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J. S. Poynter, M. D., D. O.

Davenport, Wash.

March 15th, 1920.

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TOLERANCE

REALITY

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



For Progressive and Constructive Thinkers

ETHICS—The Temple of Right Action
LUELLA F. PHELAN

THE PASSING OF THE MASTER
LADY BLOMFIELD AND SHOGHI EFFENDI

THE MASONS AND THE BAHAI REVELATION

ABDUL BAHÁ ON EVOLUTION

THE PROBLEM OF THE COAL MINES
CYRUS A. SMALE

Vol. V

OCTOBER, 1922

No. 10

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THE ONENESS OF MANKIND

TO SOLVE THE WORLD PROBLEMS

Twelve Basic Bahai Principles

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

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.

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The Bahai Movement

*Rapidly Spreading Throughout the World, and Attracting the
Attention of Scholars, Savants and Religionists of
All Countries — Oriental and Occidental*

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

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

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



Editorial

Mr. Lloyd George of England has charged the Christian Churches to prevent a recurrence of the Great War. It has seemed to many others, too, that Christianity has failed of its mission in that it could not prevent this terrible conflict. Were not the nations on both sides Christians? Where is the strength of this religion which they both vaunt?

But could Christianity as such have prevented the war, and can the Churches, however hard they may try, prevent its recurrence? Has not this burden and responsibility been unjustly placed at their door?

Mankind is a social animal, but not the only social animal. The wolves hunt in packs. Wild horses gather in herds, placing the females and the young in the center for protection. So early man found that there was safety in company. The family stuck together for mutual protection and support. From this grew the clan, the tribe, the nation. At the same time the idea of religion grew, and men faced two standards of authority, the Church and the State. An age-long contest for supremacy ensued, and the Church lost. The Pope of Rome is shorn of temporal power, while the Sultan in vain calls the faithful to a Holy War. The nation is supreme. It may grant religious tolerance or it may establish a State Church, perhaps Catholic, perhaps Protestant; but the point is that it does as it chooses. The State is our unit of authority. The churches are powerless; Christianity, Mohammedanism or Judaism are without potency. Call upon the nations of the earth, gentlemen, if you would address those who hold our destiny in their hands.

And what is the stand of the nations? Each against the other, and the devil take the hindmost. The nations are like individuals in an early state of society before law and order have been established. They must be banded together, organized, subjected to law and custom. An American President pointed the way—the League of Nations. It is not too late to blot out the stain from America's fair escutcheon, that she still stands outside.

The Twelve Basic Bahai Principles

By Harrison G. Dyar

It is impossible to discuss any set of religious principles without some sort of a philosophy or theory of the universe, a conception of matter and of life. Generally this philosophy is included in the principles themselves and made an integral part of them, so that it is impossible to separate the principles from the philosophy. As knowledge grows, philosophies and theories change, but not those which have become imbedded in a religious formula. This tends to make religion appear ridiculous, for no matter how fundamental and important the religious principles remain, they are inextricably bound up with abandoned philosophies and exploded theories, which are as zealously cherished by the advocates of the religious system in question as the very principles themselves. In discussing the Bahai principles it is hoped to avoid this pitfall, and it is therefore important to consider what philosophy to adopt.

Invariably, in religious discussion, a dualistic theory is invoked. Two entities are postulated, mind and matter, the former essentially imperishable, the latter subject to change and dissolution of form. This conception makes easy the idea of the human soul, not simply as a term for the subjective consciousness, but as an entity, capable of life apart from and after the dissolution of the body, and also in some views, of existence before that of the individual body. Interesting speculations without end may be indulged in as to the interrelation of these two essential entities, mind and matter, and religious discussion generally takes on the character of a comparison of some of these different views, without changing the common basis of them all; but in the present instance they must, unfortunately, all be laid aside, together with the philosophy on which they are based. The Bahai principles contain the unusual one that religion must not be contrary to science, and science has not adopted the dualistic theory. Science gets along without the assumption of mind as a distinct entity, parallel to matter, and so must we, if the Bahai principles are to be discussed consistently with themselves. The present is an attempt

to see if they can be discussed and remain useful for the guidance of men.

It is not claimed that the Twelve Basic Bahai Principles are complete, equal in value, or even stated in the best form. The advantage in taking them unaltered is that they are taken from the utterances of Baha'o'llah himself, many years ago, and are therefore free from the charge of alteration or adaptation. They will, however, require explanation, especially from the point of view here intended to adopt.

In saying that religion must not be contrary to science, we are not expected to assume that present day science is final. Science has always grown, and will doubtless continue to grow. All that we believe today may be obsolete in a century. Nevertheless, religion of today must agree with the science of today, both to remain flexible and capable of parallel growth. This is our understanding of the Bahai principle which compels the present form of discussion.

* * * * *

1—THE ONENESS OF MANKIND

It is admitted by all save those who have a special purpose to serve in the denial, that mankind is but one of the animals that this fertile earth has produced. His origin and development have been governed by the same laws as those which produced any other species. His development has been that of any other dominant species, up to a certain point. That is to say that in prehistoric times the species, *Homo sapiens*, spread all over the earth; then, following the general law, began to divide up into different forms in different regions. This is a common method pursued by evolution in the making of species. Parts of a once uniform species, geographically separated, come to differ more and more. At first only varietal differences are apparent, then racial, and these merge, almost imperceptibly, into specific. With time enough, and depending upon the plasticity of the form in question, generic and even family differences may arise. Mankind at first pursued this course, and we find today five well marked races of men. The differences are not generally considered specific, but that is more or less a matter of opinion. The point is that we have five kinds of men.

This brief consideration shows us that "The Oneness of Mankind" is not intended to be a statement of fact. Mankind is not one. The principle, rather, is an ideal to be aimed at. Mankind is to be made one.

This statement, thus briefly made, is ambiguous. Is physical unity meant? If so, the present five races of men must be done away with. There are two methods by which this object could be attained, one, by the slaughter of all the individuals of four of the races; the other by the amalgamation of the five by general intermarriage. The former represents the German idea of race-supremacy advocated before the war, which is abhorrent to civilization, much more so to religion. The latter is objectionable from a scientific point of view, inasmuch as a mixed race would undoubtedly show atavistic characters, and be deficient in the more recently acquired characteristics of the human race, especially in brain power. Moreover, there is nothing in authentic Bahai utterances indicating that a physical mixture was in mind. Physical diversity is even praised in well-known passages. It is therefore evident that the "Oneness of Mankind" does not mean physical unity.

In mankind there is another kind of division, not seen in any other animal. This is the division into nations. It is true that nations may belong to different races; but they may also belong to the same race. The idea of nationalism is not dependent upon race. Nations may belong to the same race and still be enemies. In fact, the national idea presupposes enmity, or at least indifference on the part of each nation toward all the rest. Patriotism is the defence and advocacy of your own nation as against all others, right or wrong, and is considered the highest of virtues. It is plain that the idea and practice of nationalism is a potent cause of the division of mankind. Does the Bahai Revelation, as its first principle, aim to do away with this? Is political oneness intended?

At first sight it may seem to be so. The League of Nations has been highly commended, presumably as a step in the direction of "the parliament of man, the federation of the world"; mankind would be politically one, the universal super-nation divided into nations, as these are now divided into States or Provinces. Yet would this be unity, oneness? This Super-nation would have to be a republic, running on the representative system, and this implies the existence of parties. Men as they exist do not think alike on any subject, that is, all of them do not. For every great question there are always at least two sides, and this explains the necessity for the existence of the party system in all representative governments. Those who think one way separate themselves from those who think the other way, and decide which is the stronger. The division is

now by majorities instead of by physical force; but the system implies difference, contention, victory of the one over the other, slight among States, greater in the Nation, and presumably great in the Super-nation. This is not a principle of unity, oneness, "The Oneness of Mankind."

There remains another source of division among men, namely religion. It is true that a similar stage has been reached in religious thought among most men. Our species originally possessed but an animal mind. As intelligence increased, the idea of the supernatural arose. This advanced through animism into polytheism. The Romans and Greeks were polytheistic. Their contemporaries, the Jews, were of like mind. They believed themselves a special people, guided by Jehovah, who was the greatest of the gods, though there were many others. Jehovah was a jealous God, in their conception, and there was no surer way of incurring His wrath than that of following after false gods. The teaching of Jesus gave the idea of one God, but this has been modified by conventional Christianity into the idea of the Trinity, one God, but yet divisible into three parts. The idea represents a mystical transition between polytheism and monotheism. The Mohammedan conception is purely monotheistic. "There is no God but God, and Mohammed is His Prophet." Nevertheless, these differing conceptions of the Godhead, have not proved an essential cause of division. Religions have not contended over the idea of God, be it One great among many, Three in One, or Single. The differences have been over theories of creation and the personalities of the Prophets or Messengers. "God spoke through Moses," say the Jews. "God gave us His only begotten Son," cry the Christians. "And Mohammed is His Prophet," the Mohammedans assert. Strangely enough, these ideas are held to be mutually antagonistic, and the battle is on.

The reconciliation of these points of view seems easy from the Bahai standpoint, and we think we see in Religious Unity "The Oneness of Mankind." That this is not new, that religious unity has been striven for and is being striven for from many angles and by diverse means and for many centuries need not deter us. The Bahai method is a different thing.

THE DAWN

The giant trees loom black against the sky,
 They reach out tender arms and pitying hands
 In benison above all stricken lands.
 Their heads are sunset crowned, and rising high
 They hold prophetic council. Shadows lie
 Around their feet, bound with earth's granite bands;
 Thrones, nations pass, a golden age expands,
 They catch the surf of glory sweeping by.
 Out from the gloom of chaos, war, and night,
 They vision stars in majesty divine
 Shine on benignly through millennial years,
 Praying and pleading for the dawn of light
 In human souls along life's battle line,
 Singing harmonious anthems of the spheres.

Emma Playton Seabury

TO THE CENTER OF THE COVENANT

Abdul Baha

Once, methought that I was strong,
 And so I was, dear Lord!
 But only in mine own conceit,
 Not with Thee in full accord.
 Experience taught me better;
 Through prayer was Truth made known.
 Then I, a lonely beggar
 Came nearer to Thy Throne.
 O, Blessed One, O, Treasure!
 I learned that I am weak;
 To do Thy lordly Pleasure
 My soul doth daily seek.
 Abide with me, God's Spirit
 In all the worlds to come,
 Within Thy Tent of Unity
 My everlasting home.
 Accept this supplication
 From a contrite lowly heart;
 Make me a "new creation,"
 Of Thyself a tiny part.

Marie A. Watson

ETHICS

The Temple of Right Action

By Luella F. Phelan

Reviewing history and the story of evolution we find that Man's highest ideals in his savage state were but little removed above those of the lower animals. As the race evolved and unfolded, these ideals enlarged and grew higher. Even in our own day we can see a difference in the ideals that are held by men and women in different stages of unfoldment.

The average intelligence and conscience of the people are represented by their laws and public opinion. Public opinion is moulded by mass-intellectual pressure and when laws are wrong it is because the mass-thought is wrong. Any general condition can be changed by changing the mass-thought. The problem is to find a code of Ethics from which to deduce the laws of life and the condition of existence. We may agree on the main points of ethics, but we, as people, differ materially on the minor points; inasmuch as we differ in points of religion, race, politics, and education.

The province of Ethics is to promote the science of conduct and to determine what kinds of action necessarily tend to produce happiness; and what kinds tend to produce unhappiness. Having done this, its deductions are to be recognized as laws of conduct.

Psychology teaches us that the laws of life must be generalizations from the facts of life.

In dealing with the animal side of man's nature we find much from which to derive benefit. We also learn much of the harm such traits can do unless they are controlled wisely and courageously. In controlling the animal traits we advance a step higher and can see a better part of man's nature; where we do what seems right, for Right's sake.

The advanced man will always be a little ahead of the average conception, never behind it.

The rule of life should be: To live up to the best in us. The purpose should be to set the standard so high that it stretches the utmost reaching of the soul, to attain it. "A man's reach should exceed his grasp, or what's a heaven for?"

Cast out the wild beasts—these relics of the past. Learn the meaning of growth, development and unfoldment until the ladder of attainment that leads to the REAL SELF is reached,

and things are seen as they REALLY are; not as illusions that deceive and destroy. Learn to make profound obeisance of the soul to the dim Star that burns within, and become what GOD fashioned you to be. This is the ultimate end of Ethics—The Science of Conduct which treats of the desire to render harmonious the relationship of man and his fellows.

Symbolizing Ethics as "The Temple of Right Action," consider as example for illustration, the wonderful Temple of Solomon. Look with the spiritual eye at the magnificence of that Temple. Use your most creative imagination and grasp the real meaning of the achievement. Call into play your highest dramatic instinct and visualize the gorgeous spectacle that has no equal in the history of the World.

Jewish and Moslem legends gave Solomon sovereignty over the demons and powers of Nature which he owed to the possession of a Seal on which the "Most Great Name of God" was engraved. The Ineffable Name, the unspeakable Name of God. Mysterious names of the Deity occur in many religions, but all have some term that expresses belief in His power.

King David had it in his heart to build the Temple but God said: "Thou shalt not build a house for my name; because thou hast been a man of war, and hast shed blood . . . Solomon thy son, shall build my house and my courts." The Lord said to David: "Forasmuch as it was in thine heart to build a house for my name, thou didst well in that it was in thine heart."

Is it not comforting to know that God gives credit for the good thought—the good intent within the heart? No good is ever lost.

How did Solomon dare to undertake so huge a task? Where could he find the people to build it? How could he command them? How could he get them together? First, he had David's pattern—and used it. David had the Vision—Solomon followed it. Every little detail of the plan had been wrought out in David's mind; even the way he should get the workers; all the Kings and Princes of all Nations; all the men who could hew stone or cut timber; all the Artisans of every land skilled in the cutting of fine stones, and the polishing thereof; all the skilled mechanics; all workers in precious metals; every creature—high and low—alien of end and aim—adverse each from the other. All were called to build the Temple for the glory of God. They were brought by the power of the INEFFABLE NAME—GOD; through which Solomon called them.

Where did Solomon start? With Obedience to David's ex-

hortation. Obedience to Authority is the keynote to success.

What was Solomon's next step toward the accomplishment of the great plan? He went up to the altar and offered a thousand burnt offerings; this was Preparedness. Preparedness is the prerequisite to all great accomplishments. Thorough equipment is the first step in all worthy Undertaking.

But there was something else to be done. . . . In that night did God appear unto Solomon and said unto him: "Ask what I shall give thee." When we have done our smallest thing that indicates true desire, God always comes to help finish the task, no matter how big the plan.

What did Solomon ask for? "Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge Thy people that is so great." God said: "Wisdom and knowledge is granted unto thee." Then Solomon began to build the Temple that was to hold the Ark of the Covenant of the Lord.

The Temple of Ethics may be completed with credit to the builder or it may be marred. It is all a matter of unfoldment, development, and progress. Many are called but few are chosen. It is for each individual to determine whether he is called merely, or whether he is the elect to bear the light.

Solomon's first victory was through obedience to the Call; then he kept his eye on the pattern. His next step was Sacrifice. It costs many and great sacrifices to finish any piece of Life work; whether it be marriage, religion, politics, education, industry, science, music, painting, writing, or any and all forms of the Art of Living.

The world hates a quitter—Nature hates a vacuum.

Humility played a great part in the final point of Solomon's success. Notwithstanding the fact that by the decree of God he had been chosen to build the Temple, and by virtue of that had every reason to believe that he was fitted for the mission; yet he fell upon his knees and asked God for wisdom and knowledge. No vain-glory there.

In building our Temple of Ethics, let us see if we are building it after the one that is so fit to be copied. Let us consider each room of our Temple and see what kind of material we are using. Consider first, the Porch or entrance. Are we building it upon the foundation of obedience? Are we building into it the enduring substance of humility, sacrifice, courage, optimism, faith and self-reliance?

Into the Main Hall or House, let us build hospitality, toler-

ance, fellowship, neighborliness, friendship, kindness, sociability, self-control, understanding, hope, and inspiration.

The Inner Parlors should hold courtesy, which is the first law of the Christian religion, affability, grace, ideality, politeness, approbation, simplicity, affection, perception, frankness, justness, equilibrium, serenity, poise, and majesty.

The Upper Chamber will require more discriminating search for the material needed to make it Right. There must be light, truth, love, progression, spirituality, veneration, sublimity, conscience, magnetism, self-mastery, and brotherhood.

There must be a Treasury. What shall be put into it? Wisdom, talent, service, purpose, honesty, character, joy, health, good deeds, helpfulness, energy, trust, breadth, and personality.

Upon the Altar there must be built the fire that will consume hate, fear, envy, jealousy, low desires, slovenliness, vanity, deceit, false-pride, hypocrisy, destruction, criticism, gossip, slander, radicalism, avarice, greed, covetousness, and gluttony.

Every Temple must have a Mercy Seat. Let ours be made of compassion, forgiveness, sympathy, charity, altruism, and the spirit of Him whose touch is as soft as the dew and as light as the morning.

When we have built our Ethical life upon these lines; when we have demonstrated our courage to progress; when we have determined to do the worth-while, and to persevere and persist in our efforts to construct abiding things, and to become an essential factor in the life about us; when we become necessary to the scheme of things and our worth is shown by our activities, then and not till then will the obstacles against which we have been blindly stumbling, yield before our determination. Then will we get our reward. Then may we enjoy the possession of riches, honor, and glory. Then may we be clothed in the royal robes of purple, blue, and scarlet; then shall we be given the jeweled staff, and upon our breast we shall wear the insignia of Kings.

The source of supply is with us in every need. We have only to reach out and accept the riches that are ready to fall into our life. Solomon met the requirements and was given sovereignty through Wisdom and Knowledge. Solomon went to the well-head of life; he was ready to receive the glory; he was courageous enough to dare to command the forces of Nations, and wise enough to use the materials he commanded.

It is man's desire to grow beyond the narrow confines of small things; he wants larger vision, new viewpoints, more fel-

lowship, more handclasps—for handclasps are the electric wires that set in motion all the finer things in life. We are vitalized, redeemed and inspired to do or die, by the new courage found in the magnetism of a sympathetic handclasp.

No man so smirched or low, but remembers the touch of an anxious loving mother's hand; the thrill of a lover's handclasp, or the touch of innocent, soft baby fingers. All, or some of these have written their message on every human soul. To some it meant only a mood of passion, to others, love, life and joy—and to others—death. But whatever the mood, the fellowship of understanding handclasps will kindle the embers of dying hope in the heart bowed low under the lash of Circumstance and will Resurrect the bright, beautiful soul beneath the soiled surface.

Let us keep our Temple door open and stand in the broad doorway with outstretched hands to welcome any wayfarer who may be seeking warmth and light upon the path of right action.

The Passing of the Master

By Lady Blomfield and Shoghi Effendi

(From Bahai News)

Out of the vast number of telegrams and cables of condolence that have poured in, these may be mentioned:

His Britannic Majesty's Secretary of State for the Colonies, Mr. Winston Churchill, telegraphing to His Excellency the High Commissioner for Palestine, desires him to convey to the Bahai Community, on behalf of His Majesty's Government, their sympathy and condolence on the death of Abdul Baha Abbas, K.B.E.

On behalf of the Executive Board of the Bahai American Convention, this message of condolence has been received:

"He doeth whatsoever He willeth. Hearts weep at most great tribulation. American friends send through Unity Board radiant love, boundless sympathy, devotion. Standing steadfast, conscious of his unceasing presence and nearness."

Viscount Allenby, the High Commissioner for Egypt, has wired the following message, through the intermediary of His Excellency the High Commissioner for Palestine dated November 29, 1921:

"Please convey to the relatives of the late Sir Abdul Baha Abbas Effendi and to the Bahai community my sincere sympathy in the loss of their revered leader."

The loved ones in Germany assure the Greatest Holy Leaf of their fidelity in these terms:

"All believers deeply moved by the irrevocable loss of our Master's precious life. We pray for heavenly protection of the Holy Cause and promise faithfulness and obedience to the Centre of Covenant."

An official message forwarded by the Council of Ministers in Baghdad, and dated December 8, 1921, reads as follows: "His Highness Sayed Abdurrahman, the Prime Minister, desires to extend his sympathy to the family of his Holiness Abdul Baha in their bereavement."

The Commander in Chief of the Egyptian Expeditionary Force sends through His Excellency the High Commissioner for Palestine these words of sympathy:

"General Congreve begs that you will convey his deepest sympathy to the family of the late Sir Abbas al-Bahai."

The Theosophical Society in London communicates as follows with one of the followers of the Faith in Haifa:

"For the Holy Family Theosophical Society send affectionate thoughts."

One of the foremost figures in the little and hallowed town of Nazareth wired the following:

"With the profoundest sorrow and regret we condole with you on the occasion of the setting of the Day-Star of the East. We are of God, and to Him we shall return."

The thousands of Bahais in Teheran, the capital of Persia, remembering their Western brethren and sisters in London assure them of their steadfast faith in these words:

"Light of Covenant transferred from eye to heart. Day of teaching, of union, of self sacrifice."

And lastly, one of the distinguished figures in the academic life of the University of Oxford, a renowned professor and an accomplished scholar, whose knowledge of the Cause stands foremost among that of his colleagues, in the message of condolence written on behalf of himself and wife, expresses himself as follows:

"The passing beyond the veil into fuller life must be specially wonderful and blessed for one, who has always fixed his thoughts on high and striven to lead an exalted life here below."

On the seventh day after the passing of the Master, corn was distributed in his name to about a thousand poor of Haifa, irrespective of race or religion, to whom he had always been a

friend and a protector. Their grief at losing the "Father of the Poor" was extremely pathetic. In the first seven days also from fifty to a hundred poor were daily fed at the Master's house, in the very place where it had been his custom to give alms to them.

On the fortieth day there was a memorial feast, given to over six hundred of the people of Haifa, Acre and the surrounding parts of Palestine and Syria, people of various religions, races and color. More than a hundred of the poor were also fed on this day. The Governor of Phoenicia, many other officials and some Europeans were present.

The feast was entirely arranged by the members of the Master's household. The long tables were decorated with trailing branches of Bougainvilliers. Its lovely purple blooms mingled with the white narcissus, and with the large dishes of golden oranges out of the beloved Master's garden made a picture of loveliness in those spacious lofty rooms, whose only other decoration was the gorgeous yet subdued coloring of rare Persian rugs. No useless trivial ornaments marred the extreme dignity of simplicity.

The guests received, each and all, the same welcome. There were no "chief places." Here as always in the Master's home, there was no respecting of persons.

After the luncheon the guests came into the large central hall, this also bare of ornament, save only for the portrait of him they had assembled to honor and some antique Persian tapestries hung upon one wall. Before this was placed a platform from which the speeches were made to the wrapt and silent throng, whose very hearts were listening.

The Governor of Phoenicia, in the course of his address, spoke the following: . . . "Most of us here have, I think, a clear picture of Abdul Baha Abbas, of his dignified figure walking thoughtfully in our streets, of his courteous and gracious manner, of his kindness, of his love for little children and flowers, of his generosity and care for the poor and suffering. So gentle was he, and so simple that, in his presence, one almost forgot that he was also a great teacher and that his writings and his conversations have been a solace and inspiration to hundreds and thousands of people in the East and in the West." . . .

Others who followed spoke in appreciation of the work and life of Abdul Baha. The following are only a few extracts from their addresses:

"A voice calling aloud from Teheran, echoed from Iraq,

sounding in Turkish lands, swaying the Holy Land which harkened to its melody, and wherein it rose, developed and deepened, till at last its reverberations resounded throughout Egypt, stretched across the seas to the West and thence to the New World.

"A voice summoning mankind to love, to unity and to peace; a voice the source whereof, had it been anything but purity of motive, could in no wise have succeeded in sending its waves with the swiftness of lightning throughout the World.

"Hail to Abbas, the pride and glory of the East, in an age that has witnessed the rise of knowledge and the fall of prejudice; he who has attained the glorious summit of greatness; he whom the Standards of triumph have hastened to welcome; he whose star arose in Persia, shedding its light upon the minds of men, the signs of which have multiplied in the heaven of glory till it set in full radiance on this our horizon; he whose principles have humbled the peoples and kindreds of the worlds even as Baha himself had done before him

"I believe and firmly believe, that he whose loss we now lament, having lived eighty years in this world below counseling the peoples of the world with his tongue, guiding them by his pen, setting before them a goodly example by his glorious deeds, has now chosen to lead and guide them by his silence.

"Let us then in our thoughts and meditations pay our tribute to him. And though the other day at his door I made you weep, yet now it is my duty to appeal and ask you to forget your sorrow and refrain from lamentation and cease from shedding tears. Truly, Sir Abbas hath departed from us in body, but he ever lives with us in his abiding spirit, in wondrous deeds. Though he has passed away, yet he has left for us a glorious heritage in the wisdom of his counsels, rectitude of his teachings, the benevolence of his deeds, the example of his precious life, the sublimity of his effort, the power of his will, his patience and fortitude, his steadfastness to the end."



The Masons and the Bahai Revelation

It is not generally supposed that there is any connection between the Order of Masons and the Bahai Revelation, and the fact would perhaps never have come to light except for an occurrence, which may be described as an accident, coincidence, psychic phenomenon or revelation, according to the taste of the reader. Mrs. Louise R. Waite relates the story as follows:

It was Friday, in March, 1909, just two days before the first, and most wonderful Temple Unity Convention, held in Chicago. I had been keeping the nineteen-day fast, and had just prepared luncheon for my laundress, a young woman, who was then wiping up the kitchen floor. I told her that lunch was ready, and she said: "Aren't you going to eat anything?"

I answered: "No, I am keeping a fast."

She asked: "Are you a Catholic?"

I replied: "No, I am trying to be a Bahai."

She looked up from her work and said: "What is that?"

I answered: "A believer in the Message of Baha'o'llah."

She had raised on her knees as I had spoken, and at the mention of the name, she sank down and exclaimed, "That name again!"

I said: "Julia, where did you hear it?" Then she told me this experience:

It seemed that her husband was a Mason, and a deep student of the spiritual side of the Masonic teachings. Three years before, he had awakened in the middle of the night and called out: "Julia, wake up. I want to tell you something." She awoke, and he said: "Julia, I've seen the Lost Name, that name which the Masons are searching for. I saw it in letters of white light, and I must get right up and write it down," which he did. She said it was the name that I had just mentioned. The very next day, he had received through the mail, a card, addressed to him, and it had that name on it and some of his words. I asked her to bring me the card the following Friday, which she did. This is what was on the card:

20TH DEGREE

Ponder on these words of Baha'o'llah, the Persian Prophet:

"Utterances descended from the Majestic Might.

"O Son of Man! Thou hast been in My Ancient Identity

and in My Everlasting Being. I know My Love in thee, therefore I created thee, and laid upon thee the Garment of My Likeness, and manifested to thee My Beauty.

"O Son of Man! Because I loved thy creation, thus I created thee; therefore love Me, that I may mention thee and in the spirit of life confirm thee.

"O Son of Spirit! No peace was ordained to thee save by cutting thy ego from thyself and depending upon Me, for thy glory must be in My Name and not in thy name; and thy dependence on My Face and not on thy face; for I alone wish to be beloved above all things.

"O Son of Existence! My Bowl thou art and My Light is in thee; therefore be enlightened by it and seek not any beside Me, for I have created thee rich and bestowed abundantly grace upon thee.

"O Son of Spirit! I have created thee rich; how is it that thou art poor? And made thee mighty; how is it that thou art cast down? And from the Essence of Knowledge I manifested thee; how is it that thou occupiest thyself with some one else? Turn thy spirit to thyself that thou mayest find Me standing in thee, Powerful, Mighty and Supreme!"

I am forever yours, in Holy Fellowship,

(7354)

These words of Baha'o'llah can be found in the Arabic version of the "Hidden Words," almost exactly as written on the card. Thus the Masonic Order makes use of Bahai texts, constituting a very close connection indeed with the Bahai Revelation. Mrs. Waite goes on to tell how she explained this to Julia and her husband, who immediately accepted the Revelation on the strength of it. She also corresponded with Abdul Baha on the subject, and he told her the meaning of the numbers at the end, 7 and 3 being 10, or 1, and 4 and 5 being 9, making 19, the Bahai mystic number, thus completing the connection with the Bahai Revelation.

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

Abdul Baha

ABDUL BAHÁ ON EVOLUTION

It has been thought in some quarters that Abdul Baha was not an evolutionist; but the following extract from a letter written by him to Mrs. J. Isbrucker of the Hague, Holland, throws an interesting light on his views. Abdul Baha appears to have been a most pronounced evolutionist, tracing the ancestry of man backward not only to the animal kingdom, but to a vegetative state and even back to the mineral. His analogy with a still more advanced future state is interesting. The translation is by Azizullah S. Bahadur, and is given without emendation.

Mount Carmel, Palestine, October 15, 1920.

HE IS GOD

O thou who art searching for truth:

Thou hast written, "How is it possible to imagine a life after death?"

Verily, verily, life after death is not imaginable. But do thou observe that it is evident, man has evolved from the mineral world. As long as he was in the mineral kingdom, he could not imagine the vegetable kingdom. He was transferred to the vegetable kingdom. Before he emerged from the animal kingdom he could not imagine the stage of human reason and intelligence; that is, it was impossible for him, he did not have any knowledge thereof.

Now this earth and these trees have, by no means, any knowledge of the animal and human worlds; they cannot imagine them; they deny existence absolutely. While the human world is helping the animal and assisting the vegetable kingdoms, the vegetable kingdom is ignorant of it. Similarly the human world cannot comprehend the world of the Kingdom; it is absolutely ignorant of it, while the heavenly spirits have influence in the human world.

Do thou observe how clear this point is, and yet the professors and philosophers of the world are ignorant of this reality. . . . But a heavenly soul, who is conscious of the Divine World, whose discerning eye is open, who is detached from the world of nature and has attained to spiritual power, is cognizant of the Divine World and those of the spirits. Reality is pure spirit; it is not physical, that is, it does not occupy space.

Unto thee be greeting and praise.

(Signed) Abdul Baha Abbas.

Editor, REALITY.

The following Tablet sent by Abdul Baha to a group of Chicago students in 1897, may be of interest to your readers.

Yours sincerely,

Uriel Buchanan.

HE IS THE MOST MERCIFUL LORD

Oh ye children of the Kingdom, let it be known that the Sultan of the Kingdom has already established Himself on the throne of humanity, and that the Sun of the Worlds of Divinity has already arisen and shone from the horizon of His Majesty.

The exaltation is to Him, the authority is to Him, the greatness is to Him and to those who were enlightened by His Light, and were flooded by the flood of His Generosity. And that the Lord of Hosts who was promised in the Bible and by the tongue of David, has already directed the multitudes of His angels and the battalions of His hosts with his blessing to the eastern parts of this earth, and to the western parts of it. And that they marched to the battlefields, and to the challenging grounds, and attacked the parties of darkness and the soldiers of infidelity by flashing arrows of light, and so they broke their lines and defeated them by thousands, and thus the different directions were lightened, the face of the Heavens shone.

He is the Creator of all the names. Oh my God, my God, how can I choose to sleep and the eyes of Thy favorites are awakened because of Thy departure, and how can I take my rest, and the hearts of Thy favorites are aching because Thou hast left them. Oh my God, I put my spirit and my soul and myself in the right hand of Thy Power and safety, and I lay my head upon my pillows under the Power of Thy Protection, and I lift it up according to Thy Wish and Will; for Thou art the Protector, the Watcher, the Almighty and the Powerful.

By Thy Glory I do not want sleeping or waking but what Thou wishest me to be.

I am Thy servant and in Thy Hand. Conform me to do that which brings the wave of the sweet fragrance of Thy pleasure. This is my hope, and the hope of every one who is near to Thee. Praise to Thee, oh God of all the worlds.



ACCESS TO THE ABSOLUTE THROUGH PRAYER

By Floyd B. Wilson

From the records of both sacred and profane history, man was told that the only way to approach the Infinite and draw or receive help from that one Source of life was to be found through prayer. In modern times, following in many respects the ancient rituals, the ecclesiastic, by common consent, prepared the form of that prayer. Various bodies, calling themselves Christian, were organized, each prescribing its own form, and each assuming to be in accord with the teachings Jesus gave to his disciples in "after this manner shall ye pray." With time, supplements and modifications were made to the forms used, whether set forth in prayer-books or orally given in the theological schools of these various religious organizations; but all had as their distinguishing features first, a confession of unworthiness, sinfulness, and wickedness; second, an adoration of the Infinite to whom the appeal was made, third, a beseeching for the granting of the particular blessing desired, and fourth, a pleading if the favor sought be not consistent with God's will, that He make the to-be-recipient content though what he begged for were denied.

In this method or form of prayer it seems God's mightiness was always magnified by contrasting it with man's littleness and weakness—human rhetoric frequently working language up to a climax, that, in public places, evoked a murmur of applause from the listening congregation, and short-hand reporters took down the wording that the press might give these prayers wider circulation. Sometimes one has been made to feel that the purpose of the prayer was not to draw from the Infinite what the beseeching called for, but rather to display the masterly scholarship of him conducting the service. This criticism may seem somewhat severe, but it applies to the congregation as well as to the clergyman. He is giving them what they expect and pay for. Out of these methods and meetings, however, good has come—culture has been stimulated, sound morals advocated, and life's social demands were not lost sight of. Always and always an upward trend was being given toward a broader and broader intellectuality. Schools, churches, and colleges worked hand in hand to this end and accomplished, and are accomplishing, a noble work within a certain range of human unfoldment.

My purpose herein is neither to criticize or extol that work, but to consider first how far the forms of prayer have deviated from primitive teachings, and second to discover if humanity has not so unfolded that now a better way—rather THE RIGHT WAY—may be found.

To go first to Jesus, the greatest psychic prophet and teacher of man's destined place in the universe of life that ever walked this earth, and on whose teachings (with varied interpretations) all modern Christian systems of religion have been founded, we find he left an elementary form and presented that to his disciples with the introduction, "After this manner shall ye pray." I interpret "after this manner" to indicate one is permitted to amplify this prayer somewhat in order to meet his own needs, providing he preserves its spirit. Hence, to make it more personal to me, I commence and hold throughout the singular instead of the plural form: "My father which is in heaven." Here are two words, "father" and "heaven" that I must interpret as Jesus did or the purpose of the form in the very introduction of the prayer is lost. On several occasions Jesus said: "Not I, but the Father within me, he doeth the work"; but now he addresses, as a form to be followed, the "father which art in heaven." Is there an inconsistency between this and his repeated statement that the "father within him" did the work? No, my study of this prayer tells me there is no inconsistency for "the father within me" refers to the divine selfhood—the eternal "ego," which is the ideal selfhood of our dreams. It is the real, the undying self, and each one's highest conception of perfection—"One with the Father." To that One we pray—to the Christ within us—and that One abides in the spiritual home of harmony which we call heaven. Addressing this divine selfhood with adoration, Jesus instructed us to say "hallowed be thy name." That eternal entity, being One with God, must ever receive from the intellectual selfhood adoration which begins in speaking its name with reverence. What is that name? It was given to Moses in the burning bush, I AM THAT I AM, and we mortals speak it through our own I AM-NESS. If we hallow, if we reverence that name, we must follow that "I am" always with an uplifting predicate. This in our daily life, for in naming our eternal, undying selfhood—I AM—we should combine with IT, some one of its attributes through which we see and dimly comprehend God. To carelessly say, "I am afraid," "I am ill," "I am tired," "I am worn-out," is to profane the divine selfhood—to plant the seeds of error in our sub-consciousness (rather in the sub-con-

sciousness of the Universal)—it means to violate the commandment, "Thou shalt not take the name of the Lord, THY God in vain." Note the wording, and I emphasize one word that you may understand. If we reverence and hallow that name as we should, we never could be guilty of profaning it, for our words are seeds and we must reap as we have sown.

The next petition is "thy kingdom come," and we are here praying that in thought we may ever dwell in God's kingdom of harmony and lift ourselves above all the strifes and inharmonies of life. Why, is told in the next petition, "Thy will be done on earth as it is in heaven." That God's will may be done on earth as it is in heaven, this perfect harmony of the spiritual world must be found in our thoughts. In that world there are no wants unsatisfied—no longings unfulfilled. Harmony is found where everything is complete, and the adaptation to ends meet at every point. Entering into that thought-plane of consciousness we recognize that God's will is done in heaven the instant it is expressed—that there to desire and to realize are one. If, as in that heaven of harmony, to which we should ever be striving to raise ourselves, desire is immediately followed by realization, it is evident that we are, in this petition, thus beseeching, that that instantaneous demonstration may follow OUR WILL; as it is followed through God's will in heaven. In all Jesus' teachings he emphasized the necessity of one's finding this plane of consciousness in order that God's will might be done on earth as it is in heaven. Let me refer to one: "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Note things, material things, are added unto one only by his recognizing the Law that all proceeds from spirit, through holding and speaking the right thought.

The next petition is one for the needs of the day, "Give me this day my daily bread." This includes in itself ALL the needs of the day; and, to meet one's physical requirements, the petitioner's mind should then picture all these supplied. Following this we have, "and forgive me my trespasses as I forgive those who trespass against me," implying that one's worthiness to obtain the forgiveness is due to the fact that the to-be-recipient exercises, among those with whom he is associated, the same free forgiveness which he seeks for the wrongs and follies he may commit designedly or undesignedly.

And now we come to the strange petition, "And lead me not into temptation, but deliver me from evil," as though the Father within, our ideal selfhood could lead into temptation.

Let us see. From negative seeds we cannot expect affirmative harvests. In other words, we must reap, I repeat, as we have sown. Our words, our thoughts are the seeds, and all words expressive of, or thoughts carrying pictures of danger, fear, undesirable situations, possible illness or bankruptcy find substance in the soil of the sub-consciousness to give them root and growth. God does not lead us there, we lead ourselves by wrong words and thoughts uttered; and, in this petition, we pray these seeds may be destroyed like the tares we would destroy which are so often found in the fields among the wheat. God is impersonal, and his laws cannot be set aside, yet we can specialize on them and draw to us what we would by speaking the right word and ever holding the right thought. We perhaps would meet the truer meaning of the Master did we say, "Let me not lead myself or be led into temptation, but deliver me from evil."

"For thine is the kingdom and the power and the glory for ever and ever. Amen." That is, we ascribe to this higher divine selfhood all praise, as all we are and all we hope to be must come through its manifestation of itself in might, dominion, and power through our own I AM-NESS, spoken not idly, but from the Center of being—that "inmost center within us all," as Browning has told us, "Where love abides in fullness." To seek and find that Center, to recognize our life is ever on two planes—the material and the spiritual—is a requisite of all true upbuilding to human outreachings to a more and more abundant life.

I give in this analysis of the Lord's prayer my conception of what Jesus thereby purposed to teach those about him and all those to come after. And he also supplemented this with: "All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall receive them." This conveys to us all the one great principle of creation. Desire is the seed of an entity to be—its soil is the fertile field of the subconsciousness—it is so planted by our own volition through our word—our thought—our prayer—and we are, therefore, responsible for the bringing forth of the fruit as the seed must produce "after his kind."

We find by this study of the Lord's prayer that there is no confession of unworthiness, sinfulness, and wickedness embodied in it, and no intimation that the thing sought may be inconsistent with God's will, or that the seeker must be made satisfied whether his prayer were granted or not. (To be continued in November Reality.)

H. G. Wells and the Prophet Mohammed

By Henrietta Wagner

The July American contained an interview with the author of "The Outline of History," in which he was asked to name the six greatest men in history. Jesus of Nazareth headed the list, followed by Buddha. The question was asked, "Would you class Mohammed and Confucius with these two? They founded great religions also."

Mr. Wells replied that we know too little of China and the influence of Confucius to include him among the six. "As for Mohammed, he seems to me to have been clearly surpassed by two of his associates: Abu-Bekr, his close friend and supporter, and the Caliph Omar, his successor. There is too much of the clay of human weakness mixed with the finer elements in Mohammed's character. He had too many wives and too much trouble with them. Allah was too often called upon to intervene with a special revelation designed to extricate the Prophet from domestic difficulties. He was vain, egotistical and filled with hot desire. I do not place him among the greatest of human figures, nor am I one of those who find the Koran wholly inspiring and splendid. I own it in two translations and I have made diligent effort to like it, but I am unable to lash myself into a glow of admiration. Mohammed was the immediate cause of calling forth a power much greater than himself—the spirit of Islam. It grew out of the character of the Arab people. It was, and is, something vastly more significant than the man who made himself its spokesman."

In forming an estimate of any religion, we must distinguish between the pure and the corrupted aspects; the pure religion as it comes from the mouth of the Prophet of God, and the corrupted form as manufactured and taught by the religious leaders who follow. Perhaps no religion of the earth has become more corrupt than the Mohammedan, and yet, with the World War still fresh in our memories, with the spectacle of the Christian nations slaughtering each other, can we boast of any superiority?

In "Some Answered Questions" by Abdul Baha, Chapter XI, is a commentary on the 11th Chapter of the Revelation of St.

John which is very illuminating. Beginning with the explanation of the second verse, "But the court which is without the temple leave out, and measure it not, for it is given unto the Gentiles," Abdol Baha says:

"In the beginning of the seventh century after Christ, when Jerusalem was conquered, the Holy of Holies was outwardly preserved; that is to say, the house which Solomon built; but outside the Holy of Holies the outer court was taken and given to the Gentiles. 'And the holy city shall they tread under foot forty and two months', that is to say the Gentiles shall govern and control Jerusalem forty and two months, signifying twelve hundred and sixty days; and as each day signifies a year, by this reckoning it becomes twelve hundred and sixty years, which is the duration of the cycle of the Koran. * * * * These prophecies are from the time of the appearance of Islam, when Jerusalem was trodden under foot, which means that it was dishonored. (This was the reign of Omar, the 'abomination of desolation.') But the Holy of Holies was preserved, guarded and respected, and these events continued until the year 1260 (Mohammedan time, 1844 Christian time). This 1260 years is a prophecy of the manifestation of the Bab of Baha'Ullah, which took place in the year 1260 of the Hejira of Mohammed, and as the period of 1260 years has expired, Jerusalem, the Holy City, is now beginning to become prosperous, populous and flourishing. Anyone who saw Jerusalem sixty years ago, and who sees it now, will recognize how populous and flourishing it has become, and how it is again honored.

"This is the outward meaning of the verses of the Revelation of St. John; but they have another explanation and a symbolic sense, which is as follows: the Law of God is divided into two parts; one is the fundamental basis which comprises all spiritual things, that is to say, it refers to the spiritual virtues and divine qualities; this does not change nor alter; it is the Holy of Holies which is the essence of the Law of Adam, Noah, Abraham, Moses, Christ, Mohammed, the Bab and Baha'Ullah, and which lasts and is established in all the prophetic cycles. It will never be abrogated, for it is spiritual and not material truth; it is faith, knowledge, certitude, justice, piety, righteousness, trustworthiness, love of God, inward peace, purity, detachment, meekness, patience and constancy. It shows mercy to the poor, defends the oppressed, gives to the wretched, and uplifts the fallen.

"These divine qualities, these eternal commandments, will

never be abolished; nay, they will last and will be established forever and ever. The virtues of humanity will be renewed in each of the different cycles; for at the end of every cycle the spiritual Law of God, that is to say, the human virtues, disappears, and only the form subsists.

"Thus among the Jews, at the end of the cycle of Moses, which coincides with the Christian manifestation, the Law of God disappeared, only a form without spirit remaining. The Holy of Holies departed from amongst them; but the outer court of Jerusalem—which is the expression used for the form of the religion—fell into the hands of the Gentiles. In the same way the fundamental principles of the religion of Christ, which are the greatest virtues of humanity, have disappeared, and its form has remained in the hands of the clergy and the priests. Likewise the foundation of the religion of Mohammed has disappeared, but its form remains in the hands of the official Ulama (priests).

"These foundations of the Religion of God, which are spiritual and which are the virtues of humanity, cannot be abrogated; they are irremovable and eternal, and are renewed in the cycle of every Prophet.

"The second part of the Religion of God, which refers to the material world, and which comprises fasting, prayer, forms of worship, marriage and divorce, the abolition of slavery, legal processes, transactions, indemnities for murder, violence, theft and injuries, this part of the Law of God which refers to material things, is modified and altered in each prophetic cycle in accordance with the necessities of the times.

"Briefly, what is meant by the term Holy of Holies is that Spiritual Law which will never be modified, altered or abrogated, and the Holy City means the material Law which may be abrogated; and this material Law, which is described as the Holy City, was to be trodden under foot for 1260 years."

Abdul Baha goes on to say that the two persons mentioned in the following verse (3) as the "two witnesses" are Mohammed and Ali. Mohammed is often spoken of as the "faithful witness" because he testifies for Christ at all times; he also testified for Moses, Abraham and all the prophets of God, and taught his people concerning them. Also his spiritual and material laws correspond to those of Jesus and the prophets of Israel, and for this reason he has been called a plagiarist. Would anyone think of calling Jesus a plagiarist because he taught the Golden Rule, which had been taught by Buddha,

Zoroaster, Confucius and other messengers thousands of years before Jesus? Does it not rather prove that they derived their wisdom and inspiration from the One Great Source; that God is one, the Holy Spirit is one and indivisible, and what we call different religions is but different aspects of the one? As Horace Holley so well says in his recent article on "The Days of God," "As long as we consider that religion may be defined in terms of our own 'religion,' so long is it easy to make Christianity and Mohammedanism rival systems, in conflict like two ambitious kings. To understand that both alike are but successive intervals in religion itself is to realize that they are related not as conflicting rulers, but as ascending steps to the same universal temple of God."

The explanation of Abdul Baha of this 11th chapter is so good that I should like to quote it all in this article, but we will skip to the 7th and 8th verses: "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. (9) And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. (11) And after three days and a half the Spirit of Life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

"It is said, 'The beast made war against these two witnesses'—that is to say, a spiritual war, meaning that the beast would act in entire opposition to the teachings, customs and institutions of these two holy souls, to such an extent that the virtues and perfections which were diffused by the power of these two witnesses among the peoples and tribes would be entirely dispelled, and the animal nature and carnal desires would conquer. * * * In other words, (the meaning is) that it (the beast) would destroy the spiritual life which they spread abroad in the midst of the nation, and entirely remove the divine laws and teachings, treading under foot the Religion of God: nothing would thereafter remain but a lifeless body without spirit."

"'Their bodies' means the Religion of God, and 'the street' means in public view. The meaning of 'Sodom and Egypt', the place 'where also our Lord was crucified' is this region of Syria, and especially Jerusalem, where the Bani-Umayya then held

their dominions; and it was here that the Religion of God and the divine teachings first disappeared, and a body without spirit remained. 'Their bodies' represents the Religion of God, which remained like a dead body without spirit." * * *

"Those two persons whose bodies were lying spiritless are the teachings and the Law that Mohammed established and Ali promoted, from which, however, the reality had departed and only the form remained. The spirit came again into them (after 1260 years) means that those foundations and teachings were again established. In other words, the spirituality of the Religion of God had been changed into materiality, and virtues into vices; the love of God had been changed into hatred, enlightenment into darkness, divine qualities into satanic ones, justice into tyranny, mercy into enmity, sincerity into hypocrisy, guidance into error, and purity into sensuality. Then, after three days and a half (1260 years) these divine teachings, heavenly virtues, perfections and spiritual bounties were again renewed by the appearance of the Bab and the devotion of Janabi Quddus (one of his chief disciples)."

The remainder of the chapter elucidates the three "woes" and the ushering in of this "universal Manifestation which will subdue the world by spiritual power, not by war and combat; with peace and tranquility, not by the sword and arms. This Heavenly Kingdom will be (is being) established by true love, and not by the power of war."

The Bani-Umayya, of whom Abdul Baha speaks, were the corrupt leaders into whose hands the religion fell after the time of Mohammed. They saw their opportunity to commercialize the religion and make it a world power, and they lost not their opportunity. The disciples of Mohammed, the Imams, 12 in number, were hounded, persecuted and put to death, even as the disciples of Christ. Chief among these corrupt leaders was Omar, who headed the invasion into Palestine, slaughtering the Jews at the siege of Jerusalem to the number of 1,100,000, and scattering the survivors to the four winds of heaven. When we reflect that in those days men fought with swords and battle-axes, not with guns and cannons, we can gain some idea of what a conflict that was at the siege of Jerusalem, when men chopped each other down, and as fast as one was vanquished, another rose to take his place. The Jews were fighting to the last man for their sacred Temple and all the traditions so dear to their hearts. The Mohammedans built the Mosque of Omar upon the site of the beloved Temple of Solomon. It was all a

fulfillment of the prophecy of Jesus. We can hear him say, "Verily, I say unto you, there shall not be left here one stone upon another that shall not be thrown down."

In this same book (Some Answered Questions) is a chapter on Mohammed, which throws much light on the life and teachings of the prophet. It is evident that, in order to understand a reformer and appreciate the work he did, we must understand the time in which he lived and the character of the people with whom he had to deal. In this chapter Abdul Baha says:

"Now we come to Mohammed. Americans and Europeans have heard a number of stories about the Prophet which they have thought to be true, although the narrators were either ignorant or antagonistic; most of them were clergy; others were ignorant Muslims who repeated unfounded traditions about Mohammed which they ignorantly believed to be in his praise. Thus some benighted Muslims made his polygamy the pivot of their praises, and held it to be a wonder, regarding it as a miracle; and European historians, for the most part, rely on the tales of these ignorant people.

"For example, a foolish man said to a clergyman that the true proof of greatness is bravery and the shedding of blood, and that in one day on the field of battle a follower of Mohammed had cut off the heads of one hundred men! This misled the clergyman to infer that murder is considered an accessory to the religion of Mohammed! The military expeditions of Mohammed, on the contrary, were always defensive actions. A proof of this is that during thirteen years, in Mecca, he and his disciples endured the most violent persecutions. At this period they were the target for the arrows of hatred: some of his companions were killed and their property confiscated; others fled to foreign lands. Mohammed himself, after the most extreme persecutions by the Quraishites, who finally resolved to kill him, fled to Medina in the middle of the night. Yet even then his enemies did not cease their persecutions, but pursued him to Medina, and his disciples even to Abyssinia.

"These Arab tribes were in the lowest depths of savagery and barbarism; and in comparison with them the savages and wild Indians of America were as advanced as Plato. The savages of America do not bury their children alive as these Arabs did their daughters, glorying in it as being an honorable thing to do. Thus many of the men would threaten their wives, saying, 'If a daughter is born to you, I will kill you.' Even down to the present time the Arabs hate their daughters. Further, if a man wished it, he was permitted to take a thousand women,

and most husbands had more than ten wives in their household. When these tribes made war, the one which was victorious would take the women and children of the vanquished tribe captive, and treat them as slaves.

"When a man who had ten wives died, the sons of these women took possession of each other's mothers; and if one of the sons threw his mantle over the head of his father's wife and cried out, 'This woman is my lawful property', at once the unfortunate woman became his prisoner and slave. He could do whatever he wished with her. He could kill her, imprison her in a well, or beat, curse and torture her until death released her. According to the Arab habits and customs, he was her master. It is evident that malignity, jealousy, hatred and enmity must have existed between the wives and children of a household, and it is therefore needless to enlarge upon the subject. Again, consider what was the condition and life of these oppressed women! Moreover, the means by which these Arab tribes lived consisted in pillage and robbery, so that they were perpetually engaged in fighting and war, killing one another, plundering and devastating each other's property, and capturing women and children, whom they would sell to strangers. * * * Mohammed was reared among these tribes, and after enduring thirteen years of persecution from them, he fled. But these people did not cease to oppress; they united to exterminate him and all his followers. It was under such circumstances that Mohammed was forced to take up arms. This is the truth. Personally, we are not bigoted, and do not wish to defend him, but we are just, and what we say is just. Look at it with justice! If Christ himself had been placed in such circumstances, among such tyrannical and barbarous tribes, and if for thirteen years he with his disciples had endured all these trials with patience, culminating in flight from his native land—if in spite of this these lawless tribes continued to pursue him, to slaughter the men, to pillage their property, and to capture their women and children, what would have been Christ's conduct with regard to them? If this oppression had fallen **only upon himself**, he would have forgiven them, and such an act of forgiveness would have been most praiseworthy; but if he had seen that these cruel and bloodthirsty murderers wished to kill to pillage, and to injure all these oppressed ones, and to take captive the women and children, it is certain that he would have protected them, and would have resisted the tyrants. What objection, then, can be had to Mohammed's action? Is it this, that he did not with his followers, and their women and

children, submit to these savage tribes? To free these tribes from their bloodthirstiness was the greatest kindness, and to coerce and restrain them was a true mercy. They were like a man holding in his hand a cup of poison, which, when about to drink, a friend breaks it, and thus saves him. If Christ had been placed in similar circumstances, it is certain that with a conquering power he would have delivered the men, women and children from the claws of these blood-thirsty wolves. (To be continued in November Reality.)

AUTUMN

There's a tang of the Autumn, now, in the air,
 Evenings are crisp, mornings glow fair;
 Asters flame in my garden, ruddy orchards gleam in the sun,
 Strong, bronzed arms reap the harvest of Summer's work done.
 The lamb's coat grows thicker,
 Squirrels hoard up their stores,
 For evenings are chill, and mornings glow fair;
 Ah, Summer is fleeing,
 Can't you sense it, can't you feel it, by the tang in the air?
 Can't you hear it? Listen:
 It's the Song of Autumn, everywhere:
 Writ in words of rare beauty,
 By a Masterful pen,
 In the goldenrod decking country roadside, hillside and glen,
 The God-given, fragrant, flaming flowers of men.

Helen Wendell

TRUTH

Whenever the truth is told
 And men never lie,
 Every soul who trusts in God
 Will never have to die.
 When every soul is free from sin
 And body clean and pure
 It's then he begins his life
 To live on earth for ever more.
 Eon! my God! a power to save,
 To snatch from the grave,
 Allah che Marian! the Light
 That shines along the way,
 In this new world of our God
 The Abha Kingdom to stay.

(Mrs.) W. J. Copeland

THE SUNRISE OF A NEW DAY

By Hellen Wendell

For ages past, the dawn, the sunrise following a night of darkness, has served to typify "HOPE"—dawn, the beginning of a new material day has signified the dawn of a new spiritual day. A time to commence anew fresh undertakings, a time to secure a better understanding of things distant and vague, before. So it has been for time immemorial, is now for you, for me, and for the world. "Tomorrow, with its bright promise of sunlight," we say. "Tomorrow will clear up our doubts and misgivings."

And, on the morrow, alert, with eagerness to attack our problems, our perplexities, we fare forth—sometimes to victory, frequently to defeat. Thus it is with us; thus with the world, our fellows, for in the scheme of things as they are we all have our problems, we all have our successes and we all have our discouragements, and it is in these common happenings that we all enjoy and suffer alike that we are, in the true sense, brothers.

"The world's Tomorrow is not to be ushered in altogether by conferences, or by formal agreements. It is to be solved by men and women incarnating, manifesting, spirit. And the basis for spirit is the unfailing attitude of love." So an article from the pen of one of today's thoughtful writers is concluded. What a tremendous amount of truth, truthful meaning, if you will, there is contained in this very short paragraph.

Then, it would seem, as the men and women of today we are responsible for the world's Tomorrow. How are we treating this great responsibility? Are we accepting it gladly or rejecting it pettishly, just as the mood suits us? "What, after all," we may ask, "does this writer whom you quote mean by 'the unfailing attitude of love?'"

Here is your answer: The unfailing attitude of love is embodied in the belief of the oneness of mankind, the equality of men and women, the abolishment of prejudice, in short the teachings of Jesus Christ were the living exemplification of this same attitude of love. Was it not God Himself who commanded: "Love thy neighbor as thyself?"

Let us suppose that tomorrow it was entrusted to you, or to me, by some omnipotent power to rearrange the world; to bring about the changes which would be of the greatest benefit to humanity, I wonder how we should go about it. Perhaps I

would begin with that man down the street whom I suspect of being just a little bit dishonest. Or maybe I would start with that woman whom I fear to be somewhat indiscreet. With every possible good intention I would no doubt try to reconstruct their moral codes along the lines of my own belief concerning their actions. Possibly my work would bring about favorable results, probably it would not. You might have better success with your attempt at reconstruction, but the chances are you would not, for people, as a rule, dislike to have their personal liberty curtailed, and that is just what you and I would be trying to do.

On the other hand, however, suppose we undertook to reconstruct our own lives, to make them so beautiful, so full of that all-encompassing power of love, that our very beings would so radiate as to draw our fellow creatures to us, within the charmed circle of our personalities. Ah, that would be the logical way to proceed, think you not so? For, by our example we can influence many that we could not hope to move by less subtle methods. If we live what we BELIEVE and what we believe is the TRUTH then those seekers after the truth whose name is legion, must observe and observing they will ask for enlightenment.

After all, what one is there among us that is free to cast the first stone? Who am I to direct your actions, or you to direct mine? But, if we love one another, then the one will influence the other, and the good works of the other will guide the first. When this condition becomes a fact then will the dawn of the new tomorrow bring forth a perfect day for you, for the world and for me. When we understand that all the changes for better times, for actual, enduring peace and prosperity are locked up within ourselves, then we shall have awakened to the fundamental truth that we shall all come sometime to understand. When we have come to the place where intolerance has no place in our make-up, when our minds seek out and harbor only the highest of ideals, when our charity shall consist not only of alms-deeds, but also of mental almsgiving, then we shall have at last turned our faces toward the sunrise of a new day.

Here is a homely little verse of Mary Stewart's that might well be graven on our hearts, the portals of which must be opened before our faces are turned toward the East:

"Who enters here must leave without,
 "All Envy, Malice, Gloom and Doubt,
 "For Joy and Faith the door stands wide;
 "For Grief and Need there's room inside."

The Right To Strike

By Dr. Frank Crane

(From New York Globe)

No right exists alone. It must always be balanced and limited by other rights.

No law can compel a man to work. Every one has a fundamental right to quit work if he wants to.

The gist of a strike, however, is not the right to quit work, but the right to induce others also to quit.

But there are prior rights to this. For instance, there is the right of contract. If you agree to do a thing, you must do it, and the man to whom you made your promise has the right to force you to do it by law and make you pay damages if you refuse. This right of contract is the very basis of civilized life. Without it no business could possibly be carried on. Remove it and society would immediately revert to a state of savagery.

Workers have a right to unite and form labor unions. They have a right to quit work when they want to, and by peaceable means to urge others to join them. But with this right goes a responsibility. If a labor union is going to have this power it should be incorporated and held responsible for its use of power. Power without responsibility is a menace to democracy.

Another right that is prior to the right to strike is the right of the general public to live and carry on business.

The general public in the United States could not live as it now lives without the railroads. Therefore no organization has the right to stop transportation.

The people could not subsist as they now do without milk. Any strike that could cut off the milk supply of the city would be tantamount to the assassination of thousands of children.

Neither could the public subsist without coal nor without the postoffice. It is perfectly proper, therefore, that the government sees that such basic industries as these are carried on, and that no organization shall become powerful enough to persuade everybody from ceasing to operate them.

There are other fundamental laws that people forget. One of these is that every worker should be paid wages enough to keep him effective. Employers should seek a maximum wage as a matter of mere common sense.

Another law is that workers injure themselves individually and as an organization unless they seek maximum production.

To regulate for minimum production and to bring a whole body of workers down to the level of the inefficient is as vicious as it is silly.

Another general law that is as important as any of these—that is, as important in the matter of production—is that without a constant effort toward good-will industry breaks down.

All this talk about fight, or theories that are based upon class opposition, or movements that depend upon anger, vengeance, and the like, cut out the very heart of industry, which is good-will. There can be no prosperity that is not based upon intelligent co-operation between employer and employed.

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The Problem of the Coal Mines

By Cyrus A. Smale

Time has worked a great change in the consideration of economic issues since the days when ancient Rome was proud of its triumvirates. Today the triumvirate that much concerns the people of the United States is not composed of three powerful individuals alone. Instead, three groups of peoples touching at pivotal points form a triangle whose sides are labeled, Labor, Capital, and the Public. It is irregularly shaped because the Public's side is of greatest dimension. Labor joins on to form an obtuse angle with Capital, while Capital, the smallest of the three component unities touches the Public at an acute angle. Diagram this for yourself and you will find, peculiar as it may seem, the Public's side of the triangle meets both Capital and Labor "acutely." The significance of this is that in a labor unsettlement like the coal miners strike recently adjusted, the more acute situation is apt to exist between Capital and the Public on the one hand and Labor and the Public on the other.

It is unfortunate that a better term is not available in our English language to differentiate those who are laborers and capitalists from the loosely used word, "Public," which is all embracing though made to describe a non-combatant group. Sometimes these non-participants are referred to as consumers but that will hardly do. It is really the Public-at-large but, for

brevity, the shorter word is preferable so long as the distinction is kept in mind.

It is not the purpose of this article to discuss the causes leading up to the coal miners strike that began April 1st last, but to attempt to point out the possibility of prevention by constructive action before the necessity shall actually arise.

The United Mine Workers of America is on record as advocating, "A federal fact-finding agency—'a representative, technical and official commission'—to collect and analyze information and develop a permanent policy for stabilizing production and establishing better working conditions in the coal industry."

Such an agency would concern itself with the cost of living, cost of production, labor conditions, transportation facilities. It should not stop here. For out of the mass of statistics that would accumulate should be found the answer as to what is a fair wage and a fair profit.

It was one of the unfortunate aftermaths of the world-war that there were those among both the representatives of capital and organized labor determined to keep up war prices. The consumer of coal objects to unfair profits, excessive wages, unnecessarily large freight charges and extras.

The public-at-large has a right to present to a permanent government agency its demurrer to injustices practiced by either capital or labor. Furthermore, in its argument to circumvent strikes and the consequent cessation of labor, it should be allowed to adduce facts recounting the enormous economic loss to the great number of storekeepers, artisans, and others through any interruption to business.

Men must learn the value of conferring together. Let representatives of Labor, Capital, and the Public gather around the same table. Place before them the claims of all sides. Then let them decide what is just to all (for justice is impartial and always right) and be governed accordingly.

Dr. Frank Crane, as always, speaks to the point: "The interests of capitalist and working man are identical. One cannot prosper without the other. After every strike has run along for some time they invariably bow to the inevitability of this logic and get together. Why not get together in the first place? WHY WAIT?"

For the five months of 1922 that the coal miners strike was in progress, there were roughly speaking 155,000 anthracite coal miners and 573,000 bituminous coal miners not at work

mining coal. Evidence was at hand in some sections of the country as early as the latter part of 1921 that miners were reducing personal expenditures and saving against that day when they should lay down pick and shovel. In a sense, it is commendable of their foresight and reveals a lesson learned through previous experiences with periods of idleness.

Despite the enormous man power out of work this summer, impartial students of conditions surrounding the coal mining business, declare that instead of the miners losing money by the shut-down of the mines five months their wage earnings for 1922 will be larger than otherwise would have been the case. This is due to their having worked steadily the first three months of the year coupled with the expected intensive operations the last four months of 1922.

Had there been no strike the very large supplies of coal above ground early in the year would have necessitated the operators reducing the number of working days each week. On April 1st there were between 65,000,000 and 67,000,000 tons of bituminous coal above ground—an overstock of 40,000,000 tons. There were 407,000,000 tons of bituminous coal produced in the United States last year. To have continued mining throughout the summer would have required a reduction to what the miners could produce in from two to two and one-half days a week. In some sections it would have meant the closing down of the mines by the operators. In 1921 the bituminous coal miner worked between 140 and 160 days. Individual earnings varied between \$700 and \$900. Not at all a satisfactory return for so hazardous an occupation!

The anthracite coal industry is more stabilized than the bituminous. Here a miner works steadily five days a week and is paid from \$1,600 to \$1,700 in the course of a year. Out of this he must pay for tools, fuses and powder. A box of powder costing \$3.00 may last three days and again it may be all used in one day. The anthracite operators had surplus stocks of 9,000,000 to 10,000,000 on April 1st. Their weekly production averages between one and three quarter and two million tons; being about one-fifth that of bituminous production.

It is an open question whether or not the coal operators have lost any money at all by the strike. Some editorial writers have variously estimated losses through the coal miners stopping work as between one and three billion dollars. In view of the facts obtainable from government sources these figures

appear to be gross exaggeration. The money loss to the public-at-large has been great, no doubt.

The humanitarian side of the controversy should be more thoughtfully taken into consideration by the public. This falls to its portion and should not be relegated elsewhere.

Just how hazardous coal mining may be, a few figures will suggest. Quoting from an investigator, "There are more than 150,000 non-fatal coal mine injuries annually in this country." During the last nine years an average of 2,396 men have been killed annually in our coal mines. Fatalities are the result of gas and dust explosions, falling slate and coal, drowning, electrocution, mine damp, fire, mangling by dangerous machinery.

In mines where the piece-work system of pay prevails, a miner may of necessity lose much time without compensation. Faulty underground haulage systems may prevent his being supplied promptly with cars for loading the coal he has mined. Time is often lost finding a foreman with whom it is necessary to consult about the work. An inefficient underground organization breeds discontent among the men. This in turn raises the cost of the industry.

A coal miner's work is exceptionally heavy and, for the most part, is performed in the dark. Sanitation in mining settlements is notoriously bad. Miner's huts are frequently overcrowded. Housewives keep their windows shut in mining towns to keep out the grimy air. If you have ever ridden through a mining community and noticed the little houses lining the railroad track, be informed, if you do not know it already, that more than likely they are overcrowded with human beings who, like ourselves, crave some of the luxuries of life. These may be simple desires, easy of gratification under some circumstances, but perhaps not so easily satisfied in the case of the miner and his family. His wife is just as human as any other. Her children are entitled to the best and she wants them to have advantages not possible in the environment in which they live. Why charge her with extravagance if the music box will bring to her the arias and the operas others hear in cushioned seats far apart from the scenes of irksome toil! Or who should gainsay that the husband and father may not wear a silk shirt after his day of industrious application underground if it is only to yield him a few hours of satisfying comfort! Who is there that does not enjoy a little change from the extremely common place?

Let us be fair to labor; let us be fair to capital; above all

let us be thinkers and doing constructive things for others while labor and capital serve each other fairly and generously. Once again let us be reminded that all the public is dependent for its fuel on the skill, courage, and fidelity of the miner. That alone merits our best efforts to help him solve his problems. And in solving them, may both labor and capital place the common welfare above all personal and private interests.

Cyrus A. Smale

Abdul Baha the Mystery of God

"Turn with thy breast unto the heart of Abdul Baha, and then the concealed fact will be disclosed, and the hidden mystery revealed unto thee."—Abdul Baha Abbas.

* * * *

Hast thou e'er drawn, with inhalation deep,
 Into thy very soul a perfume rare,
 And felt its subtle essence quicken life
 And lift thy spirit as etheric waves
 To higher realms of beauty, color, light—
 And thereby known the mystery that lies
 Close-sealed within the perfume's magic power?
 Or as an Alchemist hast held in mind
 The mingled sweetness of the violet
 With lily of the vale and mignonette,
 Of orange blossom, pure and undefiled,
 Of spicy pink and subtle jessamine
 And frail arbutus—harbinger of Spring,
 Of apple blossom, hyacinth and rose,
 And all the myriad fragrances of flowers
 Which yield their sweetness to refresh the world;
 And in this mingled essence found the One,
 The unity of perfume, which had power
 To penetrate the recess of each cell
 And fill thy being with a new-found joy?
 If this be true—then hast thou faintly glimpsed
 The mystery which lies within the heart,
 The Flower Heart, of Him who bears the name,
 Abdul Baha, "The Mystery of God."

Hast thou e'er listened to the song of birds,
 To joyous notes of meadow-lark in Spring,
 To mocking-bird and linnet, whip-poor-will,
 To cooing doves and love-toned nightingale,
 And all the birds that sing for latent joy
 And ecstasy, which fills each feathered breast?
 Or hast thou heard the ocean's solemn tone,
 Vibrant with life and hidden mystery?
 Or caught afar the river's murmuring song,
 Or silvery tinkle of the fountain's play?
 Hast listened to the music of the rill,
 Or felt the awe from sound of mighty falls?
 And hast thou heard the cry of pain and moan,
 The love-tones, of a perfect violin
 That reproduced in harmony Divine
 The heart desires which fill the heart of men?
 Or heard the clarion call of instruments
 Which mingled with the lyric trill of flutes,
 The cello, and all else that blend to make
 Orchestral tones of beauty, heavenly sweet,
 And through the waves of sound bring forth to man
 The all-mysterious symphony of Life?
 Then in the mingled tones of many birds,
 Of ocean, river, fountain, merry rill,
 Of perfect instruments which blend as one,
 Thou hast but glimpsed the mystery of tone
 Which lies within the voice of Him we love,
 Abdul Baha, "The Mystery of God."

Hast thou e'er felt the warmth and blessed glow
 Of golden sunshine after days of rain,
 Of winter's chill, of ice and falling snow,
 And leaden skies, when, lo! Spring comes again
 And all things lift their heads from out the earth
 And waken to new beauty and new life,
 And all your being melting, as it were,
 Into a Oneness with all living things,
 Which filled thee with strange wonderment and bliss
 Or hast thou ever felt the mystic spell
 Of silvery moonlight over land and sea,
 Its tenderness and beauty unsurpassed,
 That pure white light of restfulness and peace
 That made the lily on the river's breast

Gleam as a pearl with halo holy, fair,
 While Love's sweet pledges rose within thy heart?
 Then hast thou known the glory of the sun,
 Its quickening power? And all the mystery
 And wonder of the moon's soft, tender rays?
 Then in this knowing thou hast faintly glimpsed
 The glory and the Wonder Light which lies
 Within the smile of Him who bears the name,
 Abdul Baha, "The Mystery of God."

Hast thou e'er felt a longing in thy soul
 For some still spot away from earthly strife,
 A home of rest and all that HOME doth mean
 To one who wanders homeless on the way,
 A holy spot, with altar-fires aglow,
 Wherein thy soul may feel the o'erspread wings,
 And in communion meet and greet its own,
 A Fortress of True Love, a Haven calm
 Where every hunger of the heart is fed,
 A Trysting place of life's most precious things?
 That spot of Peace, of Mystical Content,
 Of hopes fulfilled and joys made manifest,
 Of sweet companionship, all understood,
 And all thy soul most longs for, may be found
 Within the Love of Him who bears the name,
 ABDUL BAHÁ, the Center of God's Love,
 Beloved One, "The Mystery of God."

—Shannaz Waite



CURRENT ART

(From New York Times Art Department)

Art seldom refuses a dare. Having been told repeatedly that it could not use a camera and remain art, it redoubles its efforts to prove the contrary. And now in the age of the machine it takes new courage. The present exhibition of the Camera Club contains nothing more interesting than the quiet challenge by Paul Strand to the sentimentalists who abound in the art of photography as in all the other arts.

Mr. Strand, working with a machine, chooses a machine for his subject, and deliberately, intelligently, turns it into a work of art by selecting from among its qualities those that arouse esthetic feeling. The fan belts of an automobile are photographed and photographed beautifully, with firmness and clarity and breadth.

The artist has known just the angle, the distance from the camera, the method to use to gain a general effect of simplicity and retain all significant detail. He has been interested in the directions, the straight lines and perfect curves, the brilliant certainty of construction upon which the science of machine building insists. And he has been interested in the contrasting textures of the different surfaces. The kind of tactile stimulus Picasso attempted to give by pasting bits of sandpaper and cloth on the surface of his canvases, Mr. Strand succeeds in giving more naturally and simply. We are at once aware of the soft tough fibre of the leather belt, of the corrugation of the metal chain, of the polish of smooth metal and the dull glow of painted wood.

Painters like Alfred Stevens have given much of their energy to making us aware of just such stimulating contrasts, but seldom have narrowed the field so expertly to give their significance full play. By thus narrowing it and excluding all that would make for disorder in our impression, making the elements of his composition large and undisturbed, linking his work with the knowledge of principles and technical points gained by the study of form and composition, Mr. Strand produces a work of art in the manner of artists, by constructing from a mass of diverse appearances a unified impression, purified from the extraneous fragments threatening its unity. Also we have the character of the subject—the clear-cut mechanical character of the machine subject. There is no doubt that photographs are art. And it is interesting to have the photographers enthusiastic over their quality as photography.

Nikolas Murray's dancing girls adjoin Mr. Strand's severely disciplined arrangements, showing also the characteristics of art; flowing rhythms introducing motion into the composition, plasticity emphasized by shadow, dramatic feeling in the arrangement of the draperies, a sculptural linear effect that any artist would recognize. Yet, oddly to the casual observer, the personality by which art is made interesting is less apparent in the photographs of these lovely dancers than in the photographs of the machines. Possibly because the artist, leaning more heavily upon nature and seeking less ardently to heighten esthetic significance, has managed with less art. The art is there, however, and the photography is good. Which leads to the important point that making an artistic photograph does not involve neglecting its character as photography.

There is a tendency throughout the exhibition to use a very coarsely toothed printing paper, and the result in almost all instances is disagreeable, destroying exactly the effect that probably was intended, the effect of vibration. A surface evenly coarse is more monotonous than one that is evenly smooth. There are experiments interesting to those acquainted with the technical resources of the printing, William Alcock's bromoil transfer, Conway Tearle's clever effect with a single gum printing, and the rich Rembrandtesque lighting of Dr. T. W. Kilmer's examples of multiple printing.

Portraits, naturally, predominate. Dr. Kilmer's portrait of Dr. McGinnis is remarkably strong in character, the darks built up, or built down, by one cautious printing after another, and the modeling of the forms in the face simplified. But the cigarette, lightly and expertly held between the lips of the sitter, is a failure.

The three heads by Floyd Eugene Vail are discriminating and competent without a trace of the mannerisms into which the modern photographer is apt to fall when he is the falling kind. Two of the heads are photographs of one subject, a dancer of mixed Spanish and Irish origin, and show in the first the Spaniard, in the second the Irish girl, with no suggestion in either of two strains of race. The third portrait is of an old man with extraordinary delicacy in the modeling of the brow. Just how far the texture of the beard had to be sacrificed to secure this delicacy is a technical point, but there is a certain vivacity in the opposition of the truculent harsh filaments to the sensitive veining of the forehead.

"The Influences of the Heavens"

By G. V. Ronalds

It would seem to be true that people even in this enlightened age fear the stigma of unpopularity against their persons as a reward for profession of faith in the principle of astrology as a science. This can be only because the world still fears to come into the open and proclaim the truth. There are truths, in all reason of varied kind. There are those which even the veriest materialist would be forced to recognize, those that the self-styled Atheist would have to acknowledge, the truths of mathematical precision, the fruits of the exact sciences. This term "exact sciences" is to us an anomaly. For no science can in the nature of things be exact because it is ever susceptible to the variations of an ever widening river of that very truth upon which all life and action rest. Truth is everywhere about us, but our finite mind perceives only so much as the Hierarchy of the Saints will permit us to gather to ourselves. And naturally there are those truths which have been imperfectly told, and therefore never properly understood.

Amongst those truths but imperfectly grasped the science of astrology is one of the foremost. It is today but little realized that the Heavens have in them forces which transcend any known energy, and that these radiate constantly upon the receiving aura of our own Heavenly body the earth.

And just as the science of astronomy is the exoteric divination of the wonders of the Heavens so is astrology the exoteric or inner divination of these same wonders. It is as famous astrologers have pointed out for hundreds of years past the soul of astronomy. Or, to revert to a study of our own Christian Catechism it is the inward and spiritual grace of that Hierarchy of the Universe of which astronomy is the outward and visible sign. There are those who are pleased to call it the science of the fools. May they rest in peace! Always has it been true that those who delight in the study of the less known factors of life have endured the censure of the more practical brethren of their age. The greatest of all teachers of the world since the overthrow of Atlantis, Jesus of Nazareth travelled this path, and suffered the cross beyond any word

that imagination might picture. The lesser martyrs may bear their little crosses silently and cheerfully with his example before them.

There are several systems of astrology. Among these are two of importance, that enunciated in Europe by Count St. Germain, and bound up with myriad symbols and having no practical relation to the science of astronomy as understood today, and that followed by most of the modern astrologers, based absolutely upon its sister science astronomy. It is of this latter science that we would speak today.

Astrologers and astronomers agree on many points; they differ on many others. They all agree that the study of the Heavens is one of the most awe inspiring in the whole calendar of the curriculum; they agree that there are moving bodies in the Heavens, and bodies again which seem not to move, this latter phenomenon being explained in the fact that the apparently non-moving bodies are incalculable distances away, and that their apparent lack of movement is a delusion of the senses since all movement is relative, and there is an ever rolling series of revolutions throughout the universe. They all agree that both sun and moon affect the earth both as to its life and its movement, and they agree that these influences may be largely reciprocal. They agree that if the sun were to suddenly drop out of the magnetic ring attracting the earth to it the latter would be unable to function further. They agree again that if a similar catastrophe were to happen with respect to the moon vast changes would be noted here on Mother earth.

The astrologers merely carry these deductions a few steps farther on. They state that two forces are ever at work in the harmonious working out of the law of the universe: 1, the life-giving principle termed the creative spirit, and 2, that which it manifests, material form. All of which is but another way of expressing life as an interchange of manifestations of the great spirit. This is, too, an expression of life in which that which is greatest has its counterpart in that which is smallest. This is the substance of the teaching of the founder of Christianity. To Jesus of Nazareth, representative of the great spirit the tiniest sparrow was in the sight of God as worthy of his highest consideration and love as the greatest of the archangels of the Heavens. Travel one step further, and lo! we have the principle of the spirit of brotherhood, in which the least of God's children shall become the greatest and on

and on until there shall be no greatest but all shall be equal in the sight of God.

This is astrology. It is christianity expressed in its simplest terms. It is the doctrine of Pythagoras; it has been the doctrine of all great teachers of all times.

We have noted the relativity of astronomy to astrology. We divert a moment here to refer lightly to the Einstein theory of relativity, so lightly indeed that we merely suggest that this theory is not yet fully understood by even the greatest scientific investigators. Therefore it would be unwise to comment seriously upon its influence at this juncture. It is one of the most notable discoveries of the age. It is, however, so intricate in its mathematical ramifications that only the brightest mathematical minds of today can hope to grapple with its problems. Therefore, it is a safe bet that while millions of people may hurl anathema upon it or devour it with the voracious appetite of frenzied antagonism very few would know why it was devoured with relish or scorned with ridicule. It is the discovery of a wonderful mind; it will unfold its intricacies in the years to come, and when its unfoldment is complete it will be realized that it does not disprove the fundamental truths of either astronomy or astrology. Taking it for granted that the substance of this discovery is that there is neither space nor time, one need only say that this is the fundamental principle of eternity, and that the principle of eternity is that underlying all true religions. That which is eternal is boundless, without beginning, without end, a paramount truth of which our finite minds have but a vague grasp. Thus, the principle of eternity is not disproved; rather is the fallibility of the human mind once more evidenced. Periods of space and time are necessarily but human demarcations of time and space, demarcations effected in order to co-relate all the activities of universal life with the finite understanding of the human mind. Truth is everywhere but our vision of Truth is limited to just that degree in which we grasp the infinity of eternity. No greater proof of this series of degrees of perception of truth can be given than that of the intolerant bigot and the great teachers, men like Plato, Pythagoras, Socrates, Jesus, Buddha, Confucius, Abdul Baha and many others. Between these two opposites of conception there are myriad degrees of thought and belief.

Concluding this diversion into fields Einsteinine we would content ourselves with stating with knowledge that the empir-

ical proofs of the science of astrology are to us so pronounced as to form an impregnable bulwark for its protagonists.

So far so good. The writer has touched lightly upon the philosophic conception. If it be true that astrology is the inward and spiritual grace and astronomy the outward and visible form of the divinations of the wonders of the Heavens then it must be true that astrology is the study of the influences of Heavenly bodies upon each other not generally included in the category of scientific research. This is the essence of the teaching of astrology. There is just such an influence, an influence which is of soul and mind, not blood and bone alone.

Astrology has been accused, often rightly of giving rise to superstition and maudlin sentimentality. This has been the case only when it was studied blindly as a means of evading personal responsibility or of achieving purely personal gain irrespective of other considerations. To such as these belongs that one who prostitutes the teaching of astrology to find out if sugar stocks will rise today or fall tomorrow, or if he will sell his house under more favorable circumstances at exactly 2.23 P. M. day after tomorrow.

In the opinion of the writer the science of astrology is invaluable to the student as a means of determining and of achieving progress. Progress is not calculated in the arena of true religion by determination of material gain, but rather by a proper understanding of those factors which will enhance the evolution of the native. Considerations of stocks and shares should have no real place in the study of this science; on the other hand considerations of health, mental equipment, marriage and the chances of making out a career are fundamentally sound. For this reason, that all these are factors which are related to the progress of the individual.

A fatalist should leave considerations of astrology to those whose minds are not slavebound. Common sense is the first requisite for the proper study of the science. Planetary parallels, cross currents, favoring aspects and other factors involved in a study of horoscope charts indicate conditions and never iron-bound facts; the attitude of the man or woman alone determines this problem. These conditions are as children, subject to the will of the individual and to the trained mind. If the mind is untrained, the slave of fear, envy, malice, then these conditions will hold it slavebound, and finally the conditions will so become facts that they will overwhelm the mind, and insanity will follow. If the man or woman decides to regu-

late these conditions they may become handmaidens to his career or to his general tenor of life. Ill advised handling of dynamite may result in great catastrophe, yet dynamite is one of those natural forces which man uses for his own weal by dint of wise channeling of its energies. As with dynamite so with those forces from the far regions of the Heavens pressing down upon the radiations of one's spirit and soul.

The Drama

Frances Eveline Willcox

Now that the season theatrical is underway, it is not too early to note a few prevailing features in the class and type of plays already presented, as the probable keynote to the future. It is a pleasure to remark the tendency toward more simple stories with the human touch and heart interest. The problems of life as worked out through natural situations by characters one meets in everyday life without exaggeration or superficiality are bound to raise the standard of the stage to the place it should occupy, that of visualizing for mankind, conditions as they are and thereby giving the patron of the theatre, not only a pleasant evening but something to take home and think about.

In times past it was the occasional psychological play that the one or two dramatists of a season managed to put forth, to the surprise of everyone including themselves; but now that the world is seeking more truths and endeavoring to get a clearer vision on the mysteries of life they are not satisfied with anything less than the best, and it has been necessary for the playwright to turn his attention to the difficult task of writing along the lines of true psychology. The public has become satiated with inane chatter and trivial, artificial situations. They demand the conversation that tells something and the situations lifted from homes, where real characters work out the psychological problems for the benefit of those in the audience who may have faced a similar combination of circumstances. Producers, too, have been obliged to make a study of the best way of presenting this undercurrent of real meaning and philosophy. There must be no more scenes put upon the stage for effect regardless of cause—as the easiest way to reach a certain result—the cause, the development and the effect must be shown in all truth and all sincerity.

However, one may talk of types, problems, farces, and

dramas, analyzing the whys and the wherefores but as Fanny Cannon in her book, *Writing and Selling a play*: "What is a good play? As to what constitutes a good play? Who knows? One writer declares that any play that has successfully entertained you for an evening comes under this heading. Several plays in a season, which may come under the scathing criticism of one who knows, will succeed. Their authors belong to that happy class who have achieved the ability to do the wrong thing cleverly. Walter Pritchard Eaton makes another distinction between the good and the bad play, which may explain as well as any other: the good is caused by sincerity on the part of the writer, the bad by insincerity. And the success of any given play can only be judged by the effect it produces." James Forbes also believes in sincerity. He once remarked: "No speech, or situation that is not true will ever get over the footlights."

A few remarks on the current plays and why they are worth seeing may be of assistance to our readers who enjoy the theatre.

"Better Times" at the Hippodrome, runs the gamut of everything entertaining, with an equal appeal to the older patrons as well as the children and furnishes a feast to the eye in the marvelous stage pictures; while the singing and dancing numbers, to say nothing of the animal and acrobatic feature acts are of the highest type. "Better Times," produced under the direction of R. H. Burnside, will surely bring better times to the Hippodrome box office and pleasure-seekers in town and visitors from other cities could not have a better time anywhere.

"Shore Leave" at the Lyceum Theatre, by Hubert Osborne, gives Frances Starr an opportunity to be light and gay this season, which is quite a change from the more serious and some times tragic roles she has portrayed the past few seasons. "Shore Leave" is a simple story of homely people with plenty of witty dialogue and amusing situations.

"Fools Errant," by Louis Evan Shipman, at the Maxine Elliott Theatre is a play of action and reaction and a study of American manners and morals. The situations are not new but it is splendidly acted by Cyril Keightly, Alexandra Carlisle, Lucile Watson and Fritz Williams in the leading roles.

"The Old Soak" is not an attractive title but the character studies evolved from the Don Marquis types, Clem Hawley, charmingly played by Harry Beresford and his wife Matilda, in which Minnie Dupree has come back to her own, are a delight.

The love interest as manifested by Matilda for her husband despite his weaknesses, wins the sympathy of everyone. The comedy is clean and refreshing and the laughter comes spontaneously. . . .

Opinions differ somewhat in regard to the play by Arthur Goodrich, produced by George M. Cohan at the Hudson Theatre. It is a witty satire on English life and American prejudice. It shows the type of English that Americans do not like and the American type abhorred by the English, and is written with a view of helping to reduce this lack of brotherly love between the two nations. Some who have witnessed the play seem to think that Mr. Goodrich has a distinct message presented in a clever and amusing form.

"Molly Darling," by Otto Harbach and William Cary Duncan, offered at the Liberty Theatre represents still another variety of entertainment. It is a musical comedy, and Mary Milburn the prima donna does full justice to the song hits of Tom Johnstone—and there are many.

"The Torch Bearers" has scored one of the big successes of the season. Mary Boland has done much to establish this satirical comedy on the stage aspirants. The play is at the Vanderbilt Theatre for a long engagement.

James Forbes' latest play "The Endless Chain" produced by A. L. Erlanger at the George M. Cohan Theatre with Margaret Lawrence featured, will interest the feminine portion of the audiences and has plenty of Mr. Forbes' comedy lines and situations.

There are two brilliant comedies on view, both by American authors. "The Awful Truth" which introduces Ina Claire as a star, by Arthur Richman, is a right smart play at the Henry Miller Theatre, while "It's a Boy," by William Anthony McGuire, is destined to have as long a run at the Sam H. Harris Theatre as his previous play "Six Cylinder Love."

Another new musical production that has won instant favor is "Sally, Irene and Mary" now at the Casino Theatre. The three characters have been taken from the three productions represented by the individuals and now combined in one. It is booked for a long season.



Rabindranath Tagore

By V. B. Mitter

Doctor Rabindranath Tagore was born in 1861. He belongs to a family which is distinguished in Bengal for the large number of remarkable men and women that it has produced. He received his general education in India and was then sent to England to study law. But he found out there that the laws of life and soul interested him far more than the laws of states, and so he returned to India without becoming a barrister. He began to write poetry while he was still in his early teens, and became famous in his province as a poet before he was thirty. He became known in England and all over the world by his translation of "Gitanjali," for which he was awarded the Nobel Prize in 1913. Besides being a poet, he is also a dramatist, story-writer and an essayist of considerable merit.

Doctor Tagore reflects many types of old Indian ideas and some western ideas in his works. He is a pantheist and monotheist by turns. His monotheism is sometimes of the old Vaishnavite type, and sometimes of the modern Brahmo and Christian type. The love of dancing and his peculiar attitude towards women and love are to a certain extent the result of the influence of Vaishnavism on him. That he combines the love of music and philosophy with his poetical genius is nothing unusual, because Indians cannot understand how a man can be a poet without being a musician and a philosopher at the same time.

Doctor Tagore feels the presence of God everywhere and in everything. The blade of grass is as important to him as the solar system, because of the imminence of God. God is no extra-cosmic, super-natural being in his eyes, of whose wrath men have to be constantly afraid. He is love, life, light and beauty to him. This conception of God and life is not new with him, it is almost as old as Indian history. What Doctor Tagore, like the other poets of his country has done, is to interpret the traditional philosophy of India in his individual way.

Poetry is the human echo of the cosmic rhythm. God is the supreme poet and musician of the Universe. The poet to Doctor Tagore, as to other Oriental poets, is the flute on which God plays. Poetry written with such ideals and aspirations cannot be objective and realistic. It is essentially of a subjective nature. It sees and interprets the world not with the

help of the intellect and the senses, but with the help of the spirit. Its object is not to enlarge physical and moral human beings as in epic poetry, but to distil them and present their essence in a melodious form. It is simple, because it is the product of the spirit and not of the intellect. It is meant for all classes of people, and not merely for faddists, decadents, brilliant poseurs, and men who never forget that they are cultured.

Doctor Tagore does not understand and therefore does not sing of "Abstract Beauty." Beauty is not personified by Oriental poets because, according to them, it is the expression and proof of God. For this reason, beauty in Oriental poetry is more often of a moral and spiritual than of an intellectual and physical nature. Doctor Tagore also, like the generality of Oriental mystical poets, thinks that the highest love that man is capable of feeling is for God—as the beloved. But unlike them—perhaps on account of certain Christian influences—he condemns physical love. According to Eastern mystics there is no fundamental difference between the physical and spiritual love of a man for a woman. They do not draw such a sharp line of distinction between Venus Urania and Venus Pandemus as Plato did. For they felt that if there are two kinds of love, they are both of divine origin, on account of the omnipresence of God. They do not, therefore, despise the body of a beloved woman, and sigh for her soul, because they see each limb of hers, each hair on her head, aflame with the light of God.

Doctor Tagore, like all human beings, is moulded partly by the traditions of his country and partly by the books that he has read, and the spirit of the times in which he is living. Besides knowing the literature of his own country, he is familiar with European literature and ideas. Perhaps the European poets who have influenced him most are Shelley and Goethe. But his conception of nature is quite different from that of the romantic poets of Europe. She is not his only solace in life, the mother on whose bosom he would like to lay his head and weep away this life of care. There is in fact no antithesis between man and nature in his poetry or in that of other great Oriental poets. Man with them is a part of nature, and nature is a manifestation of God. Like Gandhi he detests the European word "Civilization," because it creates an artificial difference between man and nature. Man living within a walled city imagines himself to be superior to those who live in the wilderness, which in reality he is not, because by living in that walled

city he has dulled his senses, and his capacity for merging into a life infinitely larger and more elevating than his own. Doctor Tagore thinks that the greatness of Hindu philosophy is due to the Hindus' love of the forest. The ancient thinkers and ascetics of India passed their lives in forests, because amidst their profound silence they could feel and meditate better. This cult of the forest was being forgotten by Indians in recent times, and therefore he has resurrected it by showing them the influence which the forest exercised on the greatest men of their country in the past.

Doctor Tagore is an optimist. But his optimism is not that of romantic visionaries like Victor Hugo and Swinburne. It is based on the Vedantic philosophy. God is all goodness, and therefore he believes that from evil good shall come some day or other. The present chaotic state of the world, he thinks, will disappear, when the bad institutions and ideals of today will disappear. While he favors a kind of nationalism for India, which has none (in the western sense) in the past, he finds no words strong enough for condemning the nationalism of the modern western type—which according to him is nothing but a new form of cannibalism. He warns his countrymen, even while adopting nationalism, not to be enslaved by it and forget humanity, of which all nations are after all a part.

Doctor Tagore's school at Bolepur is an expression of many of his lifelong ideals and aspirations. It was started as a protest against the system of education which the British have established in the country. The whole education of an Indian student in government schools and colleges consists of mastering European literature and science in a European tongue. The result therefore is intellectual slavishness, moral lethargy and an atrophy of the creative faculty. In the school at Bolepur everything is taught through Bengali and other Indian languages. Boys sit there on the ground under trees to learn as they did in ancient India, and not on benches inside of thick, walled buildings in the tropical heat of the country. No discipline is forced on them from above. They create it for themselves, by being allowed to manage their own affairs. And when they have leisure, they go and teach whatever they can to the aboriginal Santhals who live around them, and thus make themselves useful to their fellow beings. Doctor Tagore has given away the Nobel Prize and the royalties that he receives on his books to this school.

The Hindus of today feel that their ancestors repressed

their senses and retired to mountain-tops for meditation a little too much. They are therefore inclined to depreciate the life of asceticism. And Doctor Tagore is no exception among them. In the "Gitanjali" he writes:

"I feel the embrace of freedom in a thousand bonds of delight. No, I will never shut the doors of my senses. The delights of sight and hearing and touch will bear Thy delight. Yes, all my illusions will burn into illumination of joy, and all my desires ripen into fruit of love."

Then again you find the following lines in the "Gardener":

"No, my friends, I shall never leave my hearth and home and retire into the forest solitude if it rings no merry laughter in its echoing shade."

Doctor Tagore loves the West as much as he loves the East. If he condemns the West at times, he condemns the East also. He exhorts the West to give up its worship of Mammon and the apotheosis of matter, but at the same time he exhorts the East to throw off its lethargy and intellectual stagnation. In order to unite Eastern and Western culture he has recently started a new university. It remains to be seen what kinds of fruit it will produce.

FRIEND O' MINE

The pebble I threw in the sea of yesterday,
Has sounded the depths of my heart;
Enriching me with countless joys—with
Infinite and innumerable blessings.
Now the Circle breaks and widens,
Now ripples into a "perfect round;"
Encircling You within the magic ring.
Rainbows hang suspended in the blue,
Caught in the mist of incense, and
Impaled upon the golden star of Love.
Rare and radiant are the gifts you bring, to
Charm the life of me, and I in turn, am sending
Lotos-laden wishes for Happiness and Peace, to
Engrave upon the tablet of your soul.

Luella Frances Phelan

Bahai Activities

Our Bahai friends, as well as readers of REALITY, will be delighted to read the following letters.

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The Bahai Cause

115 East 34th Street, New York
New York Metropolitan District

September 13, 1922

Mr. H. S. Robinson
REALITY Publishing Corporation
17 West 42nd Street, New York

Dear Mr. Robinson:

The subject of the September issue of Reality Magazine was taken up by this board at its current meeting, and I have been instructed to write you that the members are pleased to note that the sub-title "Bahai Magazine" does not appear on this issue.

The members also note, and appreciate, the statement on the title page to the effect that the management and editors of Reality Magazine are solely responsible for its contents.

This action on your part, in our opinion, removes a serious source of objection on the part of Bahais, and in addition goes far toward placing Reality Magazine on its true basis of being an independent magazine devoted to that which its name implies—REALITY.

We sincerely hope that Reality Magazine will live up to its name in every respect, and secure a deserved public and universal recognition.

As regards placing copies for sale in the Library, this entire question of what publications shall be sold there has been turned over to a special Library committee from which you will soon hear.

Yours very sincerely,
Horace Holley

New York, September 19, 1922

Mr. Horace Holley
Sec. of the Bahai Spiritual Assembly
115 East 34th Street, New York
My dear Mr. Holley:

This acknowledges your favor of September 13th, and I note with great pleasure that the New York Spiritual Assembly has unanimously decided to extend its cordial co-operation to REALITY, in view of the fact that the sub-title, "The Bahai Magazine," has been omitted from the September issue.

Of course I am gratified to know, that REALITY will continue to receive the help and co-operation from your board, as it has in the past.

I may say, that when the sub-title "The Bahai Magazine" was used in August, it was not because I had intended to convey the impression that REALITY was the official organ of the Bahai movement.

I couldn't have even thought of such a thing, in view of the fact that Abdul Baha has many times stated that the Bahai Cause cannot be organized; and when I had the good fortune of becoming interested in the Bahai Principles, it was because I felt I had found a set of principles, that could unify all religions and all mankind; that it made everyone of us a leader and free agent, "The independent investigation of truth," which is one of the Bahai Basic Principles.

You can, therefore, appreciate how amazed I was when I learned that some of the friends took exception to the sub-title "The Bahai Magazine" on the August cover. I was even more amazed when I learned that some of the friends interpreted this sub-title to mean that REALITY was the official organ of the Bahai movement. I of course assumed that every Bahai understood that the Bahai Cause could not be organized, therefore, there could be no official organ; and in accordance therewith, there can be no officials, and that every Bahai becomes a teacher and worker in the Cause.

You see, my dear Mr. Holley, REALITY is a Bahai Magazine, because it is interested in the Bahai revelation, and particularly, the twelve basic principles, which in my opinion are the only practical solution of the social and economic ills of the world.

REALITY stands only upon the Bahai Principles as expounded by Abdul Baha. It is willing to co-operate with any individual or group of individuals who will help us to promote

these great Bahai Principles; outside of that, it is not interested in organization, officers, or officials. The Bahai Principles are the things we are fighting for, and are greater than any individual organization.

The reason I did carry the sub-title "The Bahai Magazine" on the August cover was because many friends throughout the country often asked me: "If REALITY is a Bahai Magazine, why not carry the name on the cover?" As REALITY is fighting for the Bahai Principles, it seemed to me perfectly logical to use the sub-title.

As soon as I learned from the New York Spiritual Assembly, through you, that this sub-title was being interpreted that we are the official organ, and as that thought was entirely inconceivable by me, I immediately omitted it from the September number. I am interested in unity, which Abdul Baha loved so much, and have no wish to offend anyone.

REALITY hopes that as time goes on that there will be many Bahai Magazines, indeed, we cannot have too many of them, and REALITY will do its utmost in helping all such publications to spread the glorious message.

Since receiving your communication of September 13th, I received another one from you, advising me that the Library Board will sell REALITY at its headquarters, 115 East 34th Street, and it is with pleasure I beg to advise that yesterday we sent over the usual number of copies.

With kindest regards to you, I remain,

Yours in the service of Abdul Baha,

H. S. Robinson

Thoughts Dedicated to the Friends of Abdul Baha

The friends of the Covenant prayerfully mourn,

Their dearly beloved to the Kingdom hath gone.

The servant of ABHA, mankind's faultless guide

In peace hath ascended to Folds Sanctified.

The vines of His planting are garlands of bloom

Promising fruit by their matchless perfume.

May Heavenly peace bless the world of mankind,

As they garner the harvest, GOD'S wisdom hath planned.

Wm. C. Reed

Statement of Ownership, Management, Circulation, Etc., Required by the Act of Congress of August 24, 1912 of "Reality"

STATE OF NEW YORK }
COUNTY OF NEW YORK } ss.

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Herold S. Robinson, who, having been duly sworn according to law, deposes and says that he is the President and Business Manager of the "REALITY" Publishing Corporation and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, embodied in section 443, Postal Laws and Regulations, printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor, and business managers are:

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2. That the owners are:

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