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

Dear Dr. Luntz: March 15th, 1920.

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We are with regards

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# REALITY

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



*A Magazine of Constructive Thought*

TABLET TO THE FRIENDS IN AMERICA FROM  
ABDUL BAHA

LETTER FROM SHOGI RABANNI

THE MODERN WOMAN OF PERSIA

MIRZA AHMAD SOHRAB

THE BAHAI REVELATION AND ESPERANTO

APRIL 1922

PUBLISHED MONTHLY

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## THE ONENESS OF MANKIND

# Twelve Basic Bahai Principles

1. The oneness of mankind.
2. Independent investigation of truth.
3. The foundation of all religions is one.
4. Religion must be the cause of unity.
5. Religion must be in accord with science and reason.
6. Equality between men and women.
7. Prejudice of all kinds must be forgotten.
8. Universal peace.
9. Universal education.
10. Solution of the 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 Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna,

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



## Editorial

### ABOUT GOD

Boardman Robinson, the cartoonist, has had a most interesting exhibit at the Whitney Studio Club, which will be noticed later. The drawings were all inspired by attendance at the Peace Conference or rather to be technically correct, the conference for Limitation of Armament, and among them was a remarkable composition entitled simply God. It was made up of a long line of stone carved figures, each representing evidently a national idea of God and reminded one immediately of the prayers for victory, voiced by all the different nations of the late war, each one praying for the success of his own national clan. The first figure was the well-known steel helmet of a German Officer, and all the following ones revealed the Military insignia of the limited areas of the world.

The drawing expressed perfectly the average consciousness of God, as a personal power that is like ourselves, and we hope will back us in all we do. But it did not seek to picture the wide spread longing for God, which is in the human heart today and which reveals itself in thousands of unconscious indications and traits, but which is not formulated anywhere in our intellectualized psychology and religion. This God is the sympathy which cannot reach us in perfection through any human heart. Even our dearest one fails to understand sometimes and cannot respond in our direst moment to our inmost longing. It is the peace that escapes all the turmoil of the world, and surrounds us at precious intervals when competition can no longer be endured, when we would die of so much quarreling. It is the sense of agreement and concord which rises in spite of argument and brings the finality of contention. It speaks through the voice of the senator, who feels principle more than political preferment and in the voice of the mother who quiets her children and hushes them into sweet slumber at night.



It comes to us in laughter of pure happiness and keen wit. None of the stone Gods can laugh, even to suggest such a possibility is a sacrilege, but God is in all the happy laughter of the world, as he is in the strong winds of storm and the scented breezes of springtime, in the delicate tint of the orchid the odor of the rose and the graceful curve of the elephants trunk. God is not a person, nor is he a principle, though he is in all the great principles that govern men and lead them on to perfection. The sense of him has been lost through the teaching of personality and must be restored through the gradual elevation of the mind of the masses seeking God. He is the comforter who reaches the broken heart, but not solely through rest and warmth and food, which are mere physical alleviations. He has spoken again and again through all the Messengers of God that have appeared, so you read his words in the Sermon on the Mount in the Koran, in the Zend Avesta, in the Hidden Words, in the Bhagavad Gita. You find his spirit in such things as Shelley's Prometheus in Goethe's Faust and Bellamy's looking backward.

He is in all that is, which only exists because he lives and the absence of him like hatred contention and treachery spell death and destruction. We reach him through prayer, through meditation and at times, most vividly in these conflicting days, through supplication. He is emanation as in the lily and the Pinetree and Manifestation as in the Divine Messenger and the progressive thought of the world. He is in all individuality that is of spiritual power—in all love that is unselfish in all courage that is freed from fear.

We know him at last, most intimately and powerfully in the Heavenly Presence which brought Francis of Assisi the stigmata, which brings us clear guidance in action, the glory of meditation and the radiance of life.

We know him today through the glorious Reality of Abdul Baha.

THE EDITOR.



Tablet to the friends in America written by Abdul Baha just a few days before his ascension. It is an eloquent and powerful appeal to the friends to be united and spread the great cause, to put aside all personalities and unite, realizing that the only danger to the cause lies in the claims and propaganda of Mohammed Ali.

To all the Friends of God!

The Glory of GOD rest upon thee!

**HE IS GOD!**

O ye Friends of GOD!

ABDUL BAHÁ is day and night thinking of you and mentioning you, for the Friends of GOD are dear to Him. Every morning at dawn I supplicate the Kingdom of God and ask that you may be filled with the breath of the Holy Spirit, so that you may become brilliant candles, shine with the light of guidance and dispel the darkness of error. Rest assured that the confirmations of the ABHA Kingdom will continuously reach you.

Through the Power of the Divine Springtime, the Down-pour of the Celestial Clouds and the Heat of the Sun of Reality, the Tree of Life is just beginning to grow. Before long it will produce buds, bring forth leaves and fruits, and cast Its Shade over the East and over the West. This Tree of Life is the BOOK OF THE COVENANT.

In America, in these days, severe winds have surrounded the Lamp of the Covenant, hoping that this brilliant Light may be extinguished, this Tree of Life may be uprooted. Certain weak, capricious, malicious and ignorant souls have been shaken by the earthquake of hatred and of animosity, and have striven to efface the Divine Covenant and Testament, and to render the clear water muddy, so that in it they might fish. (This is a saying in Persian which means that one creates trouble in order to profit by it.) They have arisen against the Center of the Covenant like the people of the Beyan who attacked the Blessed Beauty and at every moment uttered a calumny. Every day they seek a pretext and secretly arouse doubts, so that the Covenant of BAHÁ'U'LLAH may be completely annihilated in America.

O Friends of GOD! Be awake, be awake! Be vigilant,



be vigilant! His Holiness, the BAB, made a Covenant for BAHA'U'LLAH with all the peoples of the Beyan, so that on the Day of the Appearance of "Him Whom God shall manifest," and of the radiation of the Light of BAHA'U'LLAH, they might believe and be assured, arise in service and promulgate the WORD OF GOD. Later the people of the Beyan, like Mirza Yahya and others, arose against the Blessed Beauty, invented every sort of calumny, aroused doubts in the minds of the people, and from the Books of His Holiness the Bab—which were full of references to "Him Whom God shall manifest"—tried to prove BAHA'U'LLAH false. Every day they wrote and spread a pamphlet opposing BAHA'U'LLAH and caused trouble and perplexity among the people; they inflicted the greatest injury and cruelty, yet counted themselves firm in the Covenant of His Holiness the BAB. However, when the Light of the Covenant of His Holiness the Bab, lighted the universe, then all the faithful and sincere souls were freed from the darkness of the violation of the people of the Beyan and shone like brilliant candles.

BAHA'U'LLAH, in all the Tablets and Epistles, forbade the true and firm friends from associating and meeting the violators of the Covenant of His Holiness, the BAB, saying that no one should go near them because their breath is like the poison of the snake which kills instantly.

In the Hidden Words, He says: "Esteem the friendship of the just, but withhold both mind and hand from the company of the wicked."

Addressing one of the friends, He says: "It is clear to your honor that before long Satan, in the garb of man, will reach that land and will try to mislead the friends of the Divine Beauty through temptations which arouse the desires of self, and will cause them to follow the footsteps of Satan away from the right and glorious path, and prevent them from attaining the Blessed Shore of the King of Oneness. This is a hidden information of which we have informed the chosen ones, lest they may be deprived of their praiseworthy station by associating with the embodiments of hatred. Therefore, it is incumbent upon all the friends of God to shun any person from whom they perceive the emanation of hatred for the Glorious Beauty of ABHA, though he may quote all the Heavenly Utterances and cling to all the Books." He continues—"Glorious be His Name!—Protect your-

selves with utmost vigilance, lest you be entrapped in the snare of deception and fraud." This is the Advice of the Pen of Destiny.

In another address, He says: "Therefore, to avoid these people will be the nearest path by which to attain the Divine Pleasure: because their breath is infectious and like unto poison."

In another Tablet, He says: "O Kazim, close thine eyes to the people of the world; drink the Water of Knowledge from the Heavenly Cup-Bearers, and listen not to the nonsensical utterances of Satan, because the manifestations of Satan are today occupying the observation posts of the Glorious Path of GOD, and preventing the people by every means of deception and ruse from following the Path. Before long you will witness the turning away of the people of Beyan from the Manifestation of the Merciful."

In another Tablet, He says: "Endeavor to your utmost to protect yourselves, because satan appears in different robes and appeals to everyone according to each person's own way, until he becomes like him (satan), and then he will leave him alone."

In another Tablet, He says: "Shun any man in whom you perceive enmity for this Servant, though he may appear in the garb of piety of the former and later people, or may arise to the worship of the two worlds."

In another Tablet, He says: "O, Mahdi! Be informed of these Utterances, and shun the manifestations of the people of hell, the rising place of Nimrods (King who cast Abraham into the fire), the rising-place of Pharees, the Fountain of Tagut (any object worshipped except God), and the soothsayers."

Again He says: "Say, O my friend and my pure ones! Listen to the Voice of this Beloved Prisoner in this Great Prison. If you detect in any man the least perceptible breath of violation, shun him and keep away from him." Then He says: "Verily, they are manifestations of Satan."

In another Tablet, He says: "And turn your faces to the Great Countenance, for before long the foul odors of the wicked people will pass over these regions. God willing, you may remain protected during these days."

In the 18th Chapter of Matthew, 6th to 9th verses, His Holiness Christ says: "But whoso offend one of these little ones which shall believe on Me, it were better for him that a millstone were hanged about his neck and he were drowned in the

depth of the sea. Woe unto the world because of the offense, for it must needs be that offenses come, but woe unto that man by whom they come. Wherefore if thy hand or thy foot offend thee, cut them off and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands and two feet to be cast into everlasting fire. And if thy eye offend thee, pluck it out and cast it from thee."

And in the 21st Chapter and 38th verse of the Gospel of Matthew, He says: "But when the husbandmen saw the son, they said among themselves, This is the heir. Come, let us kill him and let us seize on his inheritance. And they caught him and cast him out of the vineyard and slew him."

Also, in the 22nd Chapter and 14th verse of the Gospel of Matthew, He says: "But many are called and few are chosen."

In the Holy Writings of His Holiness, BAHÁ'U'LLÁH, in a thousand places at least, the violators of the Covenant are execrated and condemned. Some of these Heavenly Passages will be mentioned.

In short, all the friends in America know that the founders of this sedition, namely, the violators of the Covenant—are people whose aims are known to all the friends. Yet, O Glorious God, they are deceived by them!

Praise be to God, you know with perfect clearness that His Holiness Christ was extremely kind and loving, yet there were people like Judas Iscariot who—by their own deeds—separated themselves from Christ. Therefore, what fault of Christ's could that be? Now the Nakazene say that ABDUL BAHÁ is despotic, that He drives some people out and excommunicates like the Pope. This is not so at all! Any person who has left the Cause, did so because of his own actions, intrigues and evil plots. If this objection be raised against ABDUL BAHÁ, they must also object to the Blessed Beauty who, with distinct and conclusive Command, forbids the friends from companionship and familiarity with the violators of the people of Beye.

SUPPLICATION: O Lord of the Covenant! O Luminous Star of the world! The persecuted ABDUL BAHÁ has fallen into the hands of persons who appear as sheep and in reality are ferocious wolves; they exercise every sort of oppression, endeavor to destroy the foundation of the Covenant—and claim to be Bahais! They strike at the Root of the Tree of the Covenant—and count themselves persecuted, just as did the

people of Beye who broke the Covenant of His Holiness, the BAB, and from six directions shot arrows of reproach and calumny at His Blessed Body. Notwithstanding this great oppression, they call themselves oppressed. Now this Servant of Thy Threshold has also fallen into the hands of oppressors. Every hour they contrive new intrigues and fraud, and bring forth new calumny.

YA BAHÁ EL ABHÁ! Protect the Stronghold of Thy Cause from these thieves, and safeguard the lamps of the Kingdom from these malevolent winds!

YA BAHÁ EL ABHÁ! ABDUL BAHÁ did not rest a moment until He had raised Thy Cause and the Standard of the Kingdom of ABHÁ waved over the world. Now some people have arisen with intrigues and evil aspirations to trample this Flag in America, but My Hope is in Thy Confirmations. Leave Me not single, alone and oppressed! As Thou didst promise, verbally and in writing, that Thou wouldst protect this Dove of the Pasture of Thy Love from the attacks of the hounds of hatred and animosity, and that Thou wouldst safeguard this persecuted Sheep from the claws and teeth of the ferocious wolves,—now do I await the appearance of Thy Bounties and the realization of Thy Definite Promise. Thou art the True Protector, and Thou art the Lord of the Covenant! Therefore, protect this Lamp which Thou hast lighted, from the severe winds.

YA BAHÁ EL ABHÁ! I have forsaken the world and its people, am heartbroken because of the unfaithful, and am weary. In the cage of this world I flutter like a frightened bird and long for the flight to Thy Kingdom.

YA BAHÁ EL ABHÁ! Make Me to drink the Cup of Sacrifice, and free Me! Relieve Me from these difficulties, hardships, afflictions and troubles! Thou art the Assister, the Helper, the Protector and the Supporter!

Now some of the Writings, Prayers and Verses of the Blessed Beauty will be mentioned in which association with the violators is forbidden. In the Persian Commune, He says:

"Protect this Servant from the doubts of the persons who have turned away from Thee and are deprived of the Sea of Thy Knowledge. O God! O God! Protect this Servant through Thy Bounty and Generosity from the evil of Thy enemies who have broken Thy Covenant and Testament."



In another place He says: "O My GOD and the Aim of My Life! Protect this weak one with Thy Mighty Hand from the voice of the Naegh." ('Naegh' is the calf of the Israelites.)

Also He says: "The company of the wicked increaseth sorrow, and the association with the pious removes rust from the heart. The one who desires to associate with GOD, let him associate with His friends; the one who wishes to hear the words of God, let him hear the words of His chosen ones."

Also He says: "Do not associate with the wicked, because the company of the wicked changeth the light of life into the fire of remorse. If thou asketh for the Bounties of the Holy Spirit, associate with the pure ones, because they have quaffed the eternal chalice from the Hands of the Cup-Bearer of Eternity."

Also He says: "The greatest of degradation is to leave the shadow of GOD, and enter the shadow of satan."

Also He says: "O ye servants! There is nothing in this heart save the effulgences of the Splendor of the Morn of Meeting (with God), and it does not speak but the absolute truth from your Lord. Therefore, do not follow self; break not God's Covenant and violate not His Testament. Proceed with perfect steadfastness, and with heart and tongue, turn unto Him, and be not of the thoughtless."

And still He says: "You have forgotten God's Covenant and violated His Testament."

And again He says: "If anyone comes to you with the book of the wicked, put him behind you."

Among the people are those who have broken the Covenant, and among them are those who have followed what was ordained by the All-Knower, the Wise. My affliction is not from My imprisonment and persecution, nor from what comes to Me from My rebellious servants,—but from the actions of those who attribute themselves to this persecuted One and commit among the people that which is degrading to the honor of GOD. Verily, they are of the seditious!"

Likewise, speaking to the violators, He says: "THOU hast made the pulpits for Thy mention, the proclamation of Thy Word and the manifestation of Thy Cause, and we have ascended them to proclaim the breaking of Thy Covenant and Testament."

Likewise, He says: "Take what has been ordained for you and follow not those who have broken God's Covenant and Testament, for lo! they are the people of error!"

Again He says: "These who have broken the Covenant of God, notwithstanding His Commands, and have turned away, they are the people of error, before the Most Opulent, the Exalted."

And He says: "Those who have been faithful to God's Covenant are of the highest ones in the sight of the Exalted Lord. Those who have become negligent are of the people of fire in the sight of Thy Lord, the Beloved, the Independent."

Likewise He says: "Blessed is the servant or maid-servant who believes, and woe to the polytheists who have violated the Covenant of God and His Testament, and deviated from Thy Right Path."

Likewise He says: "I implore Thee not to deprive Me of what Thou possessest or what Thou hast ordained for Thy Chosen Ones who have not broken Thy Covenant and Testament. Say! Die with your hatred! Verily, He is come by Whom the pillars of the world have been shaken and because of Whom the feet have stumbled—save those who have not broken the Covenant, but have followed what God revealed in His Book."

Likewise He says: "The Supreme Concourse will pray for the one who is adorned with the garment of faithfulness between heaven and earth; and he who breaks the Covenant is cursed by heaven and earth."

Likewise He says: "Take hold of what has been revealed unto you, with a power superior to that of the hands of the unbelievers who have violated the Covenant of God and His Testament, and have turned from the Face."

Also He says: "O Yaha! verily, the Book has come! Take it with a power from Us and do not follow those who have broken the Covenant of God and His Testament, and have denied what has been revealed from the Powerful, the All-Knower."

Likewise He says: "I awoke this morning, O My God, under the shadow of Thy Great Bounty and have taken with Thy Power, the Pen to mention Thee with such mention as shall be a Light unto the pure, and fire unto the wicked who have violated the Covenant, denied Thy verses and put aside the Kawther of Life which appeared by Thy Command and was revealed by the Finger of Thy Will."

Here, in a Tablet to Abdul Baha, He says also: "O God! This is a Branch which has sprung forth from the Tree of Oneness, the Sadrat of Thy Unity. O God! Thou seest Him



(Branch) looking to Thee and clinging to the Rope of Thy Bounties. Protect Him in the Shelter of Thy Mercy! Thou knowest, O God, that I do not desire Him save for what Thou dost desire Him, and I do not choose Him save for what Thou dost choose Him. Assist Him with the Hosts of Thy earth and heaven. Assist, O God, those who assist Him, and choose those who choose Him. Confirm those who draw nigh unto Him and debase those who deny Him and do not want Him. O God! Thou seest that at this moment of revelation my pen shakes and My Being trembles. I ask Thee, by My impatience in Thy Love and My willingness to proclaim Thy Cause, to ordain for Him and His friends what Thou hast ordained for Thy Messengers and Thy Faithful Ones of Thy Revelation. Verily, Thou art the Powerful, and the Omnipotent! By God, O people, My eye weeps the eye of Ali weeps in the Supreme Concourse; My heart and the hearts of the prophets lament with the people of knowledge, if you are of those who are possessed with sight. My sorrow is not for Myself, but for the ONE who comes after ME in the shadow of the Cause with a clear, Undeniable Reign; because these will not acknowledge His Manifestation, and will deny His Evidences and Verses, will dispute His Power, will antagonize Him and will be traitors to His Cause—as they did to His Person in these days—and ye are witnesses."

Again, in a Tablet to Abdul Baha, He says: "O Greatest Branch! Verily, Thy illness caused Me sorrow, but God will cure Thee, and He is the Most Generous and Best Helper. Glory be upon Thee, and upon those who encircle Thee and serve Thee! Woe and torment be upon him who opposes Thee. Blessed is He who befriends Thee, and hell be for him who opposes Thee!"

Likewise, He says: "Is it possible that after the Dawning of the Sun of Thy Testament from the Horizon of Thy Greatest Tablet, that any feet should slip from the Right Path? We said, O My Supreme, it behooves Thee to do as Thou hast been bidden by God, the Exalted and the Great. Do not ask about that which melts Thy Heart and those of the denizens of Paradise who encompass Thy Wonderful Cause. Thou shouldst not know what We have hidden from Thee. Thy Lord is the Veiler and the Knower. Turn Thy Most Luminous Face to the Greatest Aspect and say: O My Merciful God! Decorate the Heaven of Beyan with the stars of steadfastness, trust and truth. Verily,

Thou art the Powerful over what Thou wilt. There is no God save Thee, the Wise and the Generous!"

In short, from these Holy Utterances and those of His Holiness Christ, it becomes clear, evident and proved, that men should associate with people who are firm in the Covenant and Testament and befriend the pure ones; because bad associates bring about infection of bad qualities. It is like leprosy; it is impossible for a man to associate and befriend a leper and not be infected. This Command is for the sake of protection and to safeguard.

Consider this text of the New Testament: The brothers of His Holiness Christ came to Him and said: "These are your brothers." He answered that His brothers were those who believed in God, and refused to associate with His own brothers.

Likewise, Kuratul'ein, who is celebrated in all the world, when she believed in God and was attracted to the Divine Breaths, she forsook her two eldest sons, altho' they were her two eldest children, because they did not become believers, and thereafter did not meet them. She said: "All the friends of God are my children, but these two are not. I will have nothing to do with them. Consider!"

The Divine Gardener cuts off the dry or weak branch from the good tree and grafts to it (Tree) a branch from another tree. He both separates and unites. This is that which His Holiness Christ says, that from all the world they will come and enter the Kingdom, and the children of the Kingdom shall be cast out. (Matt. 8:11, 12) This is an eternal separation between you and Me. All this was not because the Blessed Beauty was despotic; Noah's grandson, Caanan, was detested by Noah and others were accepted. The brothers of the Blessed Beauty detached themselves from Him, and He never saw them. He said: "This is an eternal separation between you and Me." All this was not because the Blessed Beauty was despotic, but because these persons, thro' their own actions and words deprived themselves from the Bounties and Bestowals of the Blessed Beauty. His Holiness, Christ did not exercise despotism towards Judas Iscariot, and his own brothers,—but they separated themselves. In short, the point is this: ABDUL BAHÁ is extremely kind, but when the disease is leprosy, what am I to do? Just as in bodily diseases, we must prevent intermingling and infection and put into effect sanitary laws because the infectious

physical diseases—uproot the foundation of humanity, likewise one must protect and safeguard the blessed souls from the breaths of fatal spiritual diseases, otherwise violation, like the plague, will become a contagion and all will perish. In the early days, after the Ascension of the Blessed Beauty, the center of violation was alone; little by little the infection spread and this was due to companionship and association. (Trans. by Mrs. Hoagg, Ali Mohammed Baku, and Rouhi, after the Ascension of His Holiness ABDUL BAHÁ, and the three seals have been affixed to the original text after Him. Signed: Shoghi Effendi, Jan. 23, 1922.)

## Letter From Shogi Rabanni

Present Leader of the Bahais

Dearly beloved brethren and sisters in Abdu'l-Bahá:

At this early hour when the morning light is just breaking upon the Holy Land, whilst the gloom of the dear Master's bereavement is still hanging thick upon the hearts, I feel as if my soul turns in yearning love and full of hope to that great company of His loved ones across the seas, who now share with us all the agonies of His separation.

It is idle for me to emphasize how much the sorrowful Ladies of the Holy Household look forward to the work that lies before the friends in the American Continent, who in the past have rendered so glorious a service to His Cause and will now, faithful to His special love for them, carry on their mission still more gloriously than ever before. True, the shock has been too terrible and sudden for us all to recover from in so short a time, but whenever we recall His sayings and read His Writings, hope springs in our hearts and gives us the peace that no other material comfort can give.

How well I remember when, more than two years ago, the Beloved Master, turning to a distinguished visitor of His, who was seated by Him in His garden, suddenly broke the silence and said: "My work is now done upon this plane, it is time for me to pass on to the other world." Did He not on more than

one occasion state clearly and emphatically: "Were ye to know what will come to pass after me, surely would ye pray that my end be hastened!" In a Tablet sent to Persia when the storm raised years ago by that Committee of Investigation, was fiercely raging around Him, when the days of His incarceration were at their blackest, He reveals the following: "Now in this world of being, the Hand of Divine Power hath firmly laid the foundations of this all-highest Bounty and this Wondrous Gift. Gradually whatsoever is latent in the innermost of this Holy Cycle shall appear and be made manifest, for now is but the beginning of its growth and the day spring of the revelation of its Signs. 'Ere the close of this Century and of this Age, it shall be made clear and manifest how wondrous was that Springtide and how heavenly was that Gift!"

With such assuring Utterances and the unmistakable evidences of His sure and clear knowledge that His end was nigh, is there any reason why the followers of His Faith, the world over, should be perturbed? Are not the prayers He revealed for us sufficient source of inspiration to every worker in His Cause? Have not His instructions paved before us the broad and straight Path of Teaching? Will not His now doubly effective power of Grace sustain us, strengthen us and confirm us in our work for Him? Ours is the duty to strive by day and by night to fulfil our own obligations and then trust in His Guidance and never failing Grace. Unity amongst the friends, selflessness in our labors in His Path, detachment from all worldly things, the greatest prudence and caution in every step we take, earnest endeavor to carry out only what is His Holy Will and Pleasure, the constant awareness of His Presence and of the example of His Life, the absolute shunning of whomsoever we feel to be an enemy of the Cause... these, and foremost among them is the need for unity, appear to me as our most vital duties, should we dedicate our lives for His service. Should we in this spirit arise to serve Him, what surer and greater promise have we than the one His Glorious Father, Baha 'u'llah gives us in His Most Holy Book: "Verily, We behold you from Our Realm of effulgent Glory, and shall graciously aid whomsoever ariseth for the triumph of Our Cause with the hosts of Celestial Concourse and a company of Our chosen Angels."

How dearly all the Holy Leaves cherish that memory of the



departed Master as He commented upon the fresh tidings that poured in from that continent, admiring the untiring activity of the friends, the complete subordination of their material interests to those of the Cause, the remarkable spread of the Movement in their midst and their staunch firmness in the Covenant of Baha 'u'llah. It is these encouraging reflections of the Master about His loved ones in America and the tests, intellectual rather than physical, which He said He would send to them to purify them and make them brighter than before—It is these comments and promises of His that make of the Movement in that land such a potential force in the world to-day. The Beloved Master's cable to the friends in that region is a clear indication of the presence of those counteracting forces that may usher in those storms of tests that the Master Himself has said will ultimately be for the good of the Cause in that land.

And finally, the ladies of the Sacred Household and we, the rest of His kindred and family, will pray at His Hallowed Shrine for every one of you and He will surely watch over and enhance in the course of time that noble part of His heritage that He has bequeathed to His friends in the Far West: friends from whom in return He expects so much and whom He has loved and still doth love so dearly.

Your sincere co-worker in His Cause,

(Signed) SHOGHI.

Mailed from Haifa, Palestine,  
January 21st, 1922.

## LOVES' VOICE

By F. V. Heakes

One God, worshipped in a thousand ways  
Were still one god  
And Times' division of a trillion days  
All time applaud  
The myriad heavens in divers part  
Proclaim the whole  
Loves' voices in the human heart  
The universal soul.

# The Flower of the Desert

By Leslie Grant Scott

He had travelled for many days in search of the flower of the desert, the great white cactus flower in whose heart lay the secret of youth, in whose fragrance lay the jewel of life. His lips were parched with thirst, his face was pinched from fasting and his eyes glowed with fever.

All around him lay the desert, arid in the noon-day sun. He stumbled on and on doggedly. With evening great purple shadows fell upon the sand. A slight breeze rippled across the desert. A yellow moon shone against the deep blue velvet of the sky.

The weary traveller paused and raised his eyes to the stars. Suddenly a fragrance, subtle, penetrating, intoxicating, was wafted to him through the night seeming to fill the vast panorama around him. Stronger and stronger it became. He lifted his arms in ecstasy.

"The flower!" he cried. "The great white flower of the desert!"

He took a step forward and fell face downward on the burning sand.

When he awoke he lay under a shading tree. He felt cool and refreshed. Near him was fruit and water. A tall stranger stood beside him. He tried to rise, to speak.

"Don't move, my son," said the unknown figure. "You are still very weak. You nearly passed beyond the veil and have been living between two worlds. You must be quiet and rest."

The traveller smiled faintly.

"I remember, now," he said. "I thought I smelled the flower—the great white flower."

Then his eyelids drooped and he slept.

Many days passed and gradually the traveller grew stronger. Always the tall stranger, whom he now called Master out of veneration for his wisdom, was with him. He scarcely thought of the white flower. He was absorbed in the delight of regaining his vigor and in the wise sayings of his new-found friend.



Then, one night, he awoke with the smell of it in his nostrils—penetrating, permeating the air.

He started up crying: "The flower of the desert!"

He had scarcely spoken when the figure of him he called Master stood beside him.

"My son," he said, "why do you long for the flower?"

"Because, oh Master," the traveller replied, "in its fragrance is the breath of youth, in its heart the power of life everlasting."

"And why, my son, do you wish for these things?"

"So that I may never grow old, never know death, oh Master."

"And would you live, my son, and see the whole world die? Would you remain young and see all other men grow gray with age? Know that this flower, if plucked, is for you alone. Never can you impart its gift to other men—never your knowledge share with them. You shall live but to see your brothers age and die—helpless to stretch a finger toward their aid. The flower is in bloom. Oh, my son, will you pluck it?"

In front of them had sprung a plant with thick green leaves and on its heavy stalk hung a great white flower with a heart of flaming gold and a perfume that filled the world.

The traveller threw himself at his Master's feet, his hands before his dazzled eyes.

"Show me the light, oh Master," he cried.

"The light, my son, is within you and in all men. Look for it there. The flower which gives life eternal is not here. This flower of the desert is material. It can not give that which is immortal. It, too, must some day die. The flower which you seek is in your heart, is in the heart of all. Let it blossom there. Then shall you and your brothers have life eternal. Go, my son, back to those you left and tell them this."

The traveller rose and, having taken leave of his Master, turned his face to the west.



## The Modern Woman of Persia

By Mirza Ahmad Sohrab

When Galileo had discovered the fact the earth moved around the sun, he was forced at the foot of the stake to abjure his error, but he murmured gently but firmly: "Nevertheless it moves."

When a number of magazine writers and shallow observers, in their articles negate all progressive desires and cultural manifestations in Persian women, the noble deeds, the heroic self-sacrifices and the new schools springing up all over Persia are the greatest proofs of the ignorance of these men. The testimony of innumerable travelers and eye-witnesses such as Professor E. G. Browne of Cambridge University, London, and Mr. Morgan Shuster, the late Treasurer-General of Persia, can be quoted to show the mighty changes and social revolution which are upsetting long-established manners and customs in the world of Persian womanhood.

In this article, the writer being a Persian, will discuss briefly the status of the women in his own country; basing his information on observation and experience. He will write a few words about the past, present and the future of the "better half," and the forces which are brought into play to awaken the consciousness of womanhood even in far-off Persia, and to make her realize that this is the day of "World Democracy"; that there can be no safe and sound world democracy without an educated, intelligent, electorate womanhood.

In the past ages the Persian woman enjoyed a large share of learning. She was free to adopt any work or profession. The Mohammadan law (with all due respect to the Western misconception regarding this fundamental matter) encouraged the emancipation of women, nay rather enjoined it upon its followers. It put her on equal footing with man; allowed her to be his guardian when necessary and to undertake the function of jurisprudence. On the other hand Saint Paul says in so many words that women were created for men and they should not attend worship with uncovered heads. In contradistinction

to this, Mohammad said: "The study of sciences is incumbent upon every man and woman." The Mohammadan law gave woman perfect freedom to manage her own affairs; to sell, buy, mortgage or trade with her own property without even consulting her husband. The privileges she thus enjoyed were such as would make many European sisters of pre-war days envy her.

But the lapse of time has been most detrimental to woman's interest in the East. In Asia, generally speaking, the heads of the States were always despotic, their will was looked upon as the will of the Almighty and their command as the command of God. The religious leaders likewise were as absolute and dogmatic as the Oriental monarchs. Thus the Church and the State ruled the mass of the people autocratically. In turn, the head of every family imitated the king and the priest and himself became a little autocrat in his house. In this manner the whole fabric of Oriental society was poisoned with the dangerous virus of despotism and the woman weighed down by the heavy load of a crushing bondage. She found the way of progress barred and the light of learning shut off from her. This despair and helplessness had a detrimental effect on her physical, mental and moral faculties. On the other hand a few acrimonious writers and poets wrote ingenious epigrams, satirizing women, thus helping man to look down upon his equal with an eye of inferiority. For example: "The god of woman is a man, therefore all women must obey men." "The door of happiness will be closed to that house from which the voice of woman is raised." "Choose a fresh wife every spring. Of what use is the almanac of last year."

"To consult woman brings ruin to man; therefore if a woman tell thee what to do, do the opposite."

"I was afflicted in this world with many trials; and all of them came from women. I beg thee, brother, do not trust womankind, although she may claim her descent from heaven."

"Protect thy woman from the eye of the stranger, it is better to inter her in a tomb than to let her go out of the house."

"One man said: May the race of bad women be wiped away! Another one proclaimed: May all the women be exterminated from the face of the earth!"

We must not think, however, these and similar sayings are

written by Persians alone but quite frequently the Greeks and Romans were as bitter. Even the so-called civilized nations of Europe had many proverbs against women. For instance: "A woman, a spaniel and a walnut tree, the more you beat them the better they'll be."

"Man is the sunlight, woman is the shadow."

"Woman! Thy vows are traced on sand."

"Frailty, thy name is woman."

"Dust is lighter than a feather,

And the wind more light than either;

But a woman's feeble mind

More than feather, dust and wind."

The Arabs of Algeria believed that woman is an evil creature and a spoil-joy, because God made her out of the tail of a monkey. The south Slavs thought woman was made out of a dog's tail. The Jew in his daily prayer used to say: "I thank thee Lord, for not having created me a woman."

One of the Eastern legends says: "In the beginning when God came to the creation of woman, He found He had exhausted his materials in the making of man and that no solid elements were left. In His dilemma, after profound meditation, He did as follows: He took the rotundity of the moon, and the curves of the creepers, and the clinging of the tendrils and the trembling of grass, and the slenderness of the reed, and the bloom of flowers, and the lightness of the leaves, and the tapering of the elephant's trunk, and the glances of the deer, and the clustering of rows of bees, and the joyous gaiety of sunbeams, and the weeping of clouds, and the fickleness of winds, and the timidity of the hare, and the vanity of the peacock, and the softness of the parrot's bosom and the hardness of stone, and the sweetness of honey, and the cruelty of the tiger, and the warm glow of fire, and the coldness of snow, and the chattering of jays, and the cooing of the doves, and the hypocrisy of the crane. He compounded all these together, made the woman and gave her to man."

On the other hand many Persian poets have praised women to the highest degree: For example, Firdusi, the king of the epic poetry of Persia, nearly a thousand years ago wrote,

"Women are ever masters, when they like,

"And charm with their kindness; they have spells,

"Superior to the wand of the magician;



"And from their lips the words of wisdom fall

"Like softest music on the listening ear.

"Oh they are matchless in superiority!"

Another poet says, "An intelligent and virtuous wife, changes the condition of her husband from a beggar to a king."

Another Persian poet writes, "A beautiful and chaste woman is the perfect workmanship of God, the true glory of the angels, the rare miracle of earth and the sole wonder of the world."

Pope, the English poet, likewise has this verse:

"Would men but follow what the fair sex advise,

All things would prosper, all the world grow wise."

In Persia, a house is surrounded by high walls. The rooms are built all around. They are simply and tastefully furnished with Persian rugs, divans, carpets, hangings and embroideries. In the center of the house there is always a garden and fountains playing in a pool of clear water in which gold fish are sporting themselves. Amidst such poetic and etherial surroundings the Persian woman lived a detached and secluded life. She was never allowed the association of men. Like a bird she was a prisoner in a golden cage. As a child she was not permitted to play with boys and her education was most elementary. Her heart was trained at the expense of her mind and thus emotionally she became an abnormal being. The bulk of Persian women were kept ignorant and illiterate by the priests. A few were taught prayers and verses from the Koran. The society of a learned woman was discouraged and avoided. A man usually called his wife not by her name, but "weak one". "Weak one, come here; weak one, go there." And she was weak enough to accept this abject position. When she was permitted to go out she had to put on a black robe called "Tchador" and her face was covered with a veil. A stranger looking at such a moving black figure in the bazaar did not know what to make of it. Thus from an American standpoint there was no social life in Persia because the two sexes were separate, holding their meetings in different quarters. If fifty years ago a man advocated any other theory than the above, he would be hunted down as a heretic.

A few years ago a progressive reformer wrote an article analyzing the condition of Persian women, encouraging them to throw aside their old timidity and ancient traditions and take

a forward step in the world of enlightenment and freedom. The intention of the writer was to open the eyes of men to see the truth, convince women of their innate equality and suffer them to become aware of their inalienable rights. To the surprise of the writer many bitter criticisms were leveled against him, especially by women, on account of his advanced and dangerous ideas. This rather startling revelation showed clearly the influence of inherited habits and traditions. The writer could not make them admit that woman could not be lower than man for the sole reason of her belonging to the female sex.

The Persian woman of today is in a tremendous period of social and educational upheaval. Old traditions are being completely discarded and advanced ideals, although not quite formed, are in the process of formation. For the last sixty years the news of the progress of the Western women has been slowly permeating the hearts of their Persian sisters. Many modern schools are opened both by the Christian missionaries and the natives. Newspapers and magazines are being edited by the new woman; clubs are founded and discussion of vital topics carried on. Nurses are graduated from the medical schools and the pathways of unlimited advancement are opened on all sides. The great war broke many shackles and chains which held the women of Persia as prisoners in harems. The new girls are eager to acquire knowledge. Several years ago a Persian girl by the name of Ghodsea Khanom went against all national prejudices, left her home, and came to this country. She studied in Columbia University, graduated from that institution and at the conclusion of war she returned to Teheran, Persia, and is now engaged in a fine work of educating her sisters.

The Bahai movement which appeared in Persia in 1844, teaches the perfect equality of men and women. The three founders known by the names, the Bab, Baha'o'llah and Abdul Baha, laid great emphasis on this principle and commanded their followers to educate their daughters; for these girls, they said, will become some day the mothers of society and unless they are thoroughly educated, how can they train their children? For Persia in its conservative state, sixty years ago, this was a most radical teaching. The reactionaries started a terrible campaign of persecution against the Bahais, one of whose aims was the promotion of public education in Persia. When



in 1912 Abdul Baha was in America, on June twelfth of that year, he gave an address at the Protestant-Episcopal Church of the Ascension, Fifth Avenue and Tenth Street, New York City. Regarding the status of Persian women he said in that talk: "The status of woman in former times was exceedingly deplorable, for it was the belief of the Orient that it was best for woman to be ignorant. It was considered preferable that she should not know reading or writing, in order that she might not be informed of the events of the world. Woman was considered to be created for rearing children and attending to the duties of the household. If she pursued educational courses, this was deemed contrary to chastity; hence women were made prisoners of the house. The houses did not even have windows, opening to the outside world. But Baha'o'llah destroyed these ideas and proclaimed the equality of man and woman. He made woman respected, by commanding that all women be educated; that there be no difference in the education of the two sexes and that man and woman share the same identical rights. In the estimation of God there is no distinction of gender. One whose thought is pure, whose education is superior, whose scientific attainments are greater, whose deeds of philanthropy excel, be that one man or woman, white or colored, he is entitled to full rights and recognition. Therefore the status of woman in Persia has undergone change. At present they have schools and colleges, they pursue the ordinary curriculum, and day by day they are becoming indispensable to, and equal to men."

The above quotation from an authority who has millions of followers in Persia will show the reader that the Persian woman of today is wide awake and full of dynamic energy. Any other statement is untrue and will not present the true picture of the woman's ideals in Persia.

One of the great heroines of the last century who espoused the cause of her sex in the Land of the Lion and the Sun, was Kurrat-Ul-Ayne. She lived between 1820 and 1853, became an enthusiastic follower of Baha'o'llah, threw away the veil, traveled throughout the length and breadth of Persia, lectured to women about their emancipation and awakened them out of the deep slumber of centuries. At a time when Susan B. Anthony was working in the United States for the suffrage movement and in 1848 the first woman's right convention was held at

Seneca Falls, New York, Kurrat-Ul-Ayne was proclaiming at the top of her voice the principle of the equality of men and women in Persia. She was finally martyred in 1853 by the infuriated government officials and Mohammadan clergy who had become alarmed at the increase of her influence among the women.

Professor Edward G. Browne of Cambridge University, London, who is a great authority on Persian History and Literature, thus praises this remarkable pioneer of woman's rights: "The appearance of such a woman as Kurrat-Ul-Ayne in any country and any age is a rare phenomenon, but in such a country as Persia it is a prodigy—nay almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her country women. Had the Bahai Movement no other claim to greatness, this were sufficient—that it produced a heroine like Kurrat-Ul-Ayne."

Abdul Baha, the leader of this wonderful movement, when living in Haifa, Palestine, likened the world of humanity unto a bird having two wings—one male and one female. In the past, not only in Persia but all over the Orient, nay rather all over the world, the female wing was weakened through prejudices. In this glorious age both wings must become strong and continually reinforced—so that the bird of humanity may soar toward the highest summit of intellectual and spiritual perfection.

Writing to the women of Persia, Abdul Baha says: "Today the greatest duty of woman consists in the fact that they must strive to spread the ethical laws, to prove that women are capable of studying arts and sciences and that they are equal in all the duties of life. Women must demonstrate these principles to the men; so that all of them may bear testimony to the fact that these noble women are equal in morality, are equal in the acquirement of human excellences, are equal in the virtues of the world of humanity, are equal in crafts and professions and are equal in sanctity and purity. These noble women are centers through which the world of humanity is improved and morality advanced. These noble women are the instructors of the world of humanity. They are in the utmost firmness and power. Their will power is greater than that of men, their moral consciousness and intuition is greater than

that of men, and in all the virtues of humanity they gleam like unto the stars. Like unto the lamp they shine and like unto the stars they scintillate. They have become fruitful trees and are the signs of guidance."

Mr. Morgan Shuster, who went to Persia to reconstruct the finances of that country, gives in his book the most eloquent testimony to the progress, patriotism and self-sacrifice of the modern Persian women and how through their political demonstration, the members of the National Legislative Assembly scorned the ultimatum of Russia who had massed her army at the frontier to invade the country and crush the national spirit of independence."

"It may be the will of Allah that our liberty and our sovereignty shall be taken away from us by force but let us not sign them away with our own hands," cried a venerable delegate of Islam. These were simple words, yet winged ones. Easy to utter them in academic discussions; hard, bitterly hard, to say under the eye of a cruel and overpowering tyrant whose emissaries watched the speaker from the galleries and mentally marked him down for future imprisonment, torture, exile or worse. Thus with the powerful moral support of women the representatives of Persia, in Parliament assembled, refused to sign a paper which would have sealed their integral life as a nation.

Mr. Shuster, continuing his comment on Persian women, gives the following graphic picture: "The Persian woman since 1907 has become almost at a bound the most progressive, not to say, radical in the world. That this statement upsets the ideas of centuries makes no difference. It is the fact. The women did much to keep the spirit of liberty alive, having themselves suffered from a double form of oppression, political and social, they were the more eager to foment the great Nationalist movement for the adoption of the constitutional forms of government and the inculcation of western, political, social and ethical codes. During the five years following, the successful but bloodless revolution in 1906 against the oppressions and cruelty of Mozaffar-eddin Shah, a feverish and at times fierce light, had shone in the eyes of Persia's veiled women and in their struggle for liberty and its modern expressions, they broke through some of the most sacred customs which for centuries past, have bound their sex in the land of Iran. We of Europe

and America are long accustomed to the increasingly large role played by Western women in business, in science and in politics but what shall we say of the veiled women of the Near East who over-night became teachers, newspaper writers, founders of women's clubs and speakers on political subjects? What, when we find them vigorously propagating the most progressive ideals of the Occident in a land until recently wrapped in the hush and gloom of centuries of Despotism? Whence came their desire to play a part in the political and social regeneration of their country and their unwavering faith in our political and social institutions? That it came, and still exists, there can be no possible doubt and with it was born the discriminating intelligence which is as a rule acquired only by long years of practical experience. The Persian women have given to the world a notable example of the minds, to assimilate rapidly and absolutely new ideas and with the élan of the crusader who has a vision, they early set to work to accomplish their ideals."

## OF SPECIAL INTEREST TO REALITY READERS

We wish to call your attention to the two page advertisement in this issue, regarding CAMP KNOLLMERE, and which is one of the most beautiful spots in America to enjoy a SUMMER VACATION.

Some of the Bahais who have had the opportunity and privilege to see this place, speak of it in the highest terms, and in fact a suggestion was made some time ago that it would be desirable if CAMP KNOLLMERE could be purchased by the Bahais, and be used exclusively by them for Summer Outings.

The director, Mrs. A. Sloper, has come into the Bahai Cause, and will be very anxious to help the Bahais acquire this splendid property; however, our friends will hear more about this in future issues.

**REALITY PUBLISHING CORPORATION**



# Why Another Temple?

From a practical viewpoint—Economy.

From a spiritual viewpoint—Unity.

The question, "Why another temple?" is one often asked those whose hearts and lives are dedicated to the building of the Universal Temple of Chicago. "We have too many churches and temples already. Think of the immense sums of money devoted to the erection of such edifices, money which would feed and care for millions and millions of souls."

Without careful thought these seem strong arguments against further burdening the human family—first with the financing of such buildings and second with the mental and spiritual confusion presented by a Temple, the actual purpose of which cannot be visualized until completed and "in action" as it were.

Let us devote a moment to considering whether or not a Universal Temple is an extravagant or economical investment.

This is a money-saving age, whenever a machine is invented saving time or labor, financial success is assured, but first a practical demonstration and test must be made, proving the claim.

Taking the argument for a Universal Temple on its lowest plane—is it not a fact that IF such a temple COULD and WOULD unite all religions for worship under its roof, would it not do away with the building of hundreds of Temples each devoting itself to some special creed or dogma or some particular religion?

We do not have Roman-Catholic churches and Cathedrals alone—we have divisions of the Roman Catholic church, represented by churches and cathedrals.

The Protestant Religion is divided and sub-divided, demanding thousands of buildings in which to proclaim division and the special holiness of each particular division. We have hundreds of Jewish Synagogues, hundreds of Christian Science Churches, thousands of Buddhist Temples, Mohammedan Mosques, etc. The list is long and too well known to need repetition.

The sums of money so spent would re-construct the world. As every idea must be demonstrated before accepted in this

materialistic age-demonstration of the economical value of the ONE TEMPLE FOR ALL is necessary to prove its value.

Those who are building the Universal Temple in Chicago, believe it capable of doing away with the building of other temples.

All the human heart really requires as a back-ground for the worship of God is harmony—freedom and beauty.

When such a one with no dogma, no restrictions as to form in worship—whose doors are always open at all hours to every living soul; to worship according to the dictate of the heart and enlightenment, is completed; millions will gather beneath its dome and millions of dollars formerly donated to establish separate institutions under the differing religious standards will go into perfecting the institutions of education, caring for the poor and destitute of the human race, regardless of nationality, color or creed.

We will no longer find it necessary to donate to Protestant Institutions for Protestants—Roman Catholic Institutions for Roman Catholics—Jewish Institutions for Jews, but all will be submerged in one Reality of human brotherhood and understanding.

After all the building of a Universal Temple, has a money saving value.

"Why do you not use some of the existing churches and temples for that purpose?"

For the simple reason none of the churches or temples would allow it. They represent the old world thought of division and separateness. Only by actual demonstration can the world be convinced of the possibilities and advantages of a UNIVERSAL TEMPLE FOR ALL.

From a spiritual standpoint the building of a Universal Temple has more significance than any question before the human race today.

This is a bold statement but review of the history of the world will prove it to be a fact.

War is the result of separation—religious, national and racial. Had our religions intermingled, our nations and races intermingled, without prejudice and greed, war would have long since departed from the earth planet. There would be no field of action for it.

This prejudice is built upon the idea of superiority—relig-



ious, national and racial. Every institution raising the banner of unity whether in the name of internationalism, economy or social uplift, is supported by thousands of souls, having knowledge of the destruction of separation and the construction of unity.

No tie on earth has proven more binding or lasting than religion; no matter under what name it goes, and a religion demonstrating unity in all its phases will lift that prejudice and dominating spirit from all religions, all nations and races, which has been the curse of humanity.

If you can gather under the dome of one temple representatives of every religion on earth, every nation on earth, every race on earth, you can gradually gather all religions, all nations, all races under the banner of Unity.

Who can deny today that Unity is not the cornerstone of remaking the world?

## The Bahai Revelation and Esperanto

Extract from the "Tablet of Ishrakat," (Effulgences) by  
Baha'o'llah

During the months of September and October, last year, it was the joy and privilege of the editors of REALITY to spend some time with the Esperantists of Austria and Germany.

We have but slight conception in this country of the progress made in Esperanto. The number of persons speaking the language are many millions and consist of all nationalities.

The Esperantists are all enthusiasts and comradeship and mutual co-operation are the solid result of this advancement toward real understanding among all nations.

On the principal street in Vienna, hangs a large sign, impossible to overlook. It carries a green star, and directs one to the Esperanto Center, where one is met by a cultured, refined assembly, anxious to give information regarding any of the questions confronting you, either upon Esperanto or other matters. A few lessons in Esperanto demonstrated the quickness and ease with which the new language can be acquired.

Thousands of commercial men going to the great Vienna "Messe" or Business Exhibition not being familiar with German, found Esperanto a medium through which all transactions could be made.

Hugo Steinhauer, high government official and president of the Esperanto Society of Vienna, a gentleman of rare quality of mind and personality, presided at the meetings of the Esperantists and was untiring in his efforts to assist and add to the comfort of the visitors.

All encouragement should be shown this branch of noble work for the betterment of the world, not only from the Bahais but from all who are forward looking.—Editor's Note.

### "THE SIXTH ISHRAK"

is concerning union and harmony among servants (mankind). Through union the regions of the world have ever been illuminated with the light of the (Divine) Cause. The greatest means (for this end) is that the peoples should be familiar with each other's writing and language.

We have formerly commanded, in the Tablets, that the trustees of the House of Justice must select one tongue out of the present languages, or a new language, and likewise select one among the various writings and teach them to the children in the schools of the world, so that the whole world may thereby be considered as one native land and one part.

The most splendid fruit of the Tree of Knowledge is this exalted Word: Ye are all fruits of one tree and leaves of one branch.

Glory is not his who loves his own country, but glory is his who loves his kind.

In this connection We have formerly revealed that which is the means for the prosperity of the world and the unification of nations. Blessed are those who attain! Blessed are those who practice!

(The above is from Tablet revealed in Acca more than 40 years ago.)

Today the greatest need of the world of humanity is for the discontinuance of the existent misunderstandings amongst nations, and that can be brought about through the unity of language. Unless unity of languages is realized, the Most Great

Peace, and the unity of the human world in a binding manner, cannot be accomplished and established. For the function of language is to portray the mysteries and secrets of the human hearts. The heart may be likened unto a box, and language to the key. We can open the box only through the key, and observe the gems contained in that box. Therefore, this question of an auxiliary international language is of the utmost importance. Men can be trained and educated internationally through this language. The spread of the known facts of the human world depends upon language. They can acquire the evidence of past history and ages through language. The spread of the known facts of the human world depends upon language. The explanation of Divine teachings can only be brought about through language. Because of the diversities of languages, and the lack of human comprehension of the languages of each other's nationalities, these glorious aims cannot be realized. Therefore, the very foremost service to the world of man is to establish an auxiliary international language. It will become the cause of the tranquility of the commonwealth of man. It will become the cause of the spread of sciences and arts amongst the nations of the world. It will be the cause of the progress and development of all the races. Therefore we must with all our powers make an effort so that we may establish an international auxiliary language amongst the nations and races of the world.

Message of Abdul Baha to Esperantists.

Washington, U. S. A., April, 1912.

"All through America I have encouraged the Bahais to study Esperanto and to the extent of my ability I will strive in its spread and promotion."

Abdul Baha.

December 18, 1912.

Extract from an address by Abdul Baha on International Language, given in Edinburgh, Scotland, January 7th, 1913, under the auspices of the Edinburgh Esperanto Society, during which he said as follows:

"His Holiness Baha'o'llah, many years ago, wrote a book called 'The Most Holy Book,' one of the fundamental principles of which is the necessity of creating an auxiliary language, and

he makes clear the good and profit which will come because of its use. Now let us thank the Lord because this language, Esperanto, is created. We, therefore, have commanded all Bahais in the East to study this language very carefully, and ere long it will become spread through the entire East. I also beg of you all, Esperantists and non-Esperantists, that you will energetically work for the spread of this language, for it will hasten the coming of that day, that millennial day, foretold by prophets and seers, in which it is said that the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy writing is that hostile races, warring nations and differing religions shall become united in the spirit of love, and will become bound together, one with the other."

While on a visit at Clifton, England, January 16th, 1913, Abdul Baha addressed a meeting there, during which he said as follows:

"The tenth principle is the establishment of a universal language so that we will not have to acquire so many languages in the future. In the schools they will study two, the mother tongue and the international auxiliary language. The use of an international auxiliary language will become a great means of dispelling the differences between nations."

Address by Abdul Baha at the Esperanto Banquet, given at Hotel Moderne in Paris, France, February 12th, 1913.

(Translated from the Persian by Mirzah Ahmad Sohrab)

"In the human world there are two kinds of undertakings, universal and particular. The result of every universal undertaking is infinite, and the outcome of every particular undertaking is finite. In this age all the human problems which create a general interest are universal and their results are likewise universal, for humanity has become interdependent. Today international laws have great influence, international policies are bringing nations nearer to one another. Therefore it is a general axiom that in the human world every universal affair commands attention, and its results and benefits are limitless, therefore let us say that every universal cause is



divine and every special matter is human. For instance, the universal light is from the sun, therefore it is divine. Special light which is electric and which has illumined this banquet hall is through the invention of man. By this I mean that all the affairs in the world of humanity which are trying to establish solidarity between nations and infuse the spirit of universalism in the hearts, are divine. Consequently we can say that the international auxiliary language is one of the greatest virtues of the world of humanity, for such an instrument will remove misunderstandings from amongst the people and will cement their hearts together. The universal auxiliary language will be the means for each individual in the world of humanity to become enabled to be informed of the scientific accomplishments of all his fellow men.

The basis of knowledge and the excellencies of the world are to teach and be taught. To acquire sciences, and to teach them in turn, depends on language; therefore, when the international, auxiliary language becomes universal, it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

No doubt you are aware that in the past ages a common language shared by various nations created a spirit of interdependence and solidarity among them. For instance, one thousand three hundred years ago there were very many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians in Musel, Babylonians in Bagdad along the river Mesopotamia. There existed between these nations divergence of opinion and hatred, but as they were slowly brought near to one another, finding common interests, they made the Arabic language a common vehicle of speech among them. The study of this common language by all made them as one nation. We know very well today that the Assyrians are not Arabs, that the Copts, Syrians, Chaldeans and Egyptians are not Arabs. Each one of these nations belongs to its own sphere of nationality, but, as they all began to study the Arabic language, making it the vehicle of inter-communication, today, they are all considered as one. They are so united that it is impossible to break this indissoluble bond. Today in Syria there are many religious sects, such as the Orthodox, Mussulman, the Dorzi, Nestorians and so on. As they all speak Arabic they are considered as one; if you ask any one of them,

he will say—I am an Arab, though in reality he is not. Some of them are Greeks, others are Jews, etc. In short, there are many different nations and religions in the Orient that are united through the benefit of a common language. In the world of existence an international auxiliary language is the greatest bond to unite the people. Today the causes of differences in Europe are the diversities of language. We say, this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet, language is the greatest barrier between them. Were a universal auxiliary language now in operation they would be all considered as one. Just as in the Orient a common language created common interests between the various nations, likewise, in this age a universal auxiliary language would unite all the people of the world. The purpose of my remarks is, that, in the world of humanity, the greatest influence which will work for unity and harmony amongst the nations is the teaching of a universal language. Every intelligent man will bear testimony to this, and there is no further need of argument or evidence. Therefore His Holiness Baha'o'llah wrote about this international language more than forty years ago. He says that as long as an international language is not invented complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language. Generally speaking the whole people of the Orient are not fully informed of the events in the West; neither can the Westerners put themselves in sympathetic touch with the Easterners—their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of this universal language, the Western books could easily be translated into this language, and the Easterners be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the Westerners. Thus will the misunderstandings that exist between different religions be dispersed. They bring about warfare and strife, and it is impossible to remove them without this universal language being spread everywhere. I am an Easterner and on this account I know nothing of your thoughts because an international language is not yet in vogue. Likewise you

of the West are shut out of my thoughts. If we had a common language both of us would be informed of the other's thoughts. Consequently the strongest means of universal progress towards the union of East and West is this language. It will make the whole world one home and will become the greatest impulse for human advancement. It will upraise the standard of the oneness of the world of humanity, it will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races. Now, praise be to God that Dr. Zamenof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort, for in this way he has served his fellow-men well. He has invented a language which will bestow the greatest benefits on all people. With untiring effort and self sacrifice on the part of its devotees it will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world and become a part of the curriculum in all the public schools. I hope that the language of all the future international conferences and congresses will become Esperanto, so that all people may acquire only two languages—one of their own tongue and the other the international auxiliary language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. I know several languages of the Orient, but do not know the Western tongues. If this international language was in force, having studied it, I should be able to speak it and you would have been directly informed of my thoughts, and a special friendship established between every one of us. The lack of such a language is now a great barrier.

Therefore I hope that you may make the utmost effort, so that this language of Esperanto may be widely spread. Send some teachers to Persia if you can so that they may teach it to the young people, and I have written to Persia to tell some of the Persians to come here to study it.

I hope that this language will be promulgated very quickly, then the world of humanity will find eternal peace.

All the nations may associate with one another and become as brothers and sisters, mothers and fathers; then each individual member of the body politic will be fully informed of the thoughts of all.

I am extremely grateful to you, and thank you for these lofty aims, for you have gathered at this banquet to further this language.

Your hope is to render a mighty service to the world of humanity, and for this great aim I congratulate you from the bottom of my heart."

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**Extract from Address of Abdul Baha to the Theosophical Society of Paris, France, Thursday evening, February 13th, 1913.**

"We observe that today the means of unity are brought about. This in itself is an evidence that the divine confirmations are with us. One of the principles of the oneness of the world of humanity is the invention of the universal auxiliary language, Esperanto. We observe that this language is spreading daily, and its advocates are increasing. It is indubitable that the universal auxiliary language will become instrumental in wiping away the present misunderstandings, and each individual will be able to be informed of the thought of all humanity.

Therefore we must all strive to spread among our fellow men this language. This international auxiliary language will be an introduction to the establishment of the oneness of the world of humanity. The greatest efforts must be displayed in this direction.

(Translated from the Persian by Mirzah Ahmad Sohrab)

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**Excerpt from Tablet, January, 1919.**

"My hope is that the Esperantists may become attracted by these epistles and may consider the **magnitude of confirmation bestowed upon the Esperanto language** and may endeavor to translate some of the important Tablets of His Holiness Baha'u'llah and propagate them all around."



## Current Art

There has been a most interesting melange of art exhibits during the past month offering a poignant variety of objects to the eyes of the observer. It is difficult for the art critic limited to monthly comments to offer everything in its proper chronological succession and sometimes a half forgotten exhibit which should have been noted earlier, slips into a later column but the editor endeavors not to overlook entirely the significant showings.

For instance there was a most unique exhibit at the Wildenstein Gallery of the recent work of Rose O'Neill, whom the average person thinks of as an originator of Kewpies. In fact Miss O'Neill sold her Kewpie model years ago to a commercial firm for a small sum of money and is not in the least responsible for the Kewpie horrors which have been created since.

The exhibit at Wildenstein's however brought to notice something vastly different from the Kewpies. Here one found grotesque and often gigantic figures, symbolizing the processes and stages of creation.

The struggle of the soul for freedom, the *Dweller on the Threshold*, Pans, Fauns and several types of the Fauness, the feminine of the Faun, being an almost new creation of art.

Some of these strange visualizations of Miss O'Neill appeared in the February Century. All were vigorous in conception and execution, and psychologically of much interest—when the intuitive mind turns toward the invisible side of life psychically or spiritually it is sure to discover types of significance as this artist has done. Passion in various phases, aspiration, uplift, despair, all these are suggested in the Beautiful and distorted figures of Rose O'Neill, may she persevere in her quest of the uncharted countries.

Quite a different exhibit was that of Earnest Lawson, who has achieved an established fame for luminosity and color among our landscape painters. The exhibit at the Daniel Gallery consisted of paintings of the South Shore of Long Island of considerable variety, but a trifle disappointing in luminosity and color. We have come to expect these beauties in a Lawson Canvas no matter what hour or weather it depicts, but of late they have not been so manifest as in the near past. Whether Lawson

paints heavy weather or clear, he has for years had a gift of making us feel the presence and color of the air, and he is intensely a realist. He has quite conventionalized his manner of late as has Jerome Myers and both artists have seemed to lose a degree of spontaneity in the process. In the present exhibit there were beautiful flying and feeding gulls stretches of water, and sandy dunes, clouds, and a preponderance of rather grey atmosphere. *The Flight of Sea Gulls* had many beauties but the low cloud into which the gulls flew was as heavy and ponderous as a piece of lead not by any means a thing of moisture and air, so the *Boats at Dock*, showed similar heavy and ponderous clouds, unusual from the luminous brush of Ernest Lawson.

*The Shack in Winter* was charming as was also the *Incoming Fog*, and the *Gulls Feeding*. Here the live air above the water was evident as only Lawson can make it evident and the *Fog Canvases* were exquisite with the pervading mist which was luminously radiant and never too heavy.

Maurice De Vlaminck had an interesting exhibit in the Brummer Galleries, showing the effort of the young French artist to retain a sense of form and yet reflect the psychological futurist and cubist tendencies. Mr. Folinsbee had a charming show at the Ferargil Galleries in which his virile and poetic talent was very evident.

The Dudensing Gallery had a unique display giving the work of Bernard Boutet de Monvel and his friends. There were four canvases by de Monvel himself not specially illustrative of his great talent and half a dozen charming little water colors as for instance, *The Temptress*, *The Huntress*, *The First Suspicions*, *Scenes from the every day life of France*, humorous, poetic, fantastic and typical of the exhibit as a whole for it was made of these tiny sketches each a volume in itself. Those by Le Pape were like leaves from a child's picture book. *The Blue Horse*, *Picnic on the Grass*, etc., etc.

Those by A. E. Marty, seemed especially attractive, *April*, *The Fan*, *The Picnic*, etc. All were graphic to a degree, and one felt after an hour in this delightful exhibit as if one had crossed the water and spent a week in Paris itself, not the Paris of 1922, but the Paris of 1913 or earlier. Technically each little sketch was conceived and expressed with an expert touch a *chic*, which rendered it adorable to study and to remember.

On an upper floor of the same gallery was an exhibit of the

illustrative work of Elenore Abbott, "Fantasies and Fairy Tales" was the title of the show, and it gave the water color originals of Mrs. Abbott's illustrations to fairy tales and poems delightful to recall. It was most interesting to see the original of these very attractive illustrations and realize how much charm had disappeared from the reproduction in black and white alone. Mrs. Abbott has visualized the personalities and events of these oft pictured tales, so that they float before our eyes like realities. Jack the Giant Killer, for instance, The Elves, The Magical Forest, The Six Swans, are as fresh as if the tales had never before been presented. They are full of poetic power and the Circe and Lamia indicate that the creative power of these illustrations would be even more manifest if turned to the illustration of larger poetic themes like Shelley's Prometheus for example.

The Art Center at 65 East 56th Street, is always a lively union of varied interests and has been especially so in the last few weeks. There are always a variety of artists exhibiting in different rooms, sometimes offering a sharp contrast to one another. Here one found Lucy C. P'Engle with a room full of odd and very temperamental canvases showing strong cubist and poetic tendencies, Miss Waterbury with a collection of Chinese subjects, mostly still life, very decorative, sometimes humorous, sometimes poetic in character. For instance one small canvas entitled Courage showed two Chinese porcelain statuettes on a table, one a dainty maiden the other a raging tiger in the act of springing at her. On a lower floor was a room full of the originals of Cornwell's illustrations to current literature. They were done with quite astonishing technical excellence and freedom, showing also a real gift of color feeling. Most of the literature illustrated was in the form of short stories the vivid and sensational character of which was well portrayed in these daring canvases, which might have been dubbed a running commentary of daily metropolitan life.

Altogether the most charming room of the art center was that of the Tiffany Foundation filled with rare pieces of brass and curios and glowing with beautiful old rugs, bits of ancient embroidery and carvings, which made a proper background for the gorgeous paintings of Sorolla and others, which hung upon the walls, and notable among these was the huge canvas showing the portrait of Louis Tiffany himself in his beautiful garden

at Oyster Bay. The Canvas was such a sunlight painting as Sorolla loves showing the full glory of varied summer foliage. However the real value of the painting lay not in its richness of color but in its unconscious allegory of character depiction.

Louis Tiffany was the founder of the great Tiffany business of jewelry, glass and decorative art, but he became absorbed in the business enterprise of his immense work and forgot to a degree its artistic and poetic ideals. He was the possessor of millions and the Tiffany name stands always for technical excellence in art work. But he deserted his early partner John La Farge, because that partner would not consent to sacrifice artistic and creative ideals to business profit. Perhaps the happiest years of Louis Tiffany's life were those, spent, with his early partner and friend, but that was years before the painting of this portrait. What one sees in the face of the head of the great firm is bitterness, disappointment, complete disillusionment with life, though he is surrounded by every evidence of wealth. The ensemble would have been perfect if the bust of John La Farge, could have been borrowed from the Metropolitan Museum and placed beside the portrait of Tiffany. It was made by Edith Woodman Burroughs, in the later life of La Farge. The artist never became wealthy. His life was always more or less of a struggle. But he never sacrificed his ideals and he became radiant. His face is as full of happiness as is Tiffany's of discontent, and of course the gifts he left the world were altogether from that creative side of art which he never deserted.

Miss F. Soule Campbell had a very delightful exhibit of her beautiful portrait drawings at the *Gallerie Intime*, 749 Fifth Avenue, and one gained in this way a collective impression of her unique talent—which was extremely interesting. Miss Campbell always creates a charming portrait interesting in its values, but far more than this, her portrait is always a psychological study of her subject, fearless and penetrating. In this way her recent portrait of the Senior Mrs. Roosevelt is very delightful, and in connection with the powerful study of her famous husband "Teddy" becomes doubly suggestive.

Many famous people have yielded to the creative power of Miss Campbell's poetic pencil. Thus we know the soul of Mark Twain, of Theodore Roosevelt, of Joaquin Miller, as we could never have known it otherwise. The sweet face of Mrs. Eddy



remains ever an inspiration to her followers, and the great portrait of Abdul Baha, shows as does no other the illumination which possessed him.

MARY HANFORD FORD.

# The Nobility of Work

A New Standard

"The intellect of the laboring man has become the workshop of God."

"THE ROOT OF ALL KNOWLEDGE IS THE KNOWLEDGE OF GOD (Glory be to Him!) AND THIS KNOWLEDGE IS IMPOSSIBLE SAVE THROUGH HIS MANIFESTATIONS."

"O Son of Man! Lift up thy heart with delight, that thou mayst be fitted to meet Me and to mirror forth My Beauty."

Complacent, self-satisfied, we mortals act as if we were in possession of the whole world, while in reality we are spiritually poverty-stricken; we have banished God from our midst, and cherished instead thereof an illusion in our breasts. Now, the mission of the Revelation of Baha'o'llah is to recover for us this lost vision, to educate us anew, to lead us back to the sanctuary of holiness, to enkindle again the flame of the Fire of the Love of God, to consume the veils of superstitions and imaginations, and to fill the hearts with the new ideals of God, Love, Beauty, Constancy and Happiness, as portrayed in the Blessed Writings of Baha'o'llah and Abdul Baha.

"The heart of man is a rose garden. The real garden is in perfect order, well planted, well watered and cultivated. It is not so with the jungle; the jungle gives no evidence of education; where there is no garden, disorder prevails. Wild growth produces nothing. Human education is of the greatest importance, and it is especially necessary to properly educate the children; they are the young, tender trees of God's planting. But the supreme education is the Divine Teaching; through it, the most ignorant become wise, the lowest are elevated to the loftiest heights. This transformation in man is made by the Manifestations of God. Through them the wicked become righteous, the weak firm, the barren fruitful. One day's edu-

cation under the inspiration of the Holy Spirit is better than ten years material training in the universities of the world."

The following is from the unpublished Diary of M. Ahmad Sohrab, a talk given by Abdul Baha at His home, Mount Carmel, May 2, 1915:

"All the Bahai children must learn a trade or manual profession. This must be aside from their literary education. The study of foreign languages, such as English, French, German, etc., must be coupled with the study of an art, craft or profession. 'Bonjour,' 'Bonsoir,' 'Comment ce va,' 'Au revoir,' etc., are not the sole insignia of an educated person. Do not be satisfied with a superficial smattering of a language. If you learn it, learn it thoroughly, scientifically. Even the Arab porters in the streets speak as much or more, but they go hungry because they have not been taught a trade. It is better to be a good carpenter, or fine shoemaker, a skilful physician, an accomplished engineer, an excellent gardener, a brilliant artist, a superior teacher, an inspired writer, than to be an angel in heaven with nothing to do but to sing hallelujahs and play on a golden harp. The mothers who have nursed and trained you have a great claim on your productive income, and the girls whom you expect to marry desire to see in you the examples of manly honor and useful activities.

"Do not waste your energy over that which is not practicable. Let me again repeat this fundamental rule, that every Bahai child, aside from his education, must be taught some kind of trade or craft, so that if he should travel around the world, he would not be a burden on the shoulders of other communities and, wherever he may go, the people may apply for his talent. This will guard him against all future poverty, misery and want. This is the explicit command of the Blessed Perfection and all mankind must abide by it. I desire for you that which would become conducive to the exaltation of your own station and the increase of your moral and intellectual stamina. Now I have grown old and my hairs have become white and hoary. I advise ye, O youths of Baha! learn the arts, study the sciences, acquire the practical methods of knowledge, trades and professions; learn the most useful crafts of the age—thus you may be honored amongst men and respected by all the people. Be ye fruit-bearing trees of the garden of Abha, the shining lamps in the gathering of the friends, the

fragrant flowers of the meadows of the world, and the efficient members of the body politic. Be ye original; invent your thoughts and deeds. Do not let the sphere of your ideals be contracted. Be not imitators. Seek the radiant path of Divine Glory. Be ye attracted and enkindled. Do not sit idle. Trust in God and walk in the spiral road of progress. Be ye full of dynamic motion and let the rhythm of your life be perfect. Be ye the embodiment of animation and the rolling ball of good cheer and stirring joy. In this century of light, precede all others in sympathy, in philanthropic actions, in physical and intellectual culture, and in association with the rest of mankind. Do not let the pool of your thoughts become stagnant. Open the shutters of your mind and air its secret chambers. Refresh and renew the growing temples of your characters by the blowing of the breezes of sunlit ideals. Adorn yourselves with the gems of rare and world-enlightening actions. Sing like unto the nightingale. Move through the illimitable space like unto the stars, sweep along like unto a mighty river and let not the tributaries of your being be frozen by the cold blasts of the winter of disappointment and hopelessness. Pour down like unto the rain, weep like unto the clouds, laugh like unto the roses. Be inquisitive and learn every good thing. Once you have finished the course of your discipline, strike out into the new, untrodden paths of life. Go forward! Learn the laws of self-control! Bring under your dominion the lower appetites of human nature. Practice that which you teach. Unravel those mysteries of the universe which are conducive to the welfare of humanity. Stand firm on your own ground without the borrowed staff of another. No one will help you if you do not help yourselves and your fellowmen. Work, and its reward will come to you. Work, and wait for results. Work, and its traces will immortalize your name. Work, and when final success comes, the world will applaud and cheer your pluck and your patient perseverance."



# The Over-Ruling Providence of God

By Mabel G. Shine

Permissions and Provisions

To understand the Providence of God, what it is and what it does and what it can and cannot do, fix in the mind at the start that there are spiritual laws and natural laws, and that spiritual laws are greater than natural laws, and control them.

We only partially understand natural laws, how then can we understand spiritual laws? Hidden natural laws we call miracles when we see them in operation, but later when we have come to understand, we call them simply natural laws.

God being spirit, and creator of all that is, there can be nothing in existence but spirit. There can be only different planes of the manifestation of spirit. The earth-plane, being the lowest, the beginning plane where we start to grow, we call the "Natural" plane, because it is the plane which is natural or perceptible to us. So it is that "Natural Laws" are simply the lowest plane of spiritual laws. And from this point of view it is readily seen the lowest plane is the weakest, and each higher plane stronger, more powerful than that below.

So God's Providence operates on all planes for the best interests of man; races, nations, and each individual human being. He provides, and then he permits man to change and pervert that which he has provided, and He overrules this wrong doing so that out of it, or as a result of it good comes, the good He had provided originally. And this knowledge is the comfort and security for us in our own lives, in the lives of others and in the life of the nation and of the whole world.

Nothing, then ever happens, and no law can hurt us. If it were possible for God's creation to be more powerful than Himself, then things might happen and anything might befall us.

Hold in mind that there is a reason for everything that comes into your life or another's. You yourself are the Reason for all the other reasons. What you are and what you choose, creates the reasons for all that comes into your life; your beliefs, your desires, your motives, your efforts are the reasons.



When you choose ill, God permits it just to the extent He sees it is necessary in order to bring about some good you would not otherwise get. He permits some hardship to come into your life of which you yourself are the cause, in order to save you from some greater hardship, and uses the experience to bring some good to you.

You need not fear that anything can happen to you or that natural law can hurt you because God cannot help it. He is not bound by this lowest plane of His laws which He has adjusted to meet the needs of human beings, His children on this earth. He can take care of you in a spiritual sense, no matter what you do, He can take care of you in a natural sense just so far as you will let him. A human father or mother cannot take the same care of a child that will not listen to their instructions as they can of a child that listens and follows the instructions, and that turns to them and asks to be guided. They will do the best they can, but everything would be so much safer, and happier and better, if the child would listen and be guided.

We are here to grow, and we can have our lessons in pleasant ways if we will, if we will not we must have them in more or less unpleasant ways. God has provided everything for our growth beautiful and delightful, it is we who change the conditions.

Here are two good men; one has all kinds of hard times, accidents, sickness, misfortune, losses, sorrows; the other escapes these experiences. Why is this? One man continually asks God to guard and guide him, while the other feels so strong, so capable, so wise, so "efficient" that he thinks he does not need God; he can take care of himself; he imagines he is doing it without any help from God. Because he looks to himself alone he goes wrong and brings troubles upon himself. And God permits it because he sees it is necessary to help him realize that he does need God, and so be saved from greater troubles both natural and spiritual.

And here is a good christian woman, working hard to bring up her family and always ready to help others; she has many troubles and sorrows, more than other women who are not as good. Why is it? The reason is that she believes she must do it all herself; she does not know that God takes care of her; she does not let him take care of her, and of her loved ones. She bears the whole burden, she is full of fears, worries, and

puzzlements over what is best to do; she is crushed down with a load of care. She believes God saves souls, but has nothing to do with natural lives; that human beings are subject to natural laws; circumstances and conditions over which they have no control, and over which God has not control. She supposes the world God has created controls Him, and His children. Yet she has read many times, "The earth hath he given to the children of men"—not, "The children of men hath he given to the earth."

This good woman cannot hear the voice or feel the leading or permit herself to be led, for she is all the time so busy listening to herself. Most christians are like this; they do not trust anything to God; they are as full of fears and worries as though there was no God.

And why does one man come out of a railroad wreck or a burning building or a sinking ship or a battle, while the man beside him perishes? Or why does one man come out alive from many battles while the next man is killed at the first encounter? He may be a better man and he may not, but there is a reason. There is always a reason. The reason is not always the same. Natural law cannot account for the experiences of mankind; it is a higher law that explains. Many times we cannot see any reason, many times we can. The fact we can sometimes see a reason is proof there is always a reason; neither God in Nature nor God in higher planes works intermittently. Sometimes we see a reason for a hard experience at the time, or perhaps later; may be many years after; then we give thanks, seeing from what it saved us.

Ordinarily we see what comes to us, but not from what we escape. We have so many narrow escapes! and sometimes they are brought to our notice. Man's world is beset with dangers. What is it that saves us day by day? Above are the overshadowing wings, and underneath are the everlasting arms. He gives his angels charge over us to keep us in all our ways. The Bible is full of assurances that God looks after our earthly interests as well as our spiritual. Look up these promises in the old and new Testaments; meditate often on them; take God at His word, and you will come to trust Him and be no more afraid. The more you look to Him and trust Him, the more you will realize His protection and guidance; His presence. Thought is presence, and the more we think and meditate the more con-

scious we become of the presence, and we lose our fears. And loving thought is union; that means we think God's thoughts after Him; we in that way receive wisdom, and we sense the guiding; we feel safer and grow happier day by day.

To those living a selfish and worldly life the realization of safety and happiness is impossible, because this realization cannot reach us through such channels. Thoughts are magnetic and attract to us realizations of like nature. Thoughts open the door that lets the warmth and light in; the presence and the illumination.

And when you have become familiar with the Bible promises, read those incomparably beautiful volumes, Divine Love and Wisdom and Divine Providence. They will show you what God is doing to your life and why, and what you are doing to your life when you seek and trust and love.

Now, no materialist can disturb you, no unbeliever shake your faith. You will see mankind is in the power of "Natural Laws," not because God so arranged it or that it is necessary, but that man has placed himself in this position by his egotistic trust in himself, beginning with that representative "Adam," and continuing to the present time. Man was placed here to have dominion over the earth and to subdue it, but he forsook God, and so cast himself out of the pleasant paths of wisdom. He turned to himself, saying I will be my own God, and ever since he has been groping in darkness trying to prove his own wisdom. All he has proved is his unwisdom; selfish, worldly, inhuman, a slave where he should be a ruler, a tyrant where he should be a brother, a destroyer where he should be a builder.

Not only the materialist, but those who call themselves by His name are floundering in this net of delusion; their whole heart and mind has gone into the struggle for the things of the world. When they fail they are in despair, when they succeed they find they have really failed. Then they cry out for something better; they know not what, but something better. They are struggling back to God. They say "We need a religion to lead us back to God, but what they need is to begin to live the old religion, the religion of Jesus Christ. They have not believed in Him; they have not believed His words. The teachers, yes and the ministers tell their followers: "Christ's teachings are ideal, but they are not practicable." This is the

proof that they do not believe His promises; they are afraid of His teachings.

But they see their way is a failure and they cry out. They cannot find health of either body or mind; nor happiness; no rest from fears; no comfort, no peace.

But you know; you hold the key; you can tell them what they are groping for, what they need; you can show them the way. You can show them Christ's promises are sure, and that His teachings are the way to life.

## THE FOLLOWING QUOTATION IS FROM THE MAGAZINE "THEOSOPHY"

504 Metropolitan Blvd., Los Angeles, California.

THE "GLITTER OF BAHAIISM"—thus the LITERARY DIGEST entitles some remarks and quotations derived from the Boston TRANSCRIPT, anent the recent death of ABDUL BAHU ABBAS. The TRANSCRIPT says the Bahai's vague and indefinite hopes "benevolent, but vague and indefinite doctrine of holy hope of a universal religion which shall replace or reconcile all the warring creeds has spread thru the earth, until its acknowledged followers are found in all Christian countries at least."

What is there may we ask "vague and indefinite" about Bahaiism?

It invites to Brotherhood and Service, to Tolerance and Faith in the Unity of God and man.

Does the TRANSCRIPT WANT a "bill of particulars" such as the sects supply, or is it that the "rewards" are not detailed for a life of simple humanity?

The TRANSCRIPT goes on to say "it is a melange of Christianity and idealistic Mohammedanism suffused and inspired by a very glowing hope. It is a gorgeous glitter of intense benevolence, which derives whatever it has of proselyting power from its dramatization of a saintly personality. It is the old story of the attempted incarnation of an idea—the idea itself being so vaguely generous and noble that no one could possibly object to it.



Certainly the ethics of Bahaism are not peculiar to Christianity and idealistic Mohammedism but are those of every "saintly personality" in history and tradition and we think its "proselyting power" lies in its simple and direct appeal to the soul of aspiration in every heart not yet mummied by materialism or stifled with sectarianism. And does not the TRANSCRIPT know that the sum total of human evolution has been achieved thru the "attempted incarnation" of ideas. At all events he will admit that there is more pure Christianity in Bahaism than in all the churches of Christendom, for the "Vague and indefinite doctrine" of the Bahai has so permeated its followers that they practice what they preach.

We fully appreciate the above defense of our contemporary Theosophy, whether or not we partly deserve it—certainly the teachings of the Bahai Cause are not vague they are intensely practical, and demand the "Incarnation" of ideas into conduct. All over the world the feeling is spreading that there must be dynamic harmony between preaching and conduct—that the ideas which Christ formulated 2000 years ago must now be enacted and that the manifestation of God again apparent has made this possible. There is an etheric wireless which carries ideas without names and this wireless works swiftly today, rousing many hearts to service and that love which is selfless and full of patience.

The great example of such love which has been recently given by the memorable deeds and service of Abdul Baha, must inspire many for it is these examples which revive the ideals of humanity.

Certainly they do not produce a glitter. They cause a steady glow which banishes the darkness of the world, and creates the progress of the future. May the Bahai disciples manifest this glow in their lives and illustrate the reality of principles which in the past have been considered too ideal for practical application.



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Of "Reality," Published Monthly at New York, N. Y., for April 1, 1921

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STATE OF NEW YORK } ss.

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## An Open Letter!

Do you recall one of those rare moments in life when the veil is lifted for a moment, when a breath of inspiration comes like a flash, when the future seems to be suddenly illuminated, when you feel a mastery stealing into hand and brain, when you see yourself as you really are, see the things you might do, the things you can do, when forces too deep for expression, too subtle for thought, take possession of you, and then, as you look back on the world again, you find it different; something has come into your life you know not what, but you know it was something very real?

Winning victories is a matter of morale, of consciousness, of mind. Would you bring into your life more money, get the money consciousness; more power, get the power consciousness; more health, get the health consciousness; more happiness, get the happiness consciousness. Live the spirit of these things until they become yours by right. It will then become impossible to keep them from you. The things of the world are fluid to a power within man by which he rules them.

You need not acquire this power. You already have it. But you want to understand it; you want to use it; you want to control it; you want to impregnate yourself with it so that you can go forward and carry the word before you.

And what is this world that you would carry before you? It is no dead pile of stones and timber. It is a living thing! It is made up of the beating hearts of humanity and the indescribable harmony of the myriad souls of men, now strong and impregnable, anon weak and vacillating.

It is evident that it requires understanding to work with material of this description; it is not work for the ordinary builder.

If you too would go aloft, into the heights, where all that you ever dared to think or hope is but a shadow of the dazzling reality, you may do so. Upon receipt of your name and address, I will send you a copy of a book by Mr. Bernard Guilbert Guernsey, the celebrated New York author and literary critic. It will afford the inspiration which will put you in harmony with all that is best in life, and as you come into harmony with these things, you make them your own, relate with them, you attract them to you. The book is sent without cost or obligation of any kind, yet many who have received it say that it is by far the most important thing which has ever come into their lives.

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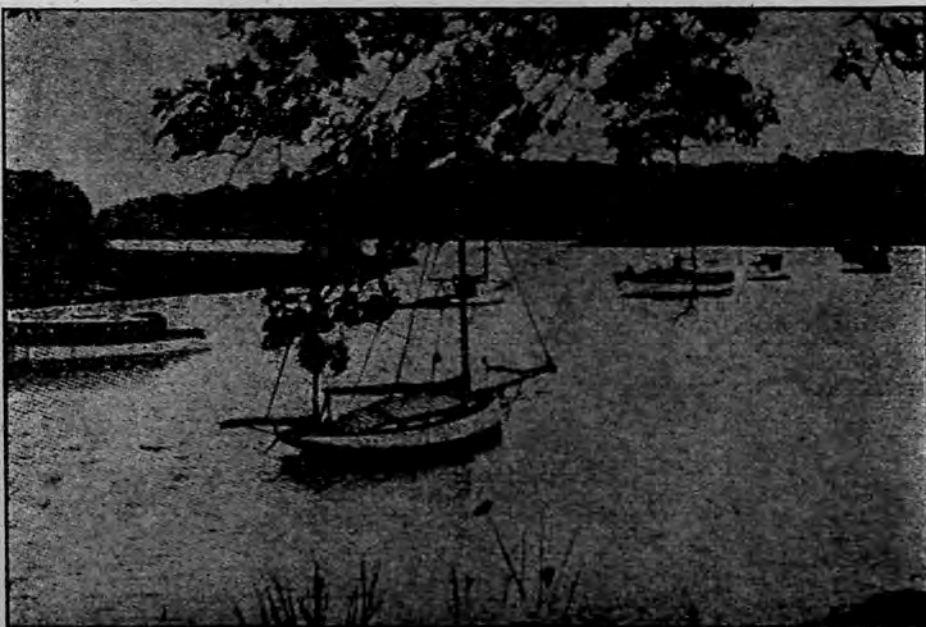


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Mrs. M. A. Watson, Orange, N. J.  
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