

REALITY

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

A Magazine of Constructive Thought

Abdul Baha's Last Message

The Role of Women After the War
Gabrielle Duchene

The Mission of the Screen
Laurel Miller

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

V. 5.

JAN. 1922

PUBLISHED MONTHLY

25 CENTS

Copyright, 1921, by Reality Publishing Corporation

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 be found in his published writings of that time.

REALITY

Editors

EUGENE J. DEUTH
WANDEYNE DEUTH

Consulting Editors

Mary Hanford Ford
Howard MacNutt
Richard Manuel Bolden
Horace Holley
Winifred M. Schumacher
Ann T. Boylan

PUBLISHED MONTHLY BY

Reality Publishing Corporation

17 West 42nd Street Tel. Longacre 8916 New York, N. Y.

Eugene J. Deuth, President Herold S. Robinson, Sec'y & Treas.

Single Copies, 25 cents. Sold at all Newsstands.

Subscription, \$3.00 per year

Money Orders Payable to Reality Publishing Corporation

17 West 42nd Street, New York City

Copyright, 1921, by Reality Publishing Corporation

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

Volume V.

JANUARY, 1922

No. 1

Contents of January Issue

	Page
The Passing of Abdul Baha. <i>Albert Durrant Watson</i>	3
The Poet General. <i>Editorial</i>	4
Abdul Baha's Last Message to the World	6
Celestial Man. <i>Abdul Baha</i>	9
The Symbol of the Bahai Cause	12
Bahai, The New Book. <i>Horace Holley</i>	13
Black Brother. <i>Edward L. Fernald</i>	15
The Role of Women After the War. <i>Gabriel Duchene</i>	16
Our Heavenly King. <i>M. A. Watson</i>	21
The Mission of the Screen	22
If We Listen. <i>Barnetta Brown</i>	27
Hands of Service	28
The Drama. <i>Frances Eveline Willcox</i>	33
I Have Drunk the Cup of Happiness. <i>Sara Savage</i>	37
Three Kinds of Persecution. <i>Abdul Baha</i>	38
A New Poet. <i>Edward J. Irvine</i>	41
The Path. <i>Gloria Baker</i>	42
Bahai Activities	48

The Bahai Movement

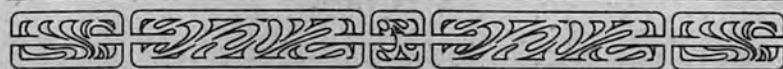
Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

For the information of those who know little or nothing of the Bahai Movement we quote the following account translated from the (French) Encyclopaedia of Larousse:

BAHAISM: the religion of the disciples of Baha'o'llah, an outcome of Babism. — Mirza Husian Ali Nuri Baha'o'llah was born at Teheran in 1817 A. D. From 1844 he was one of the first adherents of the Bab, and devoted himself to the pacific propagation of his doctrine in Persia. After the death of the Bab he was, with the principal Babis, exiled to Baghdad, and later to Constantinople and Adrianople, under the surveillance of the Ottoman Government. It was in the latter city that he openly declared his mission, . . . and in his letters to the principal Rulers of the States of Europe he invited them to join him in establishing religion and universal peace. From this time, the Babis who acknowledged him became Bahais. The Sultan then exiled him (1868 A. D.) to Acca in Palestine, where he composed the greater part of his doctrinal works, and where he died in 1892 A. D. (May 29). He had confided to his son, Abbas Effendi (Abdul-Baha), the task of spreading the religion and continuing the connection between the Bahais of all parts of the world. In point of fact, there are Bahais everywhere, not only in Mohammedan countries, but also in all the countries of Europe, as well as in the United States, Canada, Japan, India, etc. This is because Baha'o'llah has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. "The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the

L—135

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



The Passing of Abdul Baha

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

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

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

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

November 28, 1921.

Albert Durrant Watson.

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

November 30, 1921.

Horace Holley.

The Poet General

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

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

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

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

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

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

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

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

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

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

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

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

The Editor.

Abdul Baha's Last Message to the World

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

To

The beloved of the Lord,

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

Throughout the East, throughout the West

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

HE IS GOD

O ye faithful friends!

O ye sincere servants of Baha'o'llah!

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

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

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

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

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

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

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

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

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

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

art indeed the True Protector, the Unseen Guardian, the Celestial Watcher, and the Heavenly Loving Lord!

O ye beloved of the Lord!

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

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

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

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

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

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

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

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

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

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

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

Avoid, yet be not aggressive!

Turn away from censure and from slander!

Leave him in the Hand of God!

Upon ye rest the Glory of Glories!

ABDUL BAHÁ, abbas.

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

Celestial Man

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

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

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

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

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

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

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

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

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

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

Abdul Baha.

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

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

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

The Symbol of the Bahai Cause

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

“The Free Soul”

Bahai

The New Book By HORACE HOLLEY

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

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

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

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

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

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

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

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

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

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

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

Mary Hanford Ford.

Black Brother

In the forest, dark, primeval,
Once there ruled a mighty people.
Tall of stature, Kings and Warriors,
Priests and Servants; All were black men,
Building stately monuments,
On forgotten continents.
Ages passing leave few traces,
Save in desert lonely places,
Of this ancient sovereign people,
Here and there a tribe, a remnant,
Dwarfed in body, bowed to earth,
Finds the fate of humble serf.
Black men, Brothers! Raise your faces,
Dawn again shines on the races.
Bright the Sun of Truth above us,
Warming hearts now hard and selfish.
Love appears, all men are free,
Equal in God's Unity.

—Edward L. Fernald, D. O.

The Role of Women after the War

By Gabriele Duchene

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

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

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

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

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

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

That would be a great mistake.

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

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

Or will they justify their reputation as "Conservatives" by

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

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

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

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

Let us hope so.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Translated from "La Esperantista."

Words of Abdul Baha on "Women"

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

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

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

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

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

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

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

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

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

Abdul Baha.

* * *

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

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

"Daily Lessons."
Acca, Jan. 1908.

Our Heavenly King

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

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

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

Refrain:

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

Refrain:

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

Refrain:

M. A. WATSON.

The Mission of the Screen

By Laurel Miller

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If We Listen

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

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

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

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

Barnetta Brown.

Hands of Service

A Plan for Raising Funds for the Mashrekol, Askar

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

Hands of Service Committee

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

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

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

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

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

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

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

Suggestions

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

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

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

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

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

Miscellaneous Tasks for Women

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

Miscellaneous Tasks for Men

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

Miscellaneous Tasks for Children

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



Portion of Letter from Mirza Ahmed Sohrab.

Home of Baha'o'llah, Acca, Syria,

April 8, 1914.

Dear Friends:—

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

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

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

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

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

Someone asked about the economic question.

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

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

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

THE DRAMA

Frances Eveline Willcox

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I Have Drunk the Cup of Happiness

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

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

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

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

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

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

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

—Sara Savage.

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

Three Kinds of Persecution.

Words of Abdul Baha Delivered During His Sojourn in America

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

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

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

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

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

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

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

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



To Abdul Baha.

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

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

—EDWARD J. IRVINE.

A New Poet

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

"Washington Herald" Interprets Abdul Baha

To the Editor, The Washington Herald:

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

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

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

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

—EDWARD J. IRVINE.

The Path

Wisdom walks high above the Valley of Desire.

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

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

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

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

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

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

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

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

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

Ashes! the end of human existence!

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

—GLORIA BAKER.

From the JAPAN ADVERTISER, TOKYO, Japan

October 14, 1921

UNIVERSAL LANGUAGE IS SUGGESTED FOR LEAGUE
Japanese Members Would Use "ESPERANTO" in All Official
Correspondence

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

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

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

The Far Eastern Question

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

Now the Orient and Occident are interpenetrating as never before.

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

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

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

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

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

THE MESSIANIC PRAYER

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

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

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

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

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

May there be the restoration of Universal Peace and Liberty;

May there be the intensification of Human Solidarity;

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

Peace, Peace, Peace to all Beings,

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

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

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

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

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

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

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

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

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

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

BAHAI ACTIVITIES

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

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

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

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

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

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

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

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

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

Dearest Sister:

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

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

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

Ever your loving sister in service,

AGNES.

(Agnes B. Alexander.)

Mrs Watson's Letter

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

"Oh ye friends of God:

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

(Signed) Abdul Baha Abbas.

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

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

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

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

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

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

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

Marie Watson.

Latest News from Haifa

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

The cable in response is as follows:

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

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

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

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

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

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

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

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

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

He Is God

O thou dear maidservant of God!

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

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

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

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

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

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

(Signed) Abdul Baha Abbas.

Oct. 7, 1921.
Haifa, Palestine.

REALITY AGENCIES

- AKRON NEWS CO.
17 So. Main St., Akron, Ohio
- AGNES B. ALEXANDER
11 Ukyo Machi-Yotsuya Tokyo,
Japan
- M. ANDELMAN
291 Tremont St., Boston, Mass.
- T. O. ANDERSON
503 W. 3rd Ave., Pine Bluff, Ark.
- ANTHRACITE NEWS CO.
Scranton, Pa.
- T. C. ASHTON
623 Market St., Parkersburg, W. Va.
- BAHAI LIBRARY
416 Madison Ave., N. Y. C.
- CAROLINE M. BARBEE
A-13 Railway Exchange Bldg., St.
Louis, Mo.
- JOHN F. BEHRENS
Corbin Junction, Idaho
- RICHARD E. BOLDEN
105 W. 130th St., N. Y. C.
- BRENTANO'S BOOK STORE
27th St. and 5th Ave., N. Y. C.
- T. W. BUTLER
c/o New Thought Temple, 935 Pandora Ave., Victoria, B. C.
- COLE'S BOOK STORE
George St., Sydney, Australia
- CURIOSITY SHOP
17 N. State St., Chicago, Ill.
- DETROIT AGENCY
1060 Book Bldg., Detroit, Mich.
- ASEYEH A. DYAR
804 B St., S. W., Washington, D. C.
- O. D. EHLERS
1801 1/2 2nd Ave., Birmingham, Ala.
- EDWARD FERNALD
4803 Lincoln Ave., Chicago, Ill.
- M. A. FOX
Sec'y Bahai Assembly, 14 E. Franklin Ave., Minneapolis, Minn.
- CORA M. FRYE
3841 N. Irving Ave., Chicago, Ill.
- W. J. HARDING
Lawrence, St., Yonkers, N. Y.
- CORA M. JENKINS
Bethesda, O.
- L. KARP
708 Harrison St., Syracuse, N. Y.
- JOHNSTOWN NEWS CO.
Johnstown, Pa.
- KEEFE BROS. P. O. NEWS STAND
25 W. Park St., Butte, Mont.
- LEAGUE FOR THE LARGER LIFE
222 W. 72nd St., N. Y. C.
- C. LEHMANN
Kilworth, Ont., Can.
- GRACE K. MANN
23 S. Highland Ave., Baltimore, Md.
- MACY DEPT. STORE
34th St., N. Y. C.
- A. C. McCLURG
330 E. Ohio St., Chicago, Ill.
- R. NORTH
111 Spring St., Little Rock, Ark.
- C. V. PLEUKHARP & SONS
222 Mercantile Pl., Los Angeles, Calif.
- J. T. REDDEN
Edgar Thomson Works, Braddock, Pa., Rm. 106
- ORCELLA REXFORD
Fairmont Hotel, San Francisco, Cal.
- SMITH & McCANCE
2 Park St., Boston, Mass.
- MYRTA P. SWINGLE
1666 E. 118th St., Cleveland, O.
- HENRIETTA C. WAGNER
102 E. Mill St., Akron, O.
- LOUISE R. WAITE
1543 Stanley Ave., Los Angeles, Calif.
- JOHN WANAMAKER
New York City
- JOHN WANAMAKER
Philadelphia, Pa.
- HARRIET WILLIAMS
18 Huntington Ave., Boston, Mass.
- WILKIE NEWS CO.
27 W. 5th St., Dayton, O.
- C. R. WOODARD
Box 416, Greensboro, N. C.
- J. C. F. GRUMBINE
College of Divine Sciences and Realization
1916 E. 105th St., Cleveland, O.



An Open Letter!

Dear Reader:—

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

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

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

I recently came to St. Louis from my home in Long Beach, California, for the purpose of studying the Master Key System at close range and getting into personal touch with the Author, Charles F. Haanel.

I have been here long enough to find that while all other systems of thought are concerned chiefly with the manipulation of things, the Master Key System is interested in the causes whereby conditions are created. For this reason it is Universal and unlimited.

It is the key to every system of thought in existence, either ancient or modern, religious or philosophical, occidental or oriental. It is the key which is being used by the strong people of the earth, those who do not believe in the virtue of poverty or the beauty of self denial. The busier you are, the bigger things you have in view, the less you can afford to be without the Master Key System.

WALT LE NOIR CHURCH,

Descriptive Booklet Sent Upon Request.

CHARLES F. HAANEL, 266 Howard Bldg., St. Louis, Mo.

Don't Overlook Our

Indispensable Advertising Service

Certainly you are interested in the higher and finer things of life—which result in making the world a better place to live in.

It is right along these important lines that the advertising columns of "Reality," furnish you with a service of inestimable value.

There is hardly a thing they do not suggest to make the course of living more helpful.

They point out where and when to find the very things for which you have been searching, and in reading the advertising, remember this: the advertiser who spends his money to invite your consideration of his proposition, backs up his belief in his own work and leaves the final decision to you.

Do not overlook this mighty and indispensable service which this magazine offers with the rest of the helpful articles.

Read the Advertisements Regularly

Intuition

Its Office, Its Laws, Its Psychology, Its Triumphs and Its Divinity

By Walter Newell Weston, L. L. M.

THIS 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 *intuition*. 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.

—Foreword.

Intuition is the faculty by which, if we will but listen, we may solve the problem that clutches at our heartstrings or throttles us at the throat, the problem that we never mention and that is seemingly unthinkable, but which in fact has * * a solution.

—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.

—Chapter II.

Intuition is the key of true genius for it is the pathway of true self-expression, which in turn is the secret of individuality.

—Chapter II.

WHAT OTHERS SAY OF IT:

"I have read many books on modern psychology and I have read *INTUITION* three times. It is by far the best book on the subject I have ever seen."

—Howard A. Colby.

"The pages of *INTUITION* bespeak a wide reading public. All the world loves to be intuitive. All the world believes in intuition. We cannot read or hear too much about it. Blessings on the book!"

—Emma Curtis Hopkins.

"I have been reading *INTUITION* with pleasure and profit. It is very seldom that I find time to actually read a book, but I am reading Mr. Weston's book and enjoying every word of it. It is very practical and interesting."

—Charles Fillmore.

"Your volume, *INTUITION*, is full of beautiful and wonderful truths, freighted with inspiration and life, all hammered out on the anvil of your own rich experience."

I have read the book through three times—I trust to much profit."

—Gorham Tufts, Jr.

"I received the book, *INTUITION*, and must say it is worth its weight in gold—that is, if such wonderful lessons could be paid for."

—An Oregon Reader.

New edition on fine paper, handsomely bound, gilt top, \$2.00 postpaid.

Address orders to

REALITY PUBLISHING CO.

17 W. 42nd Street
339-340

New York, N. Y., U. S. A.

PLEASE MENTION YOU SAW IT IN REALITY

Do you fear the passing years. If so read.

LIVE and GROW YOUNG

By ARTHUR EDWARD STILLWELL



ARTHUR E. STILLWELL
America's Greatest
Living Railroad Builder

This book is a remarkable message from the pen of one of America's greatest Railroad Builders. By the light from the pages of *Live and Grow Young*.

You can add years to your life and realize the joys of a Living Life. This book leads you out of the dark forest of belief that Three Score Years and Ten is the allotted span of life. It shows you the Highway of Youth, Radiant years of joy and achievement lie before you—if you accept the message in the pages of

LIVE and GROW YOUNG

This is not merely the exposition of a theory. It is a concrete plan of living. It teaches how to control the inner mental and spiritual forces which are ever working to rebuild your body. It enables you to work with these forces in the rebuilding of your body and thus retain youth.

FREE: 30 DAYS INSPECTION AND APPROVAL COUPON

Youth Publishing Co.,
303 West End Avenue,
New York City, N. Y.

You may send me your book, *Live and Grow Young*, on approval for 30 days; and I will either return it, or send you \$2.00 as per special offer in *REALITY MAGAZINE*.

Signed _____

Address _____

City _____ State _____ Date _____

PLEASE MENTION YOU SAW IT IN REALITY

WHY DR. SHELDON LEAVITT IS CALLED THE MIRACLE MAN OF CHICAGO

They began to call him the "Miracle Man" thirty years ago, when he was doing a large medical and surgical practice in Chicago; and the title has stuck. It became more appropriate as the years added to his power.

Introduction of the principles of the New Psychology into his practice made him a true wonderworker.

The title is not an affection. He is continually told, by men and women, "You saved my life." "You rescued me from the very depths of despair." "You transformed my life."

He has snatched many from the very jaws of death.

The lame are made to walk; the weak are made strong; the discouraged are given "pep"; the sick are made well; cowards are made courageous, the poor are given a place on easy street; peace is brought into inharmonious families; wayward children are made responsive to REASON; the indifferent are awakened; the estranged are brought together; the unhappy are made to rejoice.

He Calls the System VOLOTHETAPY

His particular method is MIND TRANSFUSION, which is as literal as blood transfusion.

ADDRESS: Dr. Sheldon Leavitt, 4665 Lake Park Avenue, Chicago, Ill.

G-U

Weaknesses overcome by absorption that restores the pleasure of life without stomach drugging. My methods have more rejuvenating and vitalizing force than ever before offered. My "Theory and Practice" on "How to Keep Fit Beyond Sixty" covers everything and is a valuable adjunct. Illustrated brochure sent sealed to men.

MARK M. KERR, P. C. P. O. Box 337 Sherburne, New York

UNION HALL RESTAURANT

1591 SECOND AVE.

Between 82nd and 83rd Streets

NEW YORK CITY

Meeting Rooms, Pleasant Surroundings, Moderate Prices
Best Hungarian cooking in town

Telephone Lenox 1878

MUSIC

John Létán, Prop.

Our Guarantee is Your Protection

When you trade with the advertiser in REALITY you trade under a guarantee as to their reliability. If you are dissatisfied with the treatment in any instance, or if the advertiser fails to reply promptly to your letters, we ask you to make this known to us. By doing so you naturally aid us in our efforts to keep the pages of REALITY free from undesirable or misleading advertisements.

REALITY PUBLISHING CORP., Argus Bldg., 17 W. 42nd St., N. Y. C.

PLEASE MENTION YOU SAW IT IN REALITY

The College of Divine Metaphysics, Inc.

Teaches the Super-Psychology, or the mode and operation of the Supreme Father of all in each one. Thus developing the practice and power of God in man, as relates to Faith, Confidence, Clear Thinking, Good Judgment, Initiative, and Intuition.

The Courses are furnished to you by mail every week, and cover the following topics:

THE PSYCHOLOGY OF BUSINESS SUCCESS

(28 Lessons)

DIVINE, OR METAPHYSICAL HEALING

(33 Lessons)

METAPHYSICAL BIBLE INTERPRETATION

(53 Lessons)

Through this mail course of study you can obtain the title of Dr. of Psychology, Dr. of Metaphysics, Dr. of Divinity, and other titles all of which are legally conferred by authority of the law of the land vested in the College.

These Courses may be had in English, Spanish, and French. Should you not be able to take the course at this time, order some of these wonderful Booklets:

How to Pray to Get Results 10c

Just How the Mind Heals 10c

Self Healing Through the Divine Mind 25c

Ask for "respectus and Catalogue now."



DR. JOSEPH PERRY GREEN, President

324-6 Nicholas Bldg., St. Louis, Mo.

This school is approved by the Editor of REALITY

THE BIGGS SANITORIUM

Ashville, North Carolina

Specializing in the

A. C. Biggs Efficiency Treatment

A new, interesting and effective method of restoring health and vigor, and increasing physical, nervous and mental efficiency. The treatment is highly specialized and adapted to each individual case. Well equipped, liberally managed sanitarium, but no tiresome routine. If in ill health, write for booklet. It will interest you—FREE.

Subscribe to "REALITY"

There's a Reason

"The Most
Wonderful
Book of
the Ages"



The Aquarian
Gospel of Jesus
the Christ

*Transcribed from the Book of God's Remembrance, The Akashic
Records by LEVI*

PARTIAL TABLE OF CONTENTS

- Section 1.—Birth and Early Life of Mary, Mother of Jesus.
- 2.—Birth and Infancy of John the Harbinger, and of Jesus.
- 3.—Education of Mary and Elizabeth in Zoan.
- 4.—Childhood and Early Education of John the Harbinger.
- 5.—Childhood and Early Education of Jesus.
- 6 to 11 inclusive.—Life and Works of Jesus in India, Thibet, and Western India, Persia, Assyria, Greece and Egypt.
- 12.—The Council of the Seven Sages of the World.

Price: Cloth Binding, \$3.00; Leather, \$4.00

Note:—Foreign money (stamps and postal notes) not acceptable.

Address all orders

E. S. DOWLING, 126 North Vendome St., Los Angeles, Cal.

SCHOOL OF THE CHEMISTRY OF LIFE

Dr. George W. Carey — Inez Eudora Perry
1939 N. Van Ness Ave, Los Angeles, Calif.

TWO GREAT BOOKS:

"GOD-MAN, The Word Made Flesh"

With large physiological chart in colors. Last word on physical
regeneration — Price \$6.00

"THE CHEMISTRY and WONDERS of the HUMAN BODY"

The wisdom of the ages along lines leading to physical
perfection—Price \$3.00

"BAHAI PSALM OF HEALING"—with account of personal healing....\$1.00
"THE STORY OF CHEER"—true healing story of a real robin.....\$1.00
"DIVINE DOMINION PSALM OF PEACE".....\$0.50

OBSERVER'S PUBLISHING SOCIETY, 2736 Derby Street, Berkeley, Cal.

PLEASE MENTION YOU SAW IT IN REALITY

Consult the Prodigy of Occult Arts, Sciences and Psychic Phenomena

Prof. C. BRAGANZA

The Famous Hindu Adept

Astrologer—Psychic—Poet

Human Naturalist, Ethnologist, Astro Biographer, Telephic Seer and
Life Reader, Crystal Gazer

Testimonials from Presidents, Kings, Princesses, etc. Trial reading \$1.00. Send
Birthdate, and any twelve numbers chosen 1 and 100.

Distance no barrier. Talismanic Sheet Music, 50c. per copy, postpaid.
World's Horoscope Forecast 1922, out December 21, 1921, price 25c.

Address. **PROF. C. BRAGANZA**

(File B—R) (G. D.)

Back Bay P. O., Boston Mass., U. S. A.

ASTROLOGICAL READINGS

Send \$1.00 and year, month, day, hour and place of
birth to Lock Box 360, General Post Office, Worcester, Mass.,
for a careful reading of your planets at birth and transits.

BOOKS BY SIDNEY C. TAPP, PH. B., L.L.D.,

that treat in detail of the sex question, of the Bible, and which shows all sin is
the sex and is the cause of disease and death.

Truth About the Bible, price \$3.00; Sexology of the Bible, price \$1.50; Why
Jesus Was a Man, Not a Woman, price \$2.00; Duality of the Bible, price \$2.00;
What Every Man and Woman Should Know About the Bible, price \$2.00; Sex
the Key of the Bible, price \$1.50; Inner Secrets of the Bible, price \$1.75; The
Sex Force of the Bible, price 60 cents; Why We Die, price \$1.50; Sin and the
Body, price 25 cents; Sin and Its Effects, price 25 cents; Sin and Death, price
50 cents; Sin and the Child, price 20 cents; The Course of the Scriptural Church
College, price 50 cents.

Order Now

It Is a Great Idea

Address: **SYDNEY C. TAPP, L. L. D.**

Box 710, Kansas City, Mo., U. S. A.

REALIZE Your DESIRES!

I analyze and explain your temperament—its advantages and
dangers; *your individual and personal power to achieve and succeed.*
Send full name at birth with any changes, birthdate, and occupation.
Analyses \$3.00 and \$5.00. Brief statement of influences for 1922, 50c.
Detailed, month by month, \$2.00.

VIRGINIA BRUCE, Box 8 Copley Sq., Boston, Mass.

REGENERATION SYSTEM

The first genuinely scientific discovery as to the cause and cure of
disease in this day: Actual physical regeneration accomplished.

DR. EDWARD L. FERNALD, OSTEOPATHIC PHYSICIAN

4803 Lincoln Avenue, Chicago, Ill

MEN—Five years ago we perfected a simple electrically heated device for the relief of sciatica, bladder trouble, disturbed slumber and Prostate Gland trouble. Today it is permanently relieving nine out of ten who buy it. Maybe it will relieve you. If it doesn't we will return your money. Don't jump at conclusions. Ask for free descriptive book.

Address: **THE ELECTRO THERMAL COMPANY**
9125 Main Street, Steubenville, Ohio

"THE INNER COURT OF HEALERS"

The Law of Life is abundance, on all planes. Are you enjoying your Inheritance? If suffering from Mental or physical inharmony, send \$1.00 with name, address and statement for one month's treatment.

Address: **THE INNER COURT OF HEALERS**
30 Huntington Avenue, Room 220, Boston, Mass.

DO YOU KNOW

WHAT YOU WANT TO BE?
WHAT YOU APPEAR TO BE?
WHAT YOU OUGHT TO BE?
THE PURPOSE OF YOUR LIFE?
YOUR OWN SUCCESS ATTITUDES?

Write or call—**CLIFFORD W. CHEASLEY**, 337 West 23rd St., New York

CHRIST-WAY COLLEGE OF OCCULT SCIENCE, Incorporated

A Revelational system of instruction where the Occult knowledge and mystic WISDOM of the old and the revelations of the NEW-AGE UNIVERSAL meet. Send 10c for healing KEY, descriptive letter, terms, 25c above with harmonizing lesson; \$2.00 three MASTERFUL harmonizing lessons. Join Prosperity, Healing Ministry, receiving our splendid quarterly "VOICE FROM THE INNER SILENCE," \$1.00 the YEAR.

Address: **DR. ALICE BAKER**,
Who Specializes (giving personal attention) on MAIL ORDER INSTRUCTIONS
1846 South Hobart Blvd., Los Angeles, Cal.

GEO. W. WALROND—PSYCHOLOGICAL ADVISOR

Address: 1717 Clarkson Street, Denver, Colo.

Over fifty years successful practice including twenty-five years in Denver. Five questions answered, \$1.00; with advice, \$2.00; delineation and advice, \$3.00. Send date and sex. Married or single, place of birth and occupation. Psychological Readings, not Fortune Telling. Full delineation, Adaptability, Proper Vocation, Health, Marriage, Finance, Business, Journeys, Changes, etc., with Good and Bad periods; 5 typewritten pages, \$5.00; with tables of Good and Bad days, 10 pages, \$10.00. An every day Business and Family guide. Questions answered.

KEEPING YOUNG

Rebuild your cells; ward off old age. Arrive at ninety looking only fifty, with robust health and perfect intellect. Newly discovered laws for retaining youth.

Circular Free

URIEL BUCHANAN, P. O. Box 210, Chicago, Ill.

ST A REVELATION!

Been Written Entitled
"S ANDS of GOLD"
OR
FROM DARKNESS INTO LIGHT
By **ALBERT O. FRIEDRICH**

It is a Poetical Work on a religious order, combined with NEW THOUGHT.

For years the writer has made a systematic study of MENTAL SCIENCE, but he derived little benefit, and in a maze he was in despair of ever attaining success, when, as if by a miracle, the things that were so perplexing were so revealed to him that he could not help but cry out in wonder; "Oh, God; how mighty and full of wisdom Thou art!" The book is replete in every detail, ending with a vivid description of "SOUL LIFE," giving the reader a clear conception of the inseparable union which exists between the INFINITE and the FINITE being.

The book will teach you how to attain the loftiest success and the highest degree of Mental, Moral and Physical perfection.

Price of book (cloth binding) \$1.00 postpaid

FRIEDRICH PUBLISHING CO., MANKATO, MINN.
Dept. C 2

KNOWLEDGE IS POWER

Thousands of books for sale on Occultism, Mysticism, Theosophy, Symbolism, Astrology, Numerology, Magic, Rosicrucian and Hermetic Philosophy. Sex Culture, Seership and Yogi Philosophy, list free.

THE GRAIL PRESS, 712 G St., N. E. WASHINGTON, D. C.
Importers and Dealers in Old, New and Rare Books



FREE!

To all who are interested in occult and psychic questions, this beautiful inspiring picture of **Psyché** representing the immortality of the soul. Free Literature.
Psyché Pub. Co., 118 Witherell, Detroit, Mich.

Subscribe to "REALITY"

There's a Reason