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# REALITY

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



*For Progressive and Constructive Thinkers*

ETHICS FROM THE ANGLE OF REVELATION

LUELLA F. PHELAN

H. G. WELLS AND THE PROPHET MOHAMMED

HENRIETTA WAGNER

THE RAILROAD STRIKE

CYRUS A. SMALE

WORLD UNITY

DAVID DARRIN

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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.

# REALITY

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# The Bahai Movement

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

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

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

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



## Editorial

### Unity Among the Churches

The Lambeth Conference in England bids fair to lead to little in the way of practical results. Distressed over the denominationalism which keeps Christianity divided and scatters its efforts, the churchmen of England called this conference in the hope of devising a plan of religious unity which would practically do away with the denominations, or at least with some of them, as a step in the direction of a reunited Christianity. Yet they made one mistake. They mistook church unity for religious unity, unity of form for unity of spirit. So they hammered away on this line, and each report is more discouraging than its predecessor. What else could be expected? The way to unite is to unite, namely to get together, which can only be done on a common basis—forget differences and agree on fundamentals. But this method is distinctly repudiated. Says the Rev. Professor P. Carnegie Simpson, D.D., in a recent issue of "The British Weekly": "For the first time after generations of separation chosen representatives of the conformist Church and of several non-conformist Churches in England met to talk over their differences" (The bold faced type is ours). Again: "I repudiate the suggestion that we set about to discover mutually-accepted formulas. . . . We did not aim at compromise. We did not follow the suggestion in the original Lambeth Appeal merely of mutual deference to one another's conscientious scruples."

What then did they try to do? Only to discuss differences, without compromise and even without mutual deference, it is a wonder that the police were not called in.

We fear that the reverend doctor quoted has inadvertently misrepresented the spirit of the conference. These gentlemen did make an attempt at harmony, and at compromise, too; but it was a compromise of outward forms only. They left the root of the matter untouched. Denominationalism is a symptom, not the disease. Discussion of differences will get us nowhere. Discussion of agreements is the road to harmony, and if no immediate agreement is found, widen the field of generalization until agreement is found. Thus may be seen how petty and unimportant the differences really are.



# Ethics from the Angle of Revelation

By Luella F. Phelan

The theory of Revelation, we know, holds that the only basis for morality and right action, or the Rightness and Oughtness, is Divine Revelation coming through prophets, priests, teachers, called by many names. The laws given out by these men, as having been revealed from God, have been accepted, more or less submissively, by all men and races in certain stages of their development, although their conception of the God who had given out these laws, differed very materially. In the underlying principles these laws resembled each other very much, although they differed widely in detail. Whatever the likeness or the difference may have been it is a record of the unfolding of the consciousness of God in the human race. As such it is a progressive revelation, suiting itself to the needs of every age and adapting itself to the capacity of the mass-consciousness of its special period of advancement.

All systems of Ethics are Relative, and are the simple record of man's evolution. As man progressed by slow process from savage to a civilized state he sought for new things—and through seeking he found his power to change his condition for a better mode of life; he learned the uses of the common things around him. From his home built in the side of a cliff, to the mud shack, and from that to the thatched roof, and then to the house made of logs. He learned the use of weeds. From some he made clothing; from others food; and of others he made shelter for his family. To him came the revelation of a means of making his wants known through the medium of speech instead of by signs. Each increase in the rate of vibration raised him to a higher plane in the spiritual life. At best it has been a slow process. His instinct of self-preservation guided him through the experiences of primitive warfare, on to scientific militarism, but his consciousness has ever been centered upon conflict, conquest and possession through might. He has not yet caught the illuminating revelation of the power of non-resistance.

Every religious book of every Nation contains a code of Ethics—each race regards its precepts and codes supreme.

Each Age and stage of development has brought modification of laws to suit the environment. The majority of religions have split up into sects and denominations, each having its own and favored interpretation of sacred teachings, but all rely upon the original revelation as the only truth concerning Ethics. The original revelations are finally twisted and interpreted to fit the understanding of the priest or teacher. Others who believe that revelation through the prophets is not the true school of Ethics argue that if Deity had intended to promulgate a code of Ethics—a rule of conduct applicable to all mine alike, at all times—He would have worked it out so clearly that all could have understood—even the most ignorant—and that He could have foreseen the growing needs of the people and, consequently, would have provided for their needs. Such analysis must be left to the purely scientific minds and deductions should be made from the Revelations of the new Dispensation that was brought into the world by the "Man of Sorrows."

The Open Bible is a reliable text book. In it are found the revelations of the false prophets exposed. Through false beliefs and false codes of Ethics, as shown in the Book of Kings, Judges, Isaiah, and others, we have seen cities crumble into dust; nations break into nothingness; kingdoms totter and fall; kings reduced to beggary; the exalted have fallen that the lowly might come into rightful possession.

Revelation belongs to the Soul—the spiritual side of man. We cannot hear the voice of Him who would tell the wonderful things, unless we are still. We may stand in the noisy street and yet be still within.

Revelation cannot come to us until we are ready to receive and understand its meaning. Revelation is not something remote or unfamiliar to our plan of action. There is not a BEING that GOD created but can become the Instrument for the revelation of the Divine Plan. We are here NOW to be used as Torch-bearers of the most wonderful things the world has experienced. There was never a time of greater need for Ethics than NOW. We are scarred with the ravages of War; we are threatened with the direst calamity through the peril of war—crazed races in their mad march across the green fields of our higher civilization. Now if Ever is the time that Deity—no matter in what tongue the word is spoken—no matter in what form it is conceived to exist—now is the time that God is reaching down to whisper in the ear of the world. Now is the time to "Wait upon the Lord"—to listen to the still small voice



within, to catch the vibration of divine harmony to prepare the spirit for the Revelation.

Do not interpret this to mean an altogether spiritual lesson; we find our greatest lessons oftentimes through the revelation of the physical labors of life. Religion does not rest alone, in wearing the robe, nor yet in repetition of psalm and ritual; but may be found in the heart of him who has failed in all outward show. It shines through his physical deeds for his fellowman. And THIS is revelation.

Viewed from the point of optimism, it is clearly seen that from the advent of man with his scepter of "Power over all things," he has been seeking for the improvement of conditions surrounding himself, his family and the community in which he dwells. He has made laws of conduct and outgrown them; he has made new ones and found them inadequate; and as the struggle has swept him from one confusion to another, he has come to the realization of the absolute obligation of man to obey the Moral law written in his own being. Because of the essential oneness of man's soul—man's real self with God, there is within him a mind that is really the divine mind. Because his mind is God's mind, he can think God's thoughts. He knows instantly everything he ought to know. But he does not always nor generally know objectively that he knows it. With this divine mind in him, there goes the divine perception of what is right, and the sense of obligation to do it. So that final authority for his actions is vested within himself, and not in some human book or institution, or official. These are valuable aids to direct him, but the real monitor is within himself.

There are certain standards which cannot be violated. Standards or Conventions make the line that marks the Equator of Social Life. On one side is Right Action—on the other side is Wrong Action. It is a question of man being a free moral agent and by the observance of Good he reaps good results. It is possible for each man to get the message from the divine Radio Station. There is in every locality, or cycle, or state or nation some one, or maybe two, to whom a greater power has been given. Each era can boast of but ONE who has been The One to carry the banner to the glory of the race. David conceived the vision of the great Temple that Solomon built. David had the revelation; Solomon reaped the honor of doing the thing.

To some it is given to see more than they can do, but to each will come due reward and a time in which he shall arrive—

if not now, then maybe tomorrow, the readiness is all. One should be patient, vigilant, and hold oneself in readiness to receive the wireless from the great Tower of the Divine Power house. Every man should train himself to think, to think for himself—not for another. What is ethical for one man, may be unethical for another. It all depends upon the environment—past and present. It depends upon the stage of development; allowance must be made for the religious creed under which he has been reared; and most of all, we must take heed lest in our arrogant belief in the revelation we think we have received, we set ourselves up as Judges of another man's code. Our code might have been good for yesterday, and good-for-nothing tomorrow. Times are changing. Reserve your judgment.

Revelation is Inspiration—Breathing-In, the Spirit. It is Magnetism—drawing from the great kingdom of Power—Harmony and stillness of soul, that attracts the very essence of Truth. It is Luminosity through which shines the great Radiance that gives the soul Prescience and Thought and Feeling with the Age and subordinates the Self to silence. God has a few to whom He whispers in the ear—it may be YOU. In the life of every man has been a day when the heavens opened of their own accord. In science this is called the action of the Super-Conscious Mind; in the theory of Ethics it is called Revelation. Things equal to the same thing are equal to each other.

Revelation is a subtle, internal, beatific adoration—an insight into transcendental truths concerning the very President and having a prescience of the Ultimate. Summed up it is Spiritual perception. Martyrs have died for it—women have been burned at the stake for it—and He, who brought the world the greatest message of love and peace and faith, was CRUCIFIED.

Every Age has had its prophets; every creed, its priests; and with both prophets and priests there have been doubting Thomases, scoffers, impostors, and charlatans. Whether the system of Ethics is revealed to and spoken through the mouths of prophets or priests, or whether it is established upon the Civil laws under which a Nation is governed, makes but little difference. It is all matter for opinion and argument; but the facts are these—regardless of Theory and individual opinion as to the choice between the Theory of Revelation; the Theory of Conscience or Intuition; and the Theory of Utility; any system of ethics upon which man attempts to build The Temple of Right Action and set forth positive conclusions regarding the Science of Conduct, must in the present stage of development,

conform to the needs of the masses. It must set forth correct views of relations between men, and of the relations of man to the Universe. It must fit the environment of the People who must obey its teachings. We can never deal effectually and properly with any of the great problems until the masses of the People get a clearer understanding of the conditions from which the problems spring, and can see to where the evolution is going. The high must see the low to understand—and vice-versa. The laborer must sit alongside the financier; the well-conditioned man must sit beside the revolutionist. The Open Forum may be the solution. At any rate it is some kind of Revelation. Who can say to whom it may come? We are all joint-heirs with the Son of God; being so we may—any one of us—be the instrument through which wonderful revelations may be flashed. God sits at the switchboard; God sees all alike; He gives to ALL the talents; according to our USE will be the glory of the revelation.

Michael Angelo's revelation was expressed through Art; Phydias' through marble; Milton's, Shakespeare's and Browning's through poetry. Saint Cecilia's music could raise a mortal to the skies or draw an angel down. All the arts, all the sciences, all progressiveness, all great things of Earth, are an expression of Revelation. Every art, every science, every profession, has its code of ethics—a code to fit the peculiar and individual needs. The thing most needed is less of the Creed of Ethics and more of the Spirit. More love—more love for those who are most in need of Ethics. More understanding, more sympathy, and more Wisdom.

The wrong life; the disappointed life; the life that has the appearance of being evil; the unsuccessful life; the life without station, is due to failure in following the Ideals set for it.

It is the abandoning of effort. It is not too late to remedy it. It is not too late so long as the heart does palpitate. God reveals our success when He creates the Ideal within our soul. It is for us to follow the pattern God implanted within us. We must cultivate the Talent. God gives only one side; we must find the other. We must find the way to render the talent multiplied; we must meet Him half-way. When we do that, the miracle happens and Revelation becomes Actuality.

Almost, if not quite, the greatest and most sublime, because so simple, pattern or demonstration of Revelation the world has had, is Mary, the sister of Lazarus. Her story will ring down the ages; for while so simple as to be almost un-

recorded, yet Jesus said of her, "Mary has chosen that good part which shall not be taken away from her." What was that good part? She sat quiescent at the feet of the Master and listened to His voice. For that she was called an internal mystic whose sympathies are all beyond the veil—but Jesus saw the real Mary and knew the real meaning of all that Mary did. He said furthermore of her, "Wheresoever the Gospel is preached throughout the whole world, there shall that which this woman has done be spoken of." To all but Jesus the breaking of the Alabaster box was deemed wasteful, and impractical; to Jesus it was a symbolic act which meant more than words could say—it meant that Death could not bury His influence.

Martha and Mary—even as you and I, chose a worldly medium through which to express their great thanksgiving that the world had been given back to their brother, Lazarus. They chose the most material way—a feast, which was given at an Inn called, "The House of Simon the Leper"—in gratitude for the cure of the leprosy by Christ's hands. Everyone but Jesus and Mary, thinks His earthly affairs are in a state of triumph—that the raising of Lazarus from the dead will vindicate His claim to be the Messianic King. Jesus knew better. He knew it would be regarded as an act of imposture. Mary read the thoughts of Jesus. When Mary met Jesus in the hour of His arrival at Bethany she threw herself at His feet and cried, "Lord, if Thou hadst been here, my brother had not died." When Jesus saw her weeping He groaned in spirit.

The real version as stated by eminent scholars, give it—"He breathed indignation." Indignation at the fact that death was in the world. It presented itself as a blot upon the creation, that man should die, that this noblest and yet most unfinished of beings should be swept away before his work had well begun. In no other scene do we find this unique revelation of Christ's indignation at the fact of death, except the scene at Bethany. Gethsemane will not give it; Cavalry will not give it. To one little plot of ground and one alone does it belong; the ground where Lazarus lay. It was received by one human soul alone, the soul of Mary. Other revelations came to other minds; but this woman was permitted to see an elsewhere unrecorded phase of Christ's experience—His sense that death ought not to be. Hence her resolve to strengthen Him by a preliminary joy—a joy not planned but growing out of her soul—the box is shattered but with the shattering the fragrance only begins. While it was whole the perfume was con-



fined, but the breaking gave it wings, it filled all the house. The act told Jesus He would surely really be buried and it told him truly. It said that His fragrance would come from His Shatteredness, that the perfume would spread widest, where He touched the common lot of humanity.

Jesus felt and saw and understood. He said, "She hath wrought a good work in me." He cries, "She did it for my burial."

(This incident in the life of Jesus is quoted from George Matheson's *Women of the Bible*.) Read for yourself the old sweet story of the simple little home in Bethany—John 11 and 12, and let the perfume of it saturate your life and bring to you a revelation of your power to read the thoughts of those about you. How you may, through the simple grace of sympathy come to an understanding of your neighbor's needs. What all the world most needs is sympathy. We need to sit in the silence and listen to the wondrous things the still small voice will tell us. We need to keep our eye fastened on the light burning within. We need to pray, "Deafen my own footsteps that I may be conscious of a companion's need! Shatter the thought of self that there may be the fragrance of thought-reading, such as Mary had at the feet of Jesus.

Each religion teaches that a mediator is necessary between man and the Creator—one who receives the full light of the divine splendor and radiates it over the human world, as the earth's atmosphere receives and diffuses the warmth of the sun's rays. This mediator between God and humanity has different designations though he always brings the same spiritual command.

In one era he is called Abraham, at another time Moses, again he is called Buddha, another time Jesus, and yet another time Mohammed. When the prophets of God appear upon this earth, their validity is established by means of certain proofs. One of the proofs is through the fulfillment of former prophecies, the second proof is their creative words and phrases which salute the hearts of humanity, the third is their deeds and the fourth is their teachings.

During the last century three great seers or supermen have appeared in Persia—the Bab, Baha'o'llah and Abdul Baha. The Bab interpreted means, door or gate. The name Baha'o'llah means the Glory of God. Abdul Baha means Servant of Glory. He represents Light, Splendor, Radiance. The mantle of Glory

descended from Father to son and he is called the law establisher.

With the coming of Abdul Baha a new chapter in the life of the planet was opened and man was ushered into the new cycle of human power. The fundamental principle of his philosophy is, that "However much man may advance in material civilization, if he remain ignorant of the spiritual civilization, his soul is still defaced."

The law he came to establish is briefly stated in the 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.

It is a transparent fact that if this wondrous Revelation finds lodgment in the mass-consciousness and burns into the heart of the world then all men can see the depths of his brother's woe; all men can hear the cries of the little ones; and all can feel the needs of the stricken; and the world will follow the trail of Light that gleamed and shed its effulgence over the manger at Bethlehem, to herald the tidings of peace to the world. A message which the world has not interpreted; but which fired the soul of a Persian, who from the depths of a loving heart took up the burden of the song and died crying, "Peace! Peace! and Brotherhood."

This is and shall be the supreme Revelation to all men, before the kingdom of God is come in earth.

### The Message Divine Will Enlighten You

Cherish your visions; cherish your ideals; cherish the music that stirs in your heart, the beauty that forms in your mind, the loveliness that drapes your purest thoughts, for out of them will grow all delightful conditions, all heavenly environment; of these, if you but remain true to them, your world will at last be built.

James Allen.



## THE TWELVE BASIC BAHAI PRINCIPLES

### II—Independent Investigation of Truth

By Harrison G. Dyar

This principle has long been known in science, in fact modern science is founded upon it. Here everyone is free to investigate and reinvestigate everything, and no deduction or generalization or isolated fact is held to be closed or final. But in religion the principle is new. The basis of religion heretofore has been the authority of the revealed Word. God has spoken, it has been said, and here is surely a source of truth beyond mortal cavail. To investigate, or doubt, or attempt to prove the word of God would be surely an act of supererogation if not of sacrilege. Thus religion has always set itself squarely against the "independent investigation of truth."

Now, there is a difficulty here which is too often slurred over: If God had ever appeared in person, enthroned in the sky in a blaze of glory, surrounded by seraphim and cherubim, while amid a fanfare of celestial trumpets the Word of Truth had been proclaimed that all men might hear, it would be a fact that could be set down in history. But events have transpired otherwise. A man has come, a Prophet, and he says: "Thus has God bidden me to speak." Perhaps he has heard a Voice in a burning bush; perhaps it was the vision of a dream; perhaps the heavenly gates seemed opened and a dove of Peace descended. But the world did not hear nor see. The world has but the words of this Man, perhaps taken down by others and very imperfectly recorded. What, then, are the sanctions of religion? How do we know that this is the Voice of God on High which may in no wise be questioned?

It must be perfectly evident that the proofs are weak. The Voice of God, thus delivered, is indistinguishable from the mutterings of the Pit. The only real criterion as to whether the Prophets spoke truly or falsely is whether their words were uplifting to mankind, whether they spoke the eternal verities. But in the infancy of learning, the eternal verities were not apparent to the rank and file of men. They could not judge, and hence the leaders must invoke authority. This was the voice of God because they declared it so to be, and woe to the denier in this world and the world to come!

We may believe that this principle was necessary, but it

had important inherent defects. The Prophet may not have always spoken pure wisdom. His words may have been imperfectly remembered and foreign matter added thereto. His metaphors and similies may have been falsely interpreted, and how is one to judge or sift when all is declared to be infallible? It cannot be done. One can but stand helpless before this canon of Church. So the Church stands fixed upon what it has received from the past, while the generations of men succeed one another, and learn, and grow, and the eternal verities shine ever brighter and clearer before their eyes. They are becoming able to judge, to sift the false from the true and to recognize God's Word by Its very context, no matter what the seeming source.

It is time for this new principle in religion, "The independent investigation of truth." God's Word is not lost thereby, but the more surely apprehended. Let those who lag behind in the onward march of mankind take notice that this new banner is unfurled at the van. Nothing will be lost by this new outlook, this new courage. Know the truth and the truth shall make you free.

### On Louis Bourgeois' Temple Inspiration

In the Silence Music slumbers  
On her Harp within the Deep;  
Sound is but the rippling shadow,  
Silence talking in her sleep.

In the Silence lies the Power  
Rioting in Tempest's might,  
Just behind the floating storm-cloud  
Hides the Calm, Eternal Light.

Clearly on the plastic Silence  
Came the Carven Burst of Thought,  
Types of all the Earthly Sculpture  
That the Art-World 'ere has wrought.

Without Sound and without touching  
Stands the Temple's Form outlined,  
In the Silence finely chiseled  
On the Marble of the Mind.

Marie A. Watson.

# Word Values

By Shalmaz Waite

How seldom do we stop to realize, as we rush through the events of each day, from sunrise, to sunset, that we are living every moment of our lives sleeping or walking, under the Law of Vibration, and its material expression in Numbers. There are so many seconds in an hour, so many hours in a day, days in a week, weeks in a month, months in a year, etc. We arise at 7, or 8, or 9, whatever the hour may be; have our breakfast, at a certain hour, our lunch and dinner likewise. We go to market and buy in numbers, pay in numbers, walk home so many blocks; our house is designated by a number; our automobile by another. The lot is so many feet; the house plan was drawn up in numbers; the carpet and furniture also; there are so many windows to curtain, with curtains so many inches long. If we sew we use a spool of thread or silk of so many yards; our needles are all numbered according to size; we use a pattern of so many inches bust measure; and our tape line is constantly used while making the garment. If we speak of a friend, we say, "she has been married twice and has four children. Our health is estimated under this law, our respiration must be so many breaths to be normal, our temperature so many degrees, our blood pressure likewise; and so on and on through every event of life we use the Law of Numbers to express ourselves.

Still higher in the realm of consciousness is this Law applied to every letter in our name, and in every word we utter. Jesus said, "For the slightest word thou shalt give an account"; and this is scientifically true. The whole universe is governed by this Mighty Law, from a grain of sand up to the Angels and Arch-Angels of the Supreme Worlds.

Each word we use is a divine Mystery. Let us consider the word MAN—"And God said let us make Man, in Our Image and after Our own Likeness." The letter M vibrates to number 4.\* The letter A to number 1. The letter N to number 5. The composite vibration is 4-1-5, which equal 10 and 10 reduced to a single digit equals 1. Here is the Mystery of Creation revealed in this one word MAN. The Father, Mother, Spirit, the 1 and 0 of Divinity. The M or 4 is the material expression or outer form; the A or 1, the Divine Spirit, the Flame of Divinity, and

\*The Pythagorean code for determining the numerical value of letters is as follows: 1—a-j-s, 2—b-k-t, 3—c-l-u, 4—d-m-v, 5—e-n-w, 6—f-v-x, 7—g-p-y, 8—h-q-z, 9—i-r.

the N or 5 is the Life, Glory, Power and eternal Christ principle. All of these words vibrate to 5. The Pentagram is its symbol. Thus the word reads that in Reality, Man is made in the Image and Likeness of God, that is the Regenerated MAN.

"Male and Female created He them." The word Male vibrates to 4; the word Female to 6 and 6-4 equals 10 or 1. Here the same Truth is revealed.

The symbol of number 1 is a Crown, and humanity will not be crowned until this spiritual perfection of Oneness is attained.

Consider the following words, all of which vibrate to number 10 or 1. Heaven, Eden, Paradise, Rizwan, Perfect, Parsifal, Quest, Purity. The (6) Covenant (4) total 10 or 1. Rainbow-Mystery (8) of (3) God (8) total 19, or 10 or 1. Father-Mother-God, Father (4) Mother (7) God (8) total 19, or 1—Union, Oneness, Crown, Spirit, Flame, Dove, Benediction.

The whole journey of the soul back to its lost Eden, or Rizwan, and its final completion; the Quest of Parsifal, and the Holy Grail; the Covenant of Love and the Rainbow of Promise—all lie in this mystical number 10—the "Mystery of God," and all who run may read, if they read with the spiritual vision and by the Light of Divine Love.

In Numerology number 11 stands for Revelation, Wisdom, Light, Immortality. It is always a Gateway through which the soul passes into higher realms of consciousness. It is the "Two Columns" of the Temple, forming the Door, or entrance into the "Holy of Holies."

The word Manifestation vibrates to number 11, and every Manifestation of God is the Door through which humanity must pass into the Kingdom of Light. The word is most interesting from a Numerical viewpoint. Let us divide it into three sections, thus, Man-I-Festation Man equals 1; I equals 9; Festation equals 37 or 10; or 1. When we write the word thus, 1-9-1, we see it in its spiritual significance. The 1 of Spirit (SPIRIT—179992-37-10-1); or God mirrored forth in the 1 of Festation, with the 9 or Divine Love (which equals 9) "in the midst thereof." The word "Christ-consciousness" equals 9. Christ equals 5, Consciousness equals 4 and 4-5 equals 9. This proves numerically that Love is the Christ, or Christ-consciousness of Divinity, reflected in Man.

The sum total of the word Manifestation, which is 11, is also suggested by its parts, 1-9-1, the two ones forming the Door, or Gate, into the Kingdom, and the 9, or Christ-consciousness, or Love being the state unto which humanity must

attain, to enter in. This is true of the Reality of a Manifestation. He is the Door, and only as the soul of man manifests Divine Love can it enter in. There is no other way—"He that seeks to enter by any other way is a thief and a robber," so Jesus the Christ said. He also said "I am the Door," and the same is true of every Manifestation of God, yesterday, today, and forever.

The words, Creative-energy, Wisdom, White Light, Immortality, Beloved El Abha, Light of God, Messiah, all vibrate to 11 and all tell their own story, and their correlation to each other. All are attributes of a Manifestation of God, or Divine Man, in manifestation, the 1-9-1, of the world of Numbers, the Alpha and Omega, the One and All of Divinity.

This is but a superficial working out of these two great words through their numerical values, volumes could be written on each alone; but we desire to show how wonderful are the laws which govern every act of our lives, every word we speak, and every thought we send forth. Nothing in the Universe "Just happens," but everything is a mathematical effect of an unseen cause, and the Law of Vibration is the foundation upon which creation exists.

"The Law which moulds a tear,  
And bids it trickle from its source;  
That Law preserves the earth a sphere,  
And guides the planets in their course."

### The Message Divine Is A Masterpiece

Ideas are born; they have their infancy, their youth—their time of stress and struggle—they succeed, they grow senile, they nod, they sleep, they die; they are buried and remain in their graves for ages.

And then they come again in the garb of youth, to slaughter and slay—and inspire and liberate. And this death and resurrection goes on forever. In time, there is nothing either new or old; there is only the rising and falling of the Infinite Tide.

Elbert Hubbard.



## Early Morning Meditation

The Three P's

By Marie A. Watson

Awake all night—not being sleepy—I began to pray, holding thoughts of love and helpfulness for those who came before my mental vision. I chanted the Healing Prayers for some who are ill.

Occupied in this way for some hours—three large P's illumined as if by fire came before me. Mental inquiry? Answer: "PRACTICE PRAISING PEOPLE." I began at once. Glorious vibrations were produced. A most heavenly atmosphere surrounded the cot on which I was reclining.

Then, came the Law elucidating this experience and how others could be assisted to learn to control the body and its functions.

The universe in four dimensions. It is not hidden, not a mystery. It is, however, concealed from us until our spirit discovers it. The first dimension is earth, the second is water, the third is air. These can all be weighed, measured analyzed and investigated, are all subject to your thought, the thinker finds and knows.

The fourth dimension is Fire. It is Spirit. It is limitless, measureless. Your Reality can measure and analyze the three dimensional substance; because your Reality is constituted of the fourth dimensional Element, the Celestial.

We speak of the "Light of the world." In its superlative degree it is your own light. Your reality must become to you the light of your own world, else you are not in reality enlightened, not conscious of your own light, or sun of righteousness—you are only in the moon-light of your being until you are aware of your own individual sun in the image of The Sun.

Your reality is spirit and spirit functions through mind. Your mind is your own by virtue of your spirit working through it; else all mind is God's Mind. Your reality individualizes the Universal Mind and thus it becomes your mind to will and to do as you wish.

We, as the human race, are only just coming into this God knowledge, because this is the "Day" of God, the Day of maturity for the mind of man, not "Babes." Human thought



and nothing else will nor can uplift the world from ignorance and darkness into knowledge and light, in cooperation with the Mind and Will of God.

The Holy Scriptures from all time and through all time ever state it thus: "IT IS THE PROMISE" and then follows whatever is to come, is to be made manifest according to the Revelation. Every such Revelation holds the Principles and the Promise; but if man fails to apply the Principles the Promise is not made evident to him. It cannot be otherwise.

Now, listen with the spirit: All the visible substance in the universe is subject to your thought. You can manipulate it, mold it according to your own thought. In this respect You are the Potter, You can do with the clay what you wish and according to your knowledge, ability and understanding. The Potter does not get down on his knees before the clay and ask permission to let him handle it. He picks up the clay and thrusts it into the mold and the clay takes the form he desires.

You can improve your body and all its functions by your thoughts. Prove it by applying the right Principles. If you tenaciously hold to the thought: It cannot be done—it will not be done. You will continue to mold your body according to your old thought. Some sincere, though foolish people—"Babes in wisdom"—think God wishes them to remain ill, unhappy, poor, etc., not realizing they are limiting the Goodness of God to their own undeveloped thought; they read the scriptures to no avail; "Out of thy mouth, so be it unto thee." And "As a man thinketh in his heart so is he." Thinking in the heart means—by the spirit. It is by the spirit we love or hate, using the mind as the instrument for bringing forth expression. "Give me a new heart" cries the psalmist, realizing that all is not well with him.

St. Paul says, in addressing his hearers and endeavoring to enlighten them, and to get them to think in Reality: "Renew the attitude of your mind." He desires them to become conscious in the power of Thought, and many did become conscious in the reality of the Spiritual teachings of St. Paul, as was witnessed in the "Miracles" of that time. Should we of this Great Day be less conscious, less potent? Let us consider; prayerfully, yet determined, we will not fail our time.

We, Bahais, speak much of living in the "New Day—the Day of God." Is this in reality a fact; or is it, for the most part, a pious quotation, often repeated, but not consciously realized? The children of Bahai, who consciously live in His Day,

must realize the advanced thought—the privilege of the "Children of the Kingdom," the Kingdom of the fourth dimension, the Celestial ether. They must manifest qualities above those of the kingdoms beneath this, they must prove that they are living in the "New Day" by demonstrating facts in harmony with the claim.

Thinking only constructively, positive thoughts in the vibrations of love will revolutionize and evolutionize the human world. Happiness, Peace and Prosperity will be the fruits of "Practice Praising People." Let each one try this Remedy, IT HAS NOT BEEN DONE. Now, start this Healing Stream, the currents of which shall embrace the whole world.

From this Lesson on the Three P's it is not to be supposed that man by his thought, alone, can straighten a misshapen body, any more than by his thought, alone, can he straighten a crooked tree.

The point is, to emphasize the responsibility of man, in this "Day of Maturity," and to assist him to achieve in the higher realm of Thought, what he has neglected. Every legitimate means and method are to be employed for the healing of the body, and the education of his soul and spirit. By hygienic living, including hygienic thinking, obedience to the Commands of God, as interpreted by His Center of the Covenant, prayer and meditation, man shall gain the victory over all the lower kingdoms, including the animal-human, and so, as lord over all of these degrees, he enters the Fourth degree, the Celestial state, when he is conscious of his divine birth-right, and is truly a son of God or an angelic being.

### CORRECTION

In the article, which appeared in the October REALITY, entitled, Rabindranath Tagore, the author's name was unfortunately misspelled. It should be V. B. Metta.

"To be a Bahai simply means to love all the world; to love humanity and try to serve it; to work for universal peace and universal brotherhood."—Abdul Baha.

## H. G. WELLS AND THE PROPHET MOHAMMED

By Henrietta Wagner

(Continued from October Reality)

"Mohammed never fought against the Christians; on the contrary, he treated them kindly and gave them perfect freedom. A community of Christian people lived at Najran who were under his care and protection. Mohammed said, 'If anyone infringes their rights, I myself will be his enemy, and in the presence of God I will bring a charge against him.' In the edicts which he promulgated, it is clearly stated that the lives, properties and laws of the Christians and Jews are under the protection of God; and that if a Mohammedan man married a Christian woman, the husband must not prevent her from going to church, nor oblige her to veil herself; and that if she died, he must place her remains in the care of the Christian clergy. . . . Nevertheless, after a certain time, and through the transgression of both the Mohammedans and the Christians, hatred and enmity arose between them. Independently of this fact, all the narrations of the Muslims, Christians and others are simply fabrications, which have their origin in fanaticism, or ignorance, except when they arise from enmity. . . .

"Briefly, Mohammed appeared in the desert of Hijaz in the Arabian Peninsula, which was a desolate, sterile wilderness, sandy and uninhabited. Some parts, like Mecca and Medina, are extremely hot; the people are nomads with the manners and customs of the dwellers in the desert, and are entirely destitute of education and science. Mohammed himself was illiterate, and the Koran was originally written upon the blade-bones of sheep, or on palm leaves. These details indicate the condition of the people to whom Mohammed was sent. The first question which he put to them was: 'Why do you not accept the Pentateuch and the Gospel, and why do you not believe in Christ and in Moses?'

"In such a country, and amidst such barbarous tribes, an illiterate man produced a book in which, in a perfect and eloquent style, he explained the divine attributes and perfections, the Prophethood of the Messengers of God, the divine laws, and some scientific facts.

"Thus, you know that before the observations of modern times, that is to say, during the first centuries and down to

the fifteenth century of the Christian era, all the mathematicians of the world agreed that the earth was the center of the universe, and that the sun moved (around it). The famous astronomer (Copernicus), who was the protagonist of the new theory, discovered the movement of the earth and the immobility of the sun. Until his time, all the astronomers and philosophers of the world followed the Ptolemaic system, and whoever said anything against it was considered ignorant. Though Pythagoras, and Plato during the latter part of his life, adopted the theory that the annual movement of the sun around the zodiac does not proceed from the sun, but rather the movement of the earth around the sun; this theory had been entirely forgotten, and the ptolemaic system was accepted by all mathematicians. But there are some verses revealed in the Koran contrary to the theory of the Ptolemaic theory. One of them is, 'The sun moves in a fixed place,' which shows the fixity of the sun, and its movement around an axis. Again, in another verse, 'And each star moves in its own heaven.' Thus is explained the movement of the sun, of the moon, of the earth, and of other bodies. When the Koran appeared, all the mathematicians ridiculed these statements, and attributed the theory to ignorance. Even the doctors of Islam, when they saw that these verses were contrary to the accepted Ptolemaic system, were obliged to explain them away.

"It was not until after the fifteenth century of the Christian era, nearly nine hundred years after Mohammed, that a famous astronomer (Galileo) made new observations and important discoveries by the aid of the telescope which he had invented. The rotation of the earth, the fixity of the sun, and also its movement around an axis, were discovered. It is thus evident that the verses of the Koran agree with existing facts, and that the Ptolemaic theory is imaginary.

"In short, many Oriental peoples have been reared for thirteen centuries under the shadow of the religion of Mohammed. During the middle ages, while Europe was in the lowest depths of barbarism, the Arab peoples were superior to the other nations of the earth in learning, in the arts, mathematics, civilization, government and other sciences. The enlightener and educator of these nomadic tribes, and the founder of the civilization and perfections of humanity among these different races, was an illiterate man, Mohammed. Was this illustrious man a thorough educator or not? A just judgment is necessary."



I do not know to what Encyclopedia I am indebted for the following article, but I have had it in my possession for a number of years:

"It is well known that many of the sciences and arts enjoyed today were introduced into Europe through a Mohammedan seat of learning, Cordova, Spain. The Arabs and Moors were an industrious people and the agriculture of Spain was in a most flourishing condition during their occupation of the country. They introduced plantations of sugar, rice and cotton. The Moors of Spain made the finest paper manufactured in Europe, and their carpets and silks, gold and silver embroidery, manufactures in steel and leather were long unrivaled. We are indebted to the Saracens of Spain for the elements of many of the useful sciences, especially chemistry. They introduced the simple Arabic figures which we use in Arithmetic. They taught mathematics, astronomy, philosophy and medicine, and were so superior in knowledge to the Christian nations of Europe that many Christians of all nations went to be educated in the Arabian schools of Cordova."

For a number of years, I have prized as a gift-book a copy of the Koran as translated by George Sale, which I believe is considered the best translation extant. In the author's preface, I find these words:

"They must have a mean opinion of the Christian religion, or be but ill-grounded therein, who can apprehend any danger from so manifest a forgery; and if the religious and civil institutions of foreign nations are worth our knowledge, those of Mohammed, the lawgiver of the Arabians, and founder of an empire which in less than a century spread itself over a greater part of the world than the Romans were ever masters of, must needs be so; whether we consider their extensive obtaining, or our frequent intercourse with those who are governed thereby. I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their Khalifs; yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress."

Further on in his introduction, Sale says:

"I have thought myself obliged to treat both (Mohammed and his Koran) with common decency, and even to approve such particulars as seemed to me to deserve approbation; for how criminal—soever Mohammed may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him; nor can I do otherwise than applaud the candor of the pious and learned Spanhemius who, though he owned him to have been a wicked impostor, yet acknowledged him to have been richly furnished with natural endowments, beautiful in his person, of a subtle wit, agreeable behavior, showing liberality to the poor, courtesy to everyone, fortitude against his enemies, and above all a high reverence for the name of God; severe against the perjured, adulterers, murderers, slanderers, prodigals, covetous, false witnesses, etc. a great preacher of patience, charity, mercy, beneficence, gratitude, honoring of parents and superiors, and a frequent celebrator of the divine praises."

In contradistinction to this appellation of a "false religion," stand out the immortal words of Max Mueller: "There never was a false religion, as far as I know them, unless you call a child a false man," and he expressed it as his belief that there could never be any approach towards unity until each religion sees and acknowledges the good in all others. As someone else has remarked, the word of this new day is not toleration, but appreciation.

To go back to what Mr. Wells said about not finding the Koran "wholly inspiring and splendid," and being "unable to lash myself into a glow of admiration," I think many people will be able to agree with this, but we must remember two things: (1) That the Koran was not written for us, and (2) that the Koran is, like all of the sacred books of the world, subject to interpretation. As an example of this I cite the following:

Some years ago, a western pilgrim to Abdul Baha in Acca asked for an interpretation of the following verse of the Koran, which will be found in chapter IV of the Sale translation: "Verily, those who disbelieve our signs, we will surely cast to be broiled in hell fire; so often as their skins shall be well burned, we will give them other skins in exchange, that they may taste the sharper torment; for God is mighty and wise."

Abdul Baha said: "Hell denotes the heedlessness of the people from God. The renewing of the skin is doubts, and whenever one doubt of their doubts is taken away, a new doubt will take its place."



Another of the teachings of Abdul Baha is in regard to the local and universal world teachers, or messengers sent from God. The local teachers are those who were confined to a certain people, or a certain portion of the earth, and were not destined to become universal. Of these Mohammed is an example, also Buddha, Confucius and Zoroaster. Of the universal teachers, four of them appeared before history, Melchisedek was the 5th, Jesus Christ the 6th, Baha'o'llah the 7th, indicating that we have entered the seventh creational day, the perfect day, wherein God rests from his labors because his work is done. We are in the dawn of that perfect day that Christ told us to pray for—"Thy Kingdom come, Thy Will be done on earth as it is in heaven."

In short, what Mr. Wells is pleased to call the "spirit of Islam" is nothing more than the Christ spirit, for God is one and His Spirit is one, call it by whatever name you please. All that is good comes from God, and if it be found or demonstrated that the Mohammedan religion bore fruit upon the earth, its source and inspiration was God. The very fact that his influence remains, like Christ's, centuries after he lived upon the earth, proves that he brought a spirit into the world that was not there before. Just as our physical sun rises each day to give life and light and warmth to the world, so the Messengers of God, the spiritual Suns, come to resuscitate the dead spirits, to give spiritual life and light. "I came that ye might have life and that ye might have it more abundantly."

Mr. Wells, in this interview, in speaking of Jesus, says: "He left no impress on the historical records of his time." I wonder if this is not true of all the Prophets or Messengers of God? They come not for the things of the world, consequently they attract no attention, seemingly, except for the very few who have the spiritual eye. One cannot help wondering why a man as wide-awake as Mr. Wells, with the universal outlook and keenly alive to the issues of the day, should not be aware of the presence upon the earth in the last one hundred years of three great universal teachers. The reason is that we are too close to Baha'o'llah and his time for the full fruitage of his life and teachings to appear. The people who live one hundred or five hundred years hence will acquire a perspective that is denied the historian of today. If "By their fruits ye shall know them," certainly we may trust the historians of the future to give the Bab, Baha'o'llah and Abdul Baha their proper place.

# Access to the Absolute Through Prayer

By Floyd B. Wilson

(Continued from October Reality)

The Christian religions, as far as I have studied them, seem all to have emphasized these two points which Jesus practically overlooked entirely. May not man, by following the teachings of the Christian churches, therefore, have lost sight of his own divine origin, and thereby been forced to conclude that an arbitrary God would withhold or grant the beseeching one his desires according to a rule or law man could not fathom or understand?

This teaching of Christian churches, it has seemed to me, built an impassible gulf between the material and the spiritual planes of being, and made God, as Rev. H. W. Haweis, late Incumbent of St. James, Marylebone, London, affirmed "a capricious, fanciful, irrational kind of God who is supposed to judge his creatures in a way that would disgrace a common magistrate, without intelligence, pity, sympathy, or knowledge."

Once they brought to Jesus a woman who was taken in adultery; but, as the record is given us, Jesus, after hearing the accusation, said, "He that is without sin among you, let him first cast a stone at her;" and then again he stooped down and wrote on the ground. Upon raising himself to his feet, he looked around and saw only the woman there and asked, "Woman, where are thine accusers? hath no man condemned thee?" She replied, "No man, Lord"; and Jesus, addressing her then, said, "Neither do I condemn thee; go and sin no more." He did not ask she repeat mantrams, or fixed prayers, to appease God—he did not even ask if she repented of being guilty of what she was accused; but, addressing her, simply said, "Neither do I condemn thee—go and sin no more."

The parable of the prodigal son brings the grandest lesson to us all. He, repenting and declaring to himself his own unworthiness, sought his father's home for the purpose of begging to be allowed to remain there as a hired servant.

"And he arose and came to his father. But, when he was yet a great way off, his father saw him and had compassion and ran and fell on his neck and kissed him. And the son said

unto him, "Father, I have sinned against heaven and in thy sight and am no more worthy to be called thy son." But the father said to his servants, "Bring forth the best robe and put it on him and put a ring on his hand and shoes on his feet and bring hither the fatted calf and kill it, and let us eat and be merry; for this my son was dead and is alive again; he was lost and is found." And they began to be merry."

It will be noted that the father went out to meet and greet his son before his son could declare, in the father's presence, his unworthiness and repentance. In fact, the father hardly seemed to care to be told that. The son had returned to his father's house, and that was sufficient for his being received and given a grand reception. There was no cross-examination from the father to establish the fact that the repentance on the part of the son was sincere. No, he had returned to the father, and it was meet that they should make merry. And, to the brother that had never transgressed and who was censuring the father for this reception to the erring one he said: "Son, thou art ever with me, and all that I have is thine. It was meet that we should make merry and be glad; for this thy brother was dead and is alive again and was lost and is found."

Therefore, from the prayer Jesus gave as a form, from his teachings generally; and, as particularly evidenced in the incident referred to above and in the parable following, I draw the conclusion that modern forms of prayer have been crowded with a rhetoric of self-accusations which draw thought from comprehending the existing eternal unity of man and God and sinks into forgetfulness the one creative attribute of the Absolute which uplifts and enfolds us and which we have named Eternal Love. God appeals to man—to all life—through His own attributes. They are many, but there are three which we are always repeating as we try to contemplate this mighty unseeable Essence. They are life, wisdom, and love, and we should not fail to recognize that wisdom is simply wrought into visibility, and also that it embodies in itself law in action. We may, therefore, add to these attributes, God is beauty and God is law. Now, God manifests through the life he has created, and man is its highest form. Only by contemplating God through his attributes, therefore, can man learn to give full expression to these in his daily life, and that is the pathway to the winning of ideals—to the accomplishing, under the unalterable law, the divine purpose of existence.

In Job, 22d Chapter from 21st to 25th verses inclusive we

read, "Acquaint now thyself with him and be at peace; thereby good shall come unto thee. Receive, I pray thee, the law from his mouth and lay up his words in thine heart. If thou return to the Almighty, thou shalt be built up, thou shalt put iniquity far from thy tabernacles. Then shalt thou lay up gold as dust and the gold of Ophir as the stones of the brooks. Yea, the Almighty shall be thy defence, and thou shalt have plenty of silver."

In fact, as I study the promises, all the blessings that are promised are not from refraining to commit wrong or evil acts; but from the doing of worthy and noble ones—the keeping of the law—the giving of expression to the divine attributes recognized within our selfhoods—the demonstrating before all the world we come in contact with, that we are sons or daughters of God.

If the chief end of man is "to glorify God and enjoy Him forever," we must seek to find Him in the highest expression of life that is known—within ourselves—in order that we may glorify Him understandingly. Among the inspirational sayings of Baha'o'llah I find, "I have created thee rich; Why dost thou make thyself poor? Noble have I made thee; Why dost thou degrade thyself? Of the essence of knowledge have I manifested thee; Why searchest thou for another than me? From the clay of love I have kneaded thee; Why seekest thou another? Turn thy sight into thyself, that thou mayest find me standing within thee, Powerful, Mighty, and Supreme."

I do recognize that religion as now expounded from various Christian pulpits is often found to depart far from its former severe dogmatic utterances. Still, the form of prayer needs and will receive a revision so great, that its shattered appearance, after the surgeon's knife of enlightenment has severed from it its abnormal growths, will present such an appearance that the orthodox-found will be startled and puzzled how to patch up the few remaining parts with revealed truth, that it may again assume a shape to meet the satisfaction of those who think and work and love God and Man.

My purpose here, however, is not to enlarge upon the errors the Christian churches may have made in their methods of approach to the Absolute through prayer; but first, to show how they had departed from the teachings of him they claim to follow, and second, to consider briefly the instructions Jesus gave and what may be expected by following them. If we pray,



we seek something from a Power beyond that of all human power in the world combined. We are taught we have the right to appeal to this Power, that it can give the aid we seek. We are also taught that it is impersonal, that it seeks expression through life, and that the human type is the one through which its highest and greatest expression can possibly be given. God acts then through living intelligences. He seeks expression of himself through life—through his own creations; they give expression to his attributes, and thus through man, God's masterpiece—a thinking being—does He manifest to mankind. He appears if we will only see him in our daily life—in us, with us, about us, and we fail to recognize him.

The greatest truths were presented to man by Jesus in parables; and, in what is called fiction today we find its writers, often acting under an inspiration that they but half understand, open up the portals of the kingdom of heaven. Basil King in "Abraham's Bosom" has brought this fact to us in the meeting between two of his characters, Edward Angel and Berkley Noone, on that plane of consciousness we call erroneously "over there." Angel, who went before, is instructing his own clergyman just entering; "You've been seeing God, and you didn't know it. We see him by what we understand of Him; we understand Him by His attributes; and we measure His attributes by their beauty and goodness and practicality. Wherever there has been a blessing for you to enjoy, you've seen God. In sunrise and sunset and moonlight and starlight, and trees and fields and harvest and flowers, and ice and snow and air, and health and beauty, and generosity and friendship, and all that give pleasure to existence, you've seen God. He hasn't been invisible. There is not one world in which God is seen and another world in which He is not. There is not a life with God and another life away from Him. There is only one world, and God fills it; there is only one life to which God is all-in-all."

This quotation may help us all to grasp the full meaning of two of the statements made by Jesus and to which I have above referred; "Seek ye first the kingdom of God and his righteousness; and all things shall be added unto you," and "All things whatsoever ye shall ask in prayer, believing, ye shall receive." It will be remembered also that, when they pray, Jesus advised they go apart alone, in their own closets, and shut the door.

From all his teachings, his form of prayer, and particu-

larly from what I have just quoted, it is clearly evident that one should, in his supplications, first lift himself from his material environments and mentally ascend in thought to that kingdom of harmony. One should feel that his divine self was uttering the petition made and that he was dwelling, for the time being, in the midst of a spiritual protoplasm, finer than ether, where spirit acts upon desire to give form to the image the soul of the unseen is creating. One should be then at peace with all the world. In thought, the things asked for are in being; and, to feel that, is to know they later must materially appear. The fact of our daily life's being upon two planes of being, the visible and the invisible is one we have not taken seriously. The thought plane of being, out of which all creation arises, we have catalogued with a fairy kingdom imagination pictured in our idle dreams. It is true we have drawn fairy pictures of it that may never become real; but this is trifling with a faculty of the soul and not using it constructively. The imagination has been scientifically named the eye of the soul; and, when we learn to use it constructively as inventors do, we are using a method of prayer which brings the blessing desired to us.

In all the late constructive teachings we are being told of the power of suggestion and affirmation. If we learn to draw ourselves mentally apart from the busy world about us and enter into that kingdom of harmony which imagination constructs with absolute perfection, we may know we are following the teachings of the Master. Then we will find we have entered into the "kingdom of heaven," where, in declaring our desires, longings, and aspirations to be in being, we have prayed aright; and we may leave, in faith, the building up to material expression with God. We have then done our part—spoken the right word or made the right prayer in faith under the conditions demanded; and, under God's eternal law, that word, that prayer shall not return to us void. Again, as supplementary to our silent sittings of communion with the father, to affirm and re-affirm in our daily life the spiritual existence of the thing we would is the: "praying without ceasing" and is particularly to be recommended, as it keeps the mind free from dwelling on negative ideas which arise there through false teachings, and which these affirmations will, with time, completely eradicate.

What I now particularly wish to impress upon the minds of my readers is that, though there is a way, as I have presented in this and other articles, to attain illumination, I would



not imply there are no other ways of reaching that spiritual plane. Some have found themselves there almost instantly through a mental shock; some upon reading a single paragraph in the Bible which they had read perhaps many times before without grasping its deep significance; some while listening to a masterly climax in an oration; and some through mentally seizing upon a single thought spoken even by a clergyman of the strictest and severest type. When it occurs, as in the last case, that one is likely to attribute this illumination to the teachings of that particular religious body, rather than to the direct cause. Sometimes I feel that, after all, these mortals were, at that particular moment mentally ready. Here, as elsewhere, I feel like quoting as I often do, that statement of Truth which Shakespeare attributed to King Henry Fifth, "All things are ready when your minds be so."

When one learns how to consciously lift himself to that plane of being, he will find his father, his ideal self there in waiting, to aid in converting his spiritual in-breathings into form. He will discover as he confirms those spiritual attributes, which belong alike to God and himself, something of his Oneness with all life, and thus learn to know the real meaning of the familiar statements of Truth which he has so often repeated idly, God IS, and GOD IS EVERYWHERE.

## The Redemption of the Cosmos

By G. A. Kratzer

"We are laborers together with God."—1 Cor. 3:9.

"The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."—Romans 8:21, Revised Version.

Nobody knows when or how the cosmos began, just as nobody knows when or how God began. The reason that nobody knows probably is, because neither of them began. But there is a great deal of evidence that the cosmos was, for innumerable ages, in an extremely chaotic, unorganized, turbulent, low-grade condition. There is also a great deal of evidence that there is an eternal, changeless order, corresponding to the highest human concept of perfection, which order is named

"spiritual," and which, being perfectly good from the human standpoint, is a domain of GOOD, or GOD. It is not necessary to discuss in this connection whether GOD is or is not something more than is implied in the word GOOD; but the writer will merely state that he feels sure that GOD is something more intelligent and infinitely personal than that.

In the realms intermediate between the low-grade cosmos and high-grade Spirit there is working a supersensible, mental something which may as well be named "mediatorial mind." This is related to God on the one hand and to the material cosmos on the other, and bridges the gap between the two, and seems to be as eternal and universal as either. Ever and anon, to use a figure, it throws up waves on its surface, which, once given character and identity as waves, seem to be very persistent thereafter. These waves are human mentalities. They spring out of mediatorial mind, pass through the grades of the cosmos, in and by incarnation after incarnation, until finally they graduate by ascension, lose their separateness, and enter into inity and identity with God, to come no more out.

Just as each wave on the surface of a lake consists of a portion of water wholly above the lower level of the troughs, and, by so much, is separate from every other wave, just so, and by so much, every human conscious mentality is separate from every other conscious human mentality, each having its separate embodiment on the earth-plane.

At the base of each wave on the lake is a portion of water closely related with, and moving with, the wave above it, but merging gradually and indistinguishably into the great mass of water below, which is unmoved by the winds above. These wave-bases blend into each other and into the whole mass of water, and through them each surface wave is connecting with every other, and with the whole mass.

Likewise, just below, or preferably just outside, each conscious human mentality is an extra-conscious base, which may just as well be spoken of as a top, a side, and a roundabout (for the illustration of the lake and its waves must not be pressed too far or be made to "go on all fours"); and this base-side-top, or outside-round-about, or extra-consciousness is very closely related to the conscious mentality on the one hand and to the universal mediatorial mind on the other, merging gradually and indistinguishably into it.

The term "extra-consciousness," as thus defined, is used to connote what is usually spoken of in psychological literature as

"sub-consciousness." This latter is inaccurate and objectionable, because the prefix "sub" means beneath or of inferior quality. But many phases of the mentalities of many people which are outside of their conscious mentalities are superior in intellectual, moral, and spiritual quality to the average level of their conscious mental lives. In the derivative sense, sub-consciousness could never be intermediate between the conscious mentality and God. Hence, the greater accuracy of the latter term.

Through these extra-conscious phases of mentality, all human conscious mentalities are related to each other, and to the mediatorial mind, and through it, in turn, to both the cosmos below and God above, or, to state it differently, to the cosmos on the outside, and to God on the inside. In the last analysis, the cosmos as well as God is wholly mental, and there really are no such things as time, space, or direction. Therefore, the use of such terms as "above," "below," "outside," "inside," are rather clumsy adaptations of human speech, and must be regarded as having reference to quality and character rather than to space and direction.

Were you to drop a spoonful of salt or red ink into a single wave of Lake Michigan, it would only be a question of time until it would be diffused through the whole lake and some of it would be in every other wave. Likewise, "Know ye not that your bodies are members of Christ (and of the mediatorial mind). . . . Or know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God, and ye are not your own? And whether one member suffereth, all the members suffer with it; or one member is honored, all the members rejoice with it. For ye are members one of another," through extra-consciousness, the mediatorial mind, and Christ.

The mediatorial mind gives character to each human mentality, when first thrown up as "a wave on the surface," and tends strongly to give character to that mentality through all its incarnations, until it finally graduates into God. The mediatorial mind is neither so low in character as the so-called material cosmos, nor so high in character as God; and it tends to hold reincarnating human mentalities at its own level of "good and evil"; but suffering from evil and attraction from Good, God, gradually pushes and pulls each human mentality, through both suffering and science, upward and onward, until its character becomes better than the character of mediatorial mind. As the relation between each human mentality and mediatorial

mind is very close, any improvement in any single mentality, or in any group of mentalities, improves the mediatorial mind itself. In other words, the mediatorial mind is constantly imparting character to its children (human mentalities) and, in turn, is receiving character from them. The attainment by any considerable number of a character higher than that of mediatorial mind, through their closer approach to God, receiving character from Him-Her, reacts on the mediatorial mind to raise its character and harmonize it.

Now, since the material substratum of mediatorial mind, called matter, is governed entirely by that mind, as that mind becomes more intelligent and harmonious in character, this is reflected in the material cosmos, and in all the lower orders of creation, such as the mineral, vegetable, and animal kingdoms. Thus it is seen that conscious human mentalities, in the exercise of a small margin of freedom of choice, are gradually elevating their parent consciousness and "changing the universe." Thus are we co-workers with God, deriving strength and character from Him-Her, to redeem the cosmos.

Through the gradual advance in the character of the mediatorial mind, all the cosmic changes and geological epochs have been brought about; and through the farther advance of that mind, what is called the millenium will finally be brought to pass. The Book of Revelation informs us that this will occur when 144,000 human mentalities have, through the power of God, so triumphed over "the god of this world" (the mediatorial mind and the flesh with its solicitations) that they have become immortal; that is, deathless, though still in the flesh, to pass from it, not into another incarnation, but by ascension. Whenever 144,000 in the aggregate have made this demonstration, the mediatorial mind, and through it the cosmos, will have no evil to contend with. In many places in the scripture is given a description of what will characterize that period of progress. There will be no more earthquakes, floods or cataclysms of nature; no more undesirable variations of climate or temperature; no more wars or other forms of strife among humans; no more sin or disease; no more marrying nor giving in marriage; for they shall be as the angels; no more famines or plagues; no more ferocity among the beasts. "The wilderness and the dry land shall be glad; and the desert shall rejoice and blossom as the rose. . . . Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall



sing; for in the wilderness shall waters break out, and streams in the desert. And the glowing sand shall become a pool, and the thirsty ground springs of water; in the habitation of jackals, where they lay, shall be grass with reeds and rushes. And a highway shall be there, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for the redeemed; the wayfaring men, yea fools, shall not err therein. No lion shall be there, nor shall any ravenous beast go up thereon; but the redeemed shall walk there; and the ransomed of Jehovah shall return and come with singing into Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away." "And the knowledge of the Lord shall cover the earth as the waters cover the sea." "The creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God."

If the cosmos ever does pass away, it will be following this period. It is conceivable that the mediatorial mind may finally become so completely spiritualized that its material substratum will vanish. Then will Christ, the mediatorial mind, have put all things under His feet, and will deliver up the kingdom unto the Father, that God may be all-in-all. Whether this is to happen for the cosmos as a whole, the reader must judge for himself. Up to that time, cosmic law will be as fixed and invariable and the success or failure of human life as much governed by it, as is the case with the law of God.

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea. And I saw the Holy City, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying: Behold, the tabernacle of God is with men, and He shall dwell with them, and be their God; and He shall wipe away all tears from their eyes; and there shall be no more death; neither shall there be any more mourning, nor crying, nor pain; for the former things are passed away. . . . Behold, I make all things new."



# Observations Upon the Science of Astrology

By G. V. Ronalds

In an earlier article upon astrology titled "The Influences of the Heavens," the writer touched lightly upon the general influences of Heavenly bodies upon each other. In the present article the aim will be to deal with the influences in greater detail. We shall endeavor to show their variations and manner of working. Before traveling further let it be clear in the mind of the reader that all the relative positions are calculated and tabulated with comparatively exact mathematical precision by the astronomer. The books comprising these series are known as ephemerides, and are procurable at all book stores carrying works of an astronomical or of an occult nature. The influences, however, arising from these relative positions are determined by set rules laid down many thousand years ago by philosophers and magi who lived and functioned in those periods hidden in the mists of antiquity. These were erudite not only in the exoteric but also in the esoteric studies of life. In other words the inner life appealed to them equally with the outer life. The principles of their philosophies have been handed down through the ages to the guardians of a like trust of the present day, and the Occident has had bequeathed to it a fringe of what was once a grand and all inspiring philosophy. Among the great students of the modern era of Occult history whose names come vividly to mind are: PTOLEMY, author of that momentous work, "Tetrabiblos" (or FOUR BOOKS), universally respected by virtue of its illuminating notes; THALES, the oldest known student of the science, physician, astronomer, astrologer, philosopher, who lived many hundred years before Jesus of Nazareth; HIPPOCRATES, 400 B. C., another very ancient philosopher; PARACELSUS, a monk of the Fifteenth Century, whose researches have added much to present day knowledge of astrology; TYCHO BRAHE, great Danish astronomer royal of the early Middle Ages; REGIMONTANUS, Archbishop of Ratisbon; KEPLER, SIR ISAAC NEWTON, ANNA KINGSFORD, WILLIAM LILLY, SIR THOMAS MORE, SEPHARIAL, ALAN LEO, Dr. COULSON TURNBULL of California, ELIPHAS LEVI (The ABBE CONSTANT), KATHERINE CRAIG



of Pennsylvania, authoress of one of the most impartial and instructive works of the present day; ZADKIEL (COMMANDER MORRISON), well known astrologic gazetteer, a formal naval officer, whose almanac is of world wide repute; FRANZ HARTMANN, great occultist, and both SIR CHRISTOPHER HEYDON and JOHN FLAMSTEED, the latter first astronomer royal in Great Britain (1646-1719).

And the writer would refer those who are interested in this subject to the monumental works of SIR ROBERT BALL, present astronomer-royal, PROFESSOR NEWCOMBE, SEPHARIAL'S "MANUAL of ASTROLOGY," KATHERINE CRAIG'S "STORY of the HEAVENS," and Dr. COULSON TURNBULL'S "THE DIVINE LANGUAGE of CORRESPONDENCES." All these are standard works upon the subjects at hand—ASTROLOGY and ASTRONOMY.

There would appear to be certain well defined faculties within the influence of each planet in the Solar System and within each constellation of the Universe. Of these the most important are nine in number. There is the influence of VENUS, passional or inspired or horribly debased, especially evil if in evil aspect against VENUS; MERCURY, representing the mind, and partaking of all manners of neighboring influences because of the fluidic composition of its own influences; URANUS, peculiarly spiritual and occult, tending to destroy in order to re-establish; MOON, representing that intangible something best known as personality, the outward and visible sign of the inward and spiritual grace of all entities; the SUN, the inward and spiritual grace itself; SATURN, the force which denotes either repression or strong self control, often the gatepost to the GETHSEMANE of the SOUL; MARS, the great active force which imparts life and vim to all intelligence, and JUPITER, the giver of all that is noble, kindly, magnanimous in nature.

We have touched cursorily upon the influences radiating from Heavenly bodies according to their relative positions to each other. We shall now touch upon the channels through which these forces are exerted. The constellations and the signs are the chief of these. A constellation may be termed a natural division of Heavenly influences, each under its special title such as ORION, LEO, SCORPIO, HEAVENLY TWINS, ARIES, THE RAM and so on. These are natural factors in the makeup of the great world of the Universe. On the other hand the signs comprise certain configurations within the Heavens mapped out by both astronomers and astrologers for definite guid-

ance with respect to the limitations of SPACE and TIME in human conception. The signs approximate their counterparts the constellations, being of almost though not quite the same configurations. There is a difference, however, of several degrees between signs and constellations, and it is stated that today a sign is very many degrees removed from its position of ten thousand years ago, perhaps as much as a hundred and twenty degrees. Nevertheless, for the purpose of present day calculations these differentiations are nominal and are readjusted from time to time.

Within each constellation may be noted stars of magnitude no less, often far mightier than that of our own SUN. That is to say, the SUN which is the be-all and end-all of existence in the SOLAR SYSTEM is in itself but a drop in the ocean of the Heavens, and the SOLAR SYSTEM is in itself but one among many millions of like systems, many of these again thousands of times as large as our own.

Astrologers claim that these immense aggregations of stars have within them vast reserves of influence radiating upon the planets, and coloring the influences of these latter bodies.

The EAST is symbolic in all legends of antiquity and in all teachings of the MAGI, symbolic of immense potentialities and reserve force of nature, and in astrology symbolizes the potentialities or shall we say the reserve character of the INFLUENCE CHART. This chart is either square or circular in form, and is divided into twelve parts, each part covering nominally, not really, thirty degrees, and the entire chart covering the three hundred and sixty degrees of the compass. This chart is in fact nothing less than the compass used by the mariner but sub-divided to suit the needs of the astrologer. It is known as a horoscope chart. Not only is it divided into twelve parts; it is also again supported by four pillars of influence. These are no other than the four quarters of the mariners' compass—NORTH, EAST, SOUTH, WEST. Of all these the EAST is most potent, therefore most important because of its symbolic strength, and the SOUTH is also a point of great importance, since it is at this point that the intensity of the SUN's NOON influence is registered.

He who is born when his EASTERN horizon is in direct line with the influences radiating from the sign SCORPIO is strongly tinged with SCORPIO influences. Hence the term, "A native of Scorpio." As with SCORPIO so with all others of the twelve signs. These influences will be such as to have a

strong bearing upon the character of the individual, always bearing in mind the axiom noted in a previous article, that Heavenly influences merely prescribe conditions, and these conditions are subject to the will of every individual.

The elements of astronomy teach us that the EARTH not only travels around the SUN but rotates around her own axis. Also the SUN moves forward himself a matter of perhaps one seventieth of a degree every year. It must be noted that the EARTH moves forward around the SUN one whole degree or practically four minutes every day. Therefore every twenty-four hours she has not only completed her own axial revolution but also an extra degree or an extra four minutes. It is this daily addition of four minutes travel forward which changes the position of the EARTH in relation to the SUN and brings about the seasonal changes of SUMMER, WINTER, SPRING and AUTUMN.

Cross currenting of the influence of the Heavens bespeaks diversities in Nature and of those subject to these influences. It may bespeak much unhappiness but always evolution toward the higher and better things of life. Let us presume someone was born when his section of the country was spattered with VIRGO radiations from the EAST. This then will be the sign bearing for him the most important influences of his nativity. If a planet should happen to be in or near the rising degree (the degree of the sign which is due EAST at the moment of birth) this planet will lend its powerful influence to that of the sign, and the child will then be a composite of the influence of both this planet and of the sign VIRGO. If this planet be URANUS, and URANUS be in evil disposition against the SUN then he will be a composite of URANUS, VIRGO and SUN, with many adversities to battle against and much inherent lack of proper balance to control. It will be seen here that the cross currenting of influence was that of the two influences SUN and URANUS. Supposing also that the SUN be in the sign SAGITTARIUS then you have the dangerous cross currenting of four major influences, VIRGO, URANUS, SUN and SAGITTARIUS.

Everything in the realm of UNIVERSAL PRINCIPLE has a penchant for circumference, and every known body in the Heavens presents to the gaze of the observer a spheroid or circular shape. This may be due to the law of perpetual motion which governs the Universe, and the ground plan of which is evolution and revolution. The law of attraction and repulsion is identical throughout the Universe, and is governed by this

principle of circular movement. Hence the latitudes of the Universe differ from those of our own maps of the world only in degree, and never in principle. Varied degrees of friction certainly do produce varied types of circumference, some perfect ovals, other perfect circles, others again apparently perfect in nothing yet always circular. The movement of influences which is really nothing more nor less than the movement of radiations and vibrations is governed by this same circumferential plan of perpetual motion. Hence the similarity of direction of both vibration and influence. If the ARCH FIEND were disposed and able to send a million ton cannon ball rolling over from SAN FRANCISCO to PHILADELPHIA or NEW YORK and low enough to reach all buildings to be found en route something would happen. There might be a lost, ravaged United States, and both New York and Philadelphia would feel the imprint of the ARCH FIEND. But, if this cannon ball moved in consonance with the laws of circumferential movement New York would have to be in exact line of latitude with San Francisco or the cannon ball would merely make a big hole in a field on the Delaware or Hudson River estuaries. The cannon ball would have to travel as a matter of fact along this line of longitude regulated by the point of latitude of its departure. This is the prime law of gravitation here on MOTHER EARTH.

As with this cannon ball so then with the vaster forces of influence and vibration, far more potent because of their higher grades of energy. Things brings us to the important fact that all influences in order to be in relation with each other must be traveling along identical lines of Heavenly latitude and longitude. That is to say, if one influence is passing through the 27th degree of VIRGO at a given moment another influence must be passing through either this degree of VIRGO or through the same degree of some other sign in order to be in positive relationship. VIRGO and SAGITTARIUS bear against each other. Therefore if one finds a planet in the 27th degree of VIRGO and another in the 27th degree of SAGITTARIUS then there is a lack of proper balance in the nature, and adversity will be desirable as a means of purging the nativity of that which makes for this lack of balance. This series of adverse influences is what is known as the fire of suffering which purifies and softens, refines and rebuilds.

There are varied grades of major influences. Of these the cardinal grades are those of the rising sign (easterly influences), the MOON, MERCURY and the SUN. During the



course of its apparent flight around the EARTH (a delusion of the senses) the SUN occupies thirty or thirty-one days flitting through each of the twelve signs, one month to each sign. Likewise Mother Earth rotating upon her axis occupies twenty-four hours flitting through all the twelve signs. Now, if you were standing motionless on a certain spot on Mother Earth for the space of a whole day the radiations from each of these signs would gently douche your system for approximately two hours. If instead of being radiations these were fine sprinklings of different oil paints you would discover yourself at the end of each twenty-four hours as an example of vivid futurism in painting, Futurism at its worst or best according to one's conception of futurism: This is the influence which marks you out as a native of one or other of the twelve signs, and represents that part of yourself which everyone contacts in everyday life, and by which you are recognized by all the world.

Likewise every thirty days the SUN's rays are saturated with one or other of these twelve sign radiations. And, as with rising sign and the SUN so also with the MOON. The SUN represents in the individual that something which is the essence of his being, perhaps the sum total of all previous experience. The MOON represents that something which although it is not noted at a glance is the character which makes what is known as personality.

These three movements may be more aptly described by the following illustrations. If a street arab were to become horribly familiar with you (and they can be very familiar) he might fountain you with red paint. Your clothes and all that one could see of you would be one great daub of red. By this caricature of red paint you would become known to your fellows as "Reddy," doubtless unjustly, but nevertheless for obvious reasons. This simile has its parallel in the rising sign of astrology.

If a school teacher or a religious enthusiast were to drown you with his lore, his theology, his ethics he would create within you a structure upon which you with your clothes of red paint might rest. You would still be wearing your coat of red paint but beneath this grotesque garb would be found this supporting structure. This would be your personality, a something deeper within yourself than the mere garments of red ochre. This spells in astrology the influence of the MOON.

If your wife whom you loved and cherished as you loved and cherished no other were to impregnate you with the won-

drous beauty of her soul, the patience sublime of her womanhood, the wisdom and gentle solicitude of her every living, vibrant thought, then all these would so radiate their influences into the very depths of your nature that they would impregnate your soul. They would imprint deep within you that ineffable soul quality which would remain with you, and which would become one of your lasting influences, forging within you basic qualities of character.

Concluding this article let us point out that while the influences from the direct EAST are the most important in the horoscope in some respects there are influences from eleven other points of the compass which have their relative values and importance. At a later date we hope to give these more detailed considerations, circumstances permitting.

## LIFE'S MART

O! they buy and sell in Life's market place,  
And they barter their souls for gold;  
Their minds are filled with passion and lust,  
Their mirrors of Spirit are covered with dust,  
And their hearts are hard and cold.

The Christ of Love, comes down among men,  
And He walks in the market place;  
They are drunken with wine, and money mad,  
Their senses are drugged, their forms half clad,  
Nor of Truth can you find a trace.

They are Christians by name, yet they know Him not,  
Though He calls to each soul—"Awake,"  
Their ears are deaf and they cannot hear,  
Their eyes are blind, and that Vision clear,  
Is lost, in their give and take.

He walks through their streets, and close by their sides  
And He knocks at the door of each heart;  
He pleads in love, but the doors are closed,  
They dance and they feast, and nobody knows  
That the Christ has dwelt in their mart.



O! weary and sad is the Christ of Love!  
 And His heart is pierced with pain;  
 "I come to save you and set you free,  
 To give you peace and true Unity,  
 Yet ever I come in vain."

Then the Christ goes forth to the simple folk,  
 And they hear His words and rejoice;  
 The little children into His arms climb,  
 They bathe in His Love and His smile sublime,  
 Ah! His sheep ever know His Voice.

Rejected by men in Life's market place,  
 And by such ever crucified;  
 They look for His coming—yet scheme and plot,  
 And when He comes they know Him, not,  
 But madly rush on with the tide.

It was ever thus, and will ever be,  
 For 'tis not in the market place,  
 Where there's greed for wealth, and the glitter of gold,  
 Where virtue dies, and souls are sold,  
 And they never can see His face.

But to the lowly and pure of heart,  
 And to those who are weary of sin;  
 Whose eyes have been cleansed by many tears,  
 Whose faith has lived in spite of fears,  
 Christ comes—and He enters in.

Shahnaz Waite.

Feast of Mercy—June 24th, 1922.



## Current Art

(From New York Times Art Department)

At the beginning of the exhibition season the best new things always seem to be the old things, the old things with young faces. Once, when James Huneker came home from Europe, he noticed a change in the women of New York. They all looked so young, he said, except the young ones. That is the way with the pictures in the galleries this week. The paintings by William M. Chase, on exhibition at the Ferargil Galleries, have many marks of a past period; some of them the black Munich backgrounds; others the golden tone of yellowed varnish; others the costume of a century that might as well have been the sixteenth as the nineteenth for all its sartorial relation to the twentieth. But not one of them is an old-fashioned picture, unless it might be the portrait of Roland Dana Chase which looks a shade too much like a portrait for the present mood. The self-portrait with the gray mustaches sweeping across an undeniably mature cheek shows none of that fatal slowing down of the mind which fixes the retiring age in the army and navy. The attack is fresh and vigorous, a sturdy, handsome painting, full of the character of the sitter, a character that revealed itself promptly and courteously, offering little for profound analysis, but wearing every indication of that communicable facility in doing which brings on hero worship. He who can teach you to do things is truly your hero, Emerson said, or possibly it was Thoreau in re the pencils.

Chase could teach any one to do things, provided they wished to do the kind of things he did himself, but he has left no pupil who quite can rival him in vitalizing still life. There is a picture of a white fish in the exhibition, no doubt a flounder, as softly iridescent as a pearl and very like a pearl, companioned by a brass pan which touches the high-water mark in the painting of brass. "A Poor Man's Meal" is a loaf of bread and a kippered herring—Chardin would have shaken hands with it. There are the Belgian melon attended by grapes, the bunch of lettuce and tomatoes, common-place of salad made aristocratic by this gorgeous brushwork, a brass kettle, pewter jug, a copper urn, more Shinnecock fish, each of these canvases a masterpiece of swift, precise notation. Most of them also eloquent of a liking for quality in material. The lettuces are freshly picked, the fish are freshly dead. Mr. Price tells a story that bears on

this. Chase had painted a fish picture from a fish lent him by a fisherman. At the end of the day, rejoicing in the result of his work, he had shown it pridefully enough to the fisherman come to reclaim his mackerel. The response had been: "Well, that was some fish I lent you!" The canvases all seem to tell us that the artist wasted his talent on nothing less than fish that was "some."

The portraits include one of his three children, "Dorothy, Helen and Bob," arranged in a gracefully interrupted pyramid with characteristic tact in pattern and delight in fine fabric and delicate design. How beautiful is the frame of the little sallow sofa upon which two of the children are seated! Just that sofa with its tangible elegance, its accent of refined sophistication, tells much of the mind employing it. When you can detach yourself from consideration of the furniture and turn to the pretty children you are conscious at once of a more cursory treatment. The pillow, with its silken cover, might be a pile of fading rose leaves, but the young faces are painted by a casual brush that has lingered but slightly over charms of texture and color. Even the flexibility of youth, that quality for which nature has set a strict limitation of years and with which art has played joyously through a thousand generations, has not been an inspiration. It is in essence simply an agreeable, well-bred, objective picture, free, at least, from sentimental taint.

"Miss Mary" is much more. The mild, sweet creature in a gray kimono, holding a brown book, somewhat remote and unaware, stirred her painter to a more than usually poetic expression, a more than usually clear appreciation of human values.

The little street scenes, "The Grand Canal, Venice," the white lace of facades changing to a blur of rose, a steady blue sky, turbulent foreground waters; "A Street in Holland," helped no doubt by the tone of time and the tricky oil medium, but lovely with geranium reds and olive grays. These are real things, all compact of exquisite taste and burdened by no necessity for holding a long breath.



## The Sunrise of A New Day

TODAY is the Tomorrow of Yesteryear.

Today is an Age of Marvels, an Age of Progress, an Age of Culture, an Age of Civilization, this Today which was the Tomorrow of Yesteryear.

Thus it will be with Today's Tomorrow. Progress will have bounded on, culture will have increased a hundred-fold, and our civilization of Today will have been only an approach to Tomorrow's civilization.

The Tomorrow for which we—yourself and myself—are building is going to be a splendid Tomorrow, Today is the bud of which it will be the fruit. The promise of this is evident everywhere, a promise so rich that its ideal fulfilment can be but a matter of time. When our preparations are complete, when we are quite ready for it, but not before, will dawn the new day that will be the World's Tomorrow.

Tomorrow, the Today of our Children's children will be what our ideals would make our own Today, just as the ideals of the Today of the Yesteryear have made our Today as nearly perfect as it is.

Tomorrow, if we Today all work together in harmony toward that end, will see men real brothers to each other, in the literal sense. It will see prejudices melted away as snow before a blazing fire. It will see Nations at peace. War and strife will have become a ridiculous, pathetic relic of our Today's near-civilization as they are Today's shameful relic of barbarism.

Charity will be whole-hearted, spontaneous. It will not be "organized" in the sense of Today. It will be an integral part of the souls of Tomorrow's noble men and noble women who will be the children of Today's courageous pioneers. For, we are working toward the right end. Not all of us, to be sure, because there will always be those who will hold back. Always the "doubting Thomases" who demand to be "shown."

However, as time goes on, we who have set our feet in the right path will be rewarded by more and more marchers falling in to swell the ranks, until at last there will be a veritable host, all with faces turned to the East, treading steadfastly

onward, shoulder to shoulder, each in step with his neighbor.

And while the rhythmic footfall of this great marching host reverberates to its own echo, when its unison shall be in too perfect accord to admit of the slightest discord, when at last we really come to love one another, as was His gentle command, lo! the faint, rosy flush on the far horizon will proclaim it: The Sunrise of the New Day.

Helen Wendell.

## The Drama

Frances Eveline Willcox

"Laugh and the world laughs with you," is being practically demonstrated at the present time through the theatre. After all it is just as well for the more serious efforts have fallen short of success in many instances. And as the wheel of time makes another circle the next revolution may discover some real drama that is worth while. Here are various comments concerning the laugh-provokers.

"The Awful Truth," at the Henry Miller Theatre with Ina Claire and Bruce McRae is "a brightly humorous comedy," by Arthur Richman.

"Abie's Irish Rose" at the Republic is "the big laugh hit" and is by Anne Nichols.

"Kempy" at the Belmont, with Grant Mitchell has "a thousand and one" laughs!

"The Torch-Bearers" at the Vanderbilt Theatre, "greatest laughing hit in years," is by George Kelly and Mary Boland is charming as the actress.

"Molly Darling" at the Liberty Theatre "New York's funniest musical comedy" is by Otto Harbach and William Cary Duncan with music by Tom Johnstone.

"Daffy Dill" with Frank Tinney and Georgia O'Ramey at the Apollo is gaining in popularity with every performance.

"Spite Corner" by Frank Craven, but without the assistance of this author comedian is hailed as "delicious comedy better than the 'First Year.'" Madge Kennedy, the Little Comedy and the Little Theatre all seem to fit together harmoniously.

"Thin Ice," recently brought out at the Comedy Theatre is easily one of the hits of the season. Percival Knight, the comedian, wrote the play and appears in the leading character.

Felix Krembs, Dudley Hawley, Olive Wyndham and Gilda Leary render valuable assistance.

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That non-American authors are well represented in America this season seems to mean but one thing that American dramatists are lacking in ambition or that their work has been side-tracked temporarily. Henry Miller and Ruth Chatterton are using Henry Bataille's play, "La Tendresse," Ethel Barrymore is the peasant heroine of Hauptmann's "Rose Bernd," "Loyalties," produced by Charles Dillingham is a Galsworthy play; The Equity Players are putting on a series of productions at the 48th Street Playhouse by foreign authors beginning with "Malvoloca" from the Spanish of Serafin and Jacquin Alvarey Quintero, in which Jane Cowl is the featured player. Then there is the "Revue Russe" with Russian artists, "The Lady in Ermine" imported from London; Balieff's *Chauve Souris* from Moscow; "The Faithful Heart" by Monckton Hoffe; "The Yankee Princess" adapted from Emmerich Kalman's "Die Bajadere" and with "Banco," the Paris hit of Alfred Savoir, and Florence Reed in a Somerset Maugham "East of Suez" it would seem that this array of offerings might act as an incentive to home talent.

With "East of Suez" and "Rain," Somerset Maugham has two plays this season in New York. "Rain" is founded on one of his short stories, is very dramatic and of quite unusual calibre. Jeanne Eagels has the leading role which calls for all the cleverness at the command of this talented player. Fritz Williams who created an important part in "Fools Errant" and made the character stand out through the force of his acting appears in the play with Miss Eagels, in the part of the "Doctor"; and each role is a distinct characterization. The South Sea Island natives, real rain effects, and novel setting go far towards the picturesqueness of the story.

Gilbert Miller will shortly present Granville Barker's version of Ferenc Molnar's play entitled "A Hattyn" (The Swan), the first English presentation of which will be made in New York for which a special cast is being selected.

The production by the Selwyns of "Johannes Kreisler" with Jacob Ben-Ami promises to be interesting and evolves a great amount of preparation. The stage of the Selwyn Theatre will be completely reconstructed and special scenery and properties used. Frank Reicher will direct the staging.

Nance O'Neil will bring Alica Fischer, Marie Shotwell and



Grant Stewart together in her production of "The Field of Ermine," the first of a series of Benevento plays to be staged by Miss O'Neil. Alfred Hickman is directing the rehearsals and will also play an important part.

New York audiences will be on the qui vive soon to welcome Elsie Ferguson when she appears in James Bernard Fagan's play entitled "The Wheel of Life." The cast of players is a notable one.

## World Unity

Religious Unity

By David Darrin

At the present time when some of the most trivial distinctions are being magnified to the size of differences and so many false barriers are being raised to no better purpose than the dividing of one group from another, it may prove both sane and refreshing to take a brief glimpse at life from exactly the opposite angle, viewing some of the facts which serve to unite rather than divide individuals and groups.

One of the most fertile sources of discord among human beings is difference in religious belief. This fact seems very strange when we stop to reflect that the fundamental object of all true religion is to harmonize the relations between individual lives and make them more responsive to divine guidance. The fact seems less strange, however, when we remember that, around the core of truth at the heart of every religion, there has sprung up a complex structure of man-made interpretation and formality, which growth has invariably been so luxuriant as to obscure the original truth. Nevertheless, there has been achieved substantial progress in the direction of religious unity.

In the world of today there are about a dozen organized religions. Let us see in what ways these religions resemble one another. Each of them traces its fundamental beliefs to the teachings of an inspired leader. All have experienced additions, subtractions, and alterations of these original teachings, at the hands of persons perhaps less divinely inspired. All of these religions preach the immortality of the spirit and all recognize the striving of the spirit, toward an ideal. The ethical standards originally set up as practical manifestations of these ideals, show many points of similarity in all religions. All

acknowledge the existence of superhuman powers in Nature.

While some of these organized religions present a multiplicity of unseen gods, both benign and malignant, five of them, the Protestant, the Roman Catholic, the Greek Catholic, the Jewish, and the Mohammedan faiths proclaim the existence of the same Supreme God. The adherents of these five large religious organizations total about nine hundred million people. Two other great religions, Confucianism and Taoism, with a combined following of over three hundred million, are essentially monotheistic. Thus we see, out of a present earthly population of about seventeen hundred million, a grand total of twelve hundred million people whose faith has already reached the unity implied by a common understanding of God as the single Supreme Being.

This means that two out of every three people on earth can now say the Lord's Prayer without violence to their fundamental beliefs. In turn, that means that two-thirds of the human race can now face the same future goal, for the Lord's Prayer is our guide to our race future. Let us see what further advances in religious unity we may expect the future to unfold, as the Lord's Prayer grows to ever larger significance in human minds and hearts.

The words "Our Father" will come to represent a spiritual relationship to God, which involves a spiritual brotherhood among human beings far more real and more permanent than any blood relationship. As we learn to know God better we shall find that the word "Father" was well chosen, that His love for us is like the love of the highest type of human father or mother, but so far finer and greater that we have not the capacity to imagine its quality and extent. With this expanding vision of Divine Love will come the knowledge that it can not be bounded by our religious distinctions. We shall come to realize that God loves all people regardless of their religious beliefs. We shall come to treat this love as the most important fact in all religious teaching, in the light of which we can afford to disregard the comparatively minor points around which religious controversies often center. We shall learn that God Himself is neither Catholic nor Protestant, neither Jew nor Gentile, neither Christian nor heathen, but is vastly greater and infinitely dearer to us than He has been pictured by any of these or by all combined.

In fact, the religion of the future will become more and more personal and individual, less and less a matter of organi-

zation and of formal creed. We shall grow to understand that through prayer we can gain a quicker, surer, and closer contact with God than can be secured through any priesthood—and all honor to every sincere minister. We shall come to realize that Heaven is not a place but a condition, that true religion is a matter of inner feeling, not of outer conformity to some statement of belief. We shall come to know and to acknowledge that each person's religious ideas and ideals are conditioned by individual experience and capacity and that, instead of a dozen organized religions in the world, in reality there have always been and there always will be as many different religious beliefs as there are human beings able to think.

When we have reached this stage the need for religious organization, as we know it, will have passed, and in its stead there will be a new and larger form of organization whose aim is to secure for the individual ever greater religious liberty. The method of this organization will be informal discussion rather than formal instruction, yet this discussion will be far more instructive than all the sermonizing in the world. Perhaps we may call this experimental religion, for in its practice each individual will make his own observations and draw his own conclusions, instead of blindly accepting the statements of others on important religious matters.

Finally, the future religion will disclose to us what none of the past and none of the present organized religions has brought forth, the essential divinity of human life. We shall learn that we came from God, that we are bound toward God, and that this is true, not of some one favored sect, creed, or religion, but of all people. We shall learn these things by closer study of the life and teachings of One who was human as we are human and who was divine as we are divine, One whose perfection we can therefore hope eventually to attain. In the light of this knowledge we shall realize that we cannot serve God by trying to force our neighbor to our religious belief. We shall know that the spark of divinity in each human being is that individual's license to seek and to find God in his or her own way. And when we are able to recognize the divine element in human life, we shall have learned the final and complete reason for permanent religious unity.



# The Railroad Strike

By Cyrus A. Smale

Once a controversy of public interest reaches the advanced stages of permanent settlement, its value to the daily newspaper as news matter ceases to be. So it falls to the province of such monthly publications as "REALITY" to set forth causes and effects where they will be most likely to induce proper meditation. For the individual, a cursory reading of unrelated incidents as reported daily is hardly worth while. The summing up of what has really transpired places before the reading public the stimulus necessary to arouse public thought to action.

To understand what is going on in these upheavals of economic tranquility a larger statement of facts is needed to interpret the daily press when it merely relates: (1) That the railroad strike was caused by the refusal of the shopmen to accept a 12 per centum cut in wages ordered by the United States Railroad Labor Board; (2) That it cost the American people \$1,000,000,000 for the two and one-half months the strike was in progress; (3) That, after government intervention failed, executives representing a minority group of fifty-two railroads and a railroad shopmen's policy committee of ninety men were able in less than a week's time to agree upon a return to work, immediately, of the striking shopmen.

In 1920 Congress created the United States Railroad Labor Board with a membership of nine drawn equally from the railroads, their employees, and the public at large. The title suggests a place of appeal whenever either the railroads or their employees have differences and grievances which fail of adjustment among themselves. It functions to acquire information and to consider the economic side but lacks the power to enforce its decisions. To promulgate a wage decision there must be a concurrence by not less than five members and at least one of the majority must be representative of the public.

As to whether the Railroad Labor Board erred in its conclusions might be discussed pro and con indefinitely. Both parties to the controversy were given hearings over a period of nearly two months. It cannot be charged that evidence was lacking to inform properly or that the Board acted hastily in arriving at the wage reduction decision. A few concrete facts may make it easier for the reader to decide the issue for him-



self, for really an independent investigation of truth is essential to the removal of prejudice of all kinds.

The wage reduction ruling which brought on the strike affected the shop mechanics, carmen, common track and station laborers, clerks, signalmen, stationary firemen and oilers: all organized into separate unions. As is known, only the shop craftsmen quit work. Those doing so numbered 255,266 out of a total of 400,000 so classified as to occupation. That the equally as large maintenance of way union failed to take similar action was due in no small measure to the sensible farsightedness of its president, E. F. Grable, who steadfastly refused to permit the question to come to a vote.

The 400,000 maintenance of way employees had been subjected by a decision rendered May 28th to a cut of \$48,000,000 a year whereas the same number of shopmen were ordered reduced on June 6th \$60,000,000 in annual wages. A third decision on June 16th called for a decrease of \$26,500,000 annually in the pay of clerical and station help. To fully comprehend the transition that these particular workers have gone through in the matter of wages during the past five years it should be stated that when the Federal Government began the control of the railroads in December, 1917, the average hourly wage paid shopmen was 50.5 cents. Three years later (January, 1920) the Federal Administration increased this rate to 72.3 cents per hour. In May of the same year under the then newly created Railroad Labor Board the rate went up to 85.3 cents involving a total increase of \$600,000,000.

The first wage reduction of the Board came in July, 1921; bringing down the hourly rate to 77.3 cents. The last reduction, effective July 1, 1922, reduced the shopmen's pay to 70.3 cents an hour; a figure virtually 20 cents higher than four and one-half years ago. Just what is the significance of these figures is best illustrated by a recapitulation and a comparison. In the first place, the reason advanced for the original increase in wages on the part of the Railroad Labor Board was the higher cost of living. Later the two reductions were determined upon because the Board's investigations convinced it that the cost of living had receded. The unions raised no question as to the jurisdiction of the Labor Board when almost its first official act was to increase wages nor did they champion the cause of the railroads when the Interstate Commerce Commission this year reduced railroad freight revenues a sum equivalent to the

\$400,000,000 that the railroad employees had pared from their pay schedules in 1921.

The strike of the summer of 1922 must be set down as an open defiance of the rulings of a government agency rightly created by Congress for the particular purpose of mediating between the railroads and their employees. This in itself is a serious matter. Open defiance of authority endeavoring to act wisely and justly is bad at any time; the more so when it is borne in mind that respect and observance of the majority decisions of our governmental bodies are absolutely indispensable to a preservation of the Government by the people, for the people. However, lest a misapprehension arise, it should be repeated that not labor but a great railway system was the first to contest a decision of the Railroad Labor Board. The courts still have this defiant act before them for future consideration.

Much discussion has arisen as to how to make the Railroad Labor Board's decisions enforceable. The remedy lies solely with Congress. The bugbear of government ownership and control of the railroads bespeaks for them a more ready compliance but the labor union is without this coercion. While the right to refrain peaceably from working is generally conceded the employee, that right does not imply permission to assist in crippling an industry vitally essential to the public wellbeing. In an effort to protect the public's interests, which are the interests of all law-abiding individuals, is it too much to demand that a striking employee be given the alternative of returning to his former place of employment within thirty days following the issuance of a government order settling his grievance; failure to do so being deemed sufficient cause to bar him from reemployment by his former employer within a period of one year? At first thought this might seem harsh treatment but who will suggest a better or simpler step to take in repression of radicalism when it openly defies the constituted authority of these United States. Such a procedure would not bar employment elsewhere. It would nevertheless sufficiently penalize the recalcitrant in a loss of the privileges that go with seniority rights.

Now that the shopmen are again at work under a reduced wage schedule, it is necessary to a complete telling of the story of the strike to say something about the crucial issue which had nothing to do with the original demands. Seniority! That was the crux of the whole matter standing in the way of a



quick and satisfactory settlement. Before discussing the reasons for the stress insistently put on this one demand, it is well to recall that upon the calling of the strike nearly all of the larger railway systems advertised permanent positions to applicants for the places of the striking shopmen. One notable exception was the Southern which did not advertise until the strike had been in progress one and one-half months and then only temporary positions.

The peculiar twist to this development of the strike came about apparently through an oversight on the part of labor officials, though there were many persons sufficiently unkind as to volunteer the opinion that the seniority claim was only a subterfuge to save the union from disintegration and its leaders from humiliating defeat. At the outstart it did not appear that the union heads recognized the possibility of their men leaving one railroad in obedience to union orders and afterwards accepting employment from another. This must have happened, for skilled mechanics, such as the railroads require in large numbers to keep their rolling stock in usable condition at all times were not available to any extent from the ranks of the hitherto unemployed. It was obvious that recruiting was taking place from the ranks of the striking shopmen. Evidently their union cards were hidden away in inside pockets. This condition and the movement toward the organization of separate unions on some of the larger railroads threatened to disrupt the national organization. Then it was that the strike leaders offered to send their men back to work in their old places on condition that they should stand in the same relation as though they had never quit work. Out of the refusal of the railroads to acquiesce arose the question of seniority rights. This soon overshadowed all other considerations.

With railroad shopmen, seniority means that the workmen who have been longest in the employ of the railroad are given the choice of the better positions; that when reductions in the working forces are made, junior men are laid off first and the senior men last; and, that after men have been laid off in slack season they are taken back in the order of seniority, and no new labor is employed until former employees, who so wish, have been returned to their positions. A man who has been employed by a railroad a certain time has a pass for a limited area, which constantly widens with his tenure, until finally it includes his family. More vitally, the seniority rule gives to possibly 75 per centum of the men the assurance of a perma-

nent place on the payroll. Then again it must not be overlooked how trying it would be for old men to return to work under the direction of men who were formally in subordinate relations.

More than likely the greatest good will have come out of this faux pas of the striking shopmen through the decentralization of wage and rules negotiations from national headquarters. Heretofore affiliated national bodies have worked with a sympathetic understanding and oftentimes a helpful cooperation. Out of the railroad strike of 1922 has come a growing tendency toward the settlement of labor differences by regional bodies without further appeal to the national organizations.

The press of some railroads, as in the case of the Pennsylvania, to unionize its men in its own way, even though it did mean losing a few highly efficient workmen, came about through a desire to eliminate the more radical element from their ranks. The right kind of a workman is not apt to be discontented with this arrangement for he is well aware that a strike of a railroad system's particular union would in all probability take out a much larger proportion of men than usually quit work on orders from union officials, thereby crippling operation and tending to force a quick, sharp conflict of interests soon considered and early adjusted. With strikes confined to one system at a time the difficulty of replacing the striking employees with men possessed of the required qualifications would be too great not to be thoroughly weighed before turning down the demands of its employees.

In the later days of the strike there occurred what many sincere persons outside the ranks of the parties to this controversy heartily regretted. This was the action of the government in obtaining from United States District Judge Wilkerson of Chicago a far-reaching strike injunction. On the other hand, business men generally are reported as pleased with the step taken. They had suffered immeasurably by the delays to transportation incident to the strike. There is an unanimity of expression among editors of Republican, Democratic and Independent newspapers throughout the country that this strike injunction should be appealed to the Supreme Court so that all of the collateral issues involved may be cleared up and their application to similar labor troubles in the future sharply outlined.

Experts in transportation matters connected with the United States Treasury Department place the cost of this railroad strike lasting barely three months at \$1,000,000,000. The loss

to the people of the United States, that is, producers, shippers and consumers, was twice as much as that suffered by the railroads and the railroad employees combined. Contrast this financial loss together with the misery and suffering wrought by acts of violence alongside the fact that the striking shopmen returned to work with wages reduced as ordered in June by the Railroad Labor Board and without the seniority issue finally settled. There can be only one conclusion. It was too great a price to pay for the halt to industrial prosperity that the strike entailed. And at the end the principal point of settlement was the allowing by the union leaders of the making of separate agreements between the men and their individual roads. Surely there must be some practical way open to prevent the innocent from being punished by a group of men paralyzing the transportation business of the country.

The solution of the economic problems of our great land calls for the earnest help of all. As they are analyzed and disposed of so much better will living conditions become. To the end that there may be improvement all along the line many splendid men and women are giving of their best. The New Year's prayer of Rabbi A. Holtzberg echoes the plaint of us all: "Oh, may this thought on this New Year's day awaken within you, my people, thoughts sublime and thoughts worthy of the heritage which you bear. Oh, that it may influence others to right thought; that it may eradicate forever the spirit of hatred; that the fires of hate may be quenched forever; that God may sit enthroned in our hearts as men and women and as Americans who are imbued with the spirit of fair play and justice. Oh, that it may mean the beginning of the end of all strife and all struggles in this world; that people may overlook the differences and together join and together work for that era of peace and happiness, for that age of perfect freedom, when the spirit of true fellowship will be manifest throughout the world."

Note—After this article had reached the printers, it was announced on October 14th that the Railroad Labor Board had ordered the wages of the railroad maintenance of way employees raised two cents an hour. This increase affects 451,911 men and will amount to \$22,125,562.40 a year.



# The Son of God on Earth

By Viola Mizell Kimmel

On earth there are two states of consciousness which men call Heaven and Hell. The true Heaven is the Kingdom of God, and Hell is the kingdom of the carnal mind, which is enmity with God. In Heaven a fact is accepted without proof; in Hell everything must be proved. Therefore the Son of God must prove himself to be the Son of God in Hell, for there is no other place for proof, and he cannot be established in the consciousness of sonship except he prove to himself as well as others that he is a new creature, drawing his life from a new source; that the old man with the old deeds (thoughts, words, acts, habits) has been put off altogether and that the son of perdition has fallen away completely.

When he has thoroughly proved himself the Son of God, he passes out of Hell on earth into Heaven on earth, and is there accepted as a true Son and lives in the consciousness that all that the Father has is his. The divine order of progress is from Hell within-and-without into Heaven within and Hell without, thence into Heaven without, and finally into eternal Life In God in the invisible realm of Being. The rapidity with which this progress is made depends upon how he passes his tests in Hell. These tests are matters of conduct, true being, and his judges are his fellowmen, both the Sons of God and those other not yet conscious of sonship.

A true Son is so filled with the Spirit and does all things so conspicuously by the Spirit of God and by no other might, that every one who sees him in his daily living and in the emergencies of his life, acknowledges him and his work to be of God. The proof is too overwhelming for any to fail to acknowledge him as such and his only power to be of God. He is the reality of their ideal of a perfect human being; the simultaneous manifestation of truth, love, wisdom, power, strength, justice, peace, joy, health, beauty, graciousness, selflessness, plenty in all things he measures up to the full stature of man:—he is above the thought of time and place, of race, nationality, color, occupation, conventionality, good and evil, the personal equation, everything commonly denominated "human," which universally means the common weakness and faults and attitudes of the people described as "this world." There is nothing he can not forgive, no one he can not love.



Nothing can break his good will to all, even his worst and most active enemy; all his judgments are righteous judgments, utterances of eternal truth, changeless as God is changeless. Selfless, he knows no superior and no inferior, no mine and no thine, and nothing can break his patience nor his love nor his dependence upon the Law of God. Established in perfect Love, all things work together for God to him. He is the perfect interpreter of all the vicissitudes of life. In every one he sees the justice, power, love and wisdom of God. His eyes are too pure to behold evil in anything. He has faced every experience and overcome all, and so knows. He exalts not himself, knowing that it is not himself but God the Father who doeth all that men say he does. He is but the joyous, willing instrument of God's Love and Law. God is the Source of all that he is and all that he has. He has drunk the last bitter dreg in the cup of Getsemane and awoke from each in the knowledge that the only power that any of those tests had was the power that his ignorance imputed to them. Hid with Christ in God, he has freed himself from all people and all things with his liberating love, and sees in every outward circumstance "a chariot of God" into which he may mount and ride into a higher heaven. By the Law of the cross he came into being in God's kingdom of righteousness and by the everlasting mercy of this law he is raised from one glory of knowing and doing into another that is ever fairer and deeper than the former. This law operates to separate from his consciousness all error and to make his life one trinity of truth, love, and life; to cast from him utterly "the son of perdition" that was within him when he was raised from death unto life; everything that was hid within him has been pressed out; he has fallen and fallen and fallen into Hell for one test (proof) after another until he "proves" himself indeed the Son of God; until he knows himself to be nothing when he turns in thought to God, and the Son of God when he turns in thought to his fellow-beings, a servant who is needed the way-shower from death into life, and who is to them the living truth expressing as Love.

His proof established, he is lifted out of Hell on earth into Heaven on earth. Here, whatsoever he has need of is "added" by the Spirit unto him, a gift of God. In time he will be "clothed upon" with a body that can not die. Through this gate of immortality in the flesh, he will be lifted into eternal life, One with God, and Life's beautiful battle will be ended forever more, his ministry of service completed.

## BAHAI ACTIVITIES



With the fall and winter seasons coming on, the Bahai Activities are running full programs. Mr. Hooper Harris conducts the Sunday afternoon meetings, and on Sunday evening there is an "Open Forum." The Monday evening meetings are under the supervision of Mary Hanford Ford, and Miss Juliet Thompson presides on Wednesday evening. The Rainbow Circle is very active and reports an increased attendance. Mr. Urbaine Le Deux holds meetings on Wednesday night at St. Marks Church, and on Friday nights at Clairemont Park. These meetings are of unusual interest and are very instructive because they bring the Message to many a soul, who perhaps could not receive it any other way.

Friends will be interested to know that many of the Bahai Assemblies throughout the country are purchasing REALITY in bulk, which gives these Assemblies an opportunity to spread the Message under the single copy plan, where perhaps many of these people would not want to become subscribers immediately.

REALITY is anxious to co-operate with all the friends and will make a special low rate to any Assembly or group that is interested in spreading the Cause.

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