped (God) be not deprived of the blessed breaths and breezes of love. This is why we should shun the wicked and associate with the righteous."

In the Persian Hidden Words He says, "0 my son! TJaey company of the wicked inereaseth sorrow and the fellowship of the righteous removeth the rust of the mind." And also He says: "Beware 0 Son of Dustl Walk not with the wicked and confederate not with him, for the companionship of the wicked changeth the light of Life into the fire of remorse." This is the admonishment of His Holiness Christ and the advisements of His Holiness Baha'o'llah.

But your other questions are the proofs of this statement and there is no need of answering. I pray for thee, that thou may reach to sucFi a convietion, that it may become the cause of attaining greatest bestowals. Read thou carefully thy fl.rst question. Thou seest that it is this same desire, that why the Friends associate with a reproachable person and do DOt expell him. Upon thee be the Glory of the Most Glorious.

~ 7, 1921, . (Sig.) Abdul Baha Abbas.

Haifa, Palestine.

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Intuition

Its Office, Its Laws, Its Psychology, Its Triumphs and Its Divinity

By Walter Newell Weston, L L. M.

T ms book deals with that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. This faculty is called "tuitio,.. The possibilities of

training the sense are limitless, and when so trained man is enabled to transcend
his former self, thus opening new realms of discernment, wisdom, joy, realization
and self-expression.
-ForefJJord.
Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem
that we never mention and that is seemingly unthinkable, but which in fact hu
• • a solution.
-Foreword.
There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way.
if they could do something in which for them was inspiration, in other word.
if they could work not mechanically but intuitively. -Clw.pter 11.
Intuition is the key of true genius for it is the pathway of true self-exp~
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