

REALITY

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



For Progressive and Constructive Thinkers

TALK DELIVERED AT THE EIREHION,
GREENACRE—ON EVOLUTION
ABDUL BAHÁ

SCIENCE AND RELIGION
HORACE HOLLEY

METHOD OF CREATION
DR. HARRISON G. DYAR

THE LARGER LIFE OF SUCCESS
EUGENE DELMAR

VOL. V

JULY, 1922

No. 7

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THE ONENESS OF MANKIND

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Twelve Basic Bahai Principles

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

These twelve basic Bahai principles were enunciated by Baha'o'llah over sixty years ago and are to be found in his published writings of that time.

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The Bahai Movement

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

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

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

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



Editorial

EVOLUTION and LOVE

The Address by Abdul Baha which is published in the present issue is upon evolution with the basis of love, and has never before been in print. It had been stenographically written, but had never even been typed and was resurrected and preserved, through the kind offices of Miss Barbara Fitting and Paul Dealey, the author of the Dawn of Knowledge. It is one of the scientific discussions of Abdul Baha, which enables us to understand his statement that there is no conflict between science and religion, because his teaching of evolution is exactly in harmony with the latest discoveries as to atomic structures, change and disintegration; in fact Baha'o'llah declared the wonder of atomic force before science discovered it. According to this teaching evolution arises not from the battle of outward forces and the friction of environment, but from that mysterious power and urge within the atom itself which compels advancement and progress. The electrons, these hidden and powerful integers of which the atoms are made are eternal and they are the carriers of the qualities. It is the constant return of the qualities in one form or another which necessitates evolution.

Every electron of a perfect rose goes back into the stream of life carrying images of fragrance and beauty which must appear in the next form of life it becomes a part of. The perfect electrons will only come together in a perfect form, perhaps something more marvellous than a rose, perhaps one of those heavenly wild orchids of Brazil, so sensitive that at the approach of a Human Being, it withers. For the electrons of perfection tend to create perfection those of beauty follow its law again, and the ascending urge and complexity of all the lower kingdoms, through the divine breath of the holy spirit, necessarily produced man.

But as Abdul Baha always reminds us, there is no separa-

tion between man and God except that which man wills, and so through all the lower kingdoms love follows the same law as in the higher. Love attracts, creates, coheres, hatred repels, destroys, separates, love is life, hate is death, unkindness is destructive, kindness is constructive, violence tears apart, peace heals and draws together again.

The same law of love pervades the human kingdom as the lower kingdom. Man is the apex of material evolution and the beginning of spiritual evolution, which goes on and on from him through all eternity. In the human kingdom therefore the law of attraction is varied by the appearance of consciousness. In other words we begin to control the development of our own being by the qualities we draw to us. If I am beastly and physical, I draw to myself constantly the electrons bearing those qualities and as months go on my jaw grows heavier my body more portly, my eyes are duller. But if desire to serve attracts me, self sacrifice and spiritual aspiration inspire me then my soul will call aloud for the electrons imprinted with those winged and lovely attributes, and I shall become happy in their possession.

The declaration that love brings life and hatred and violence bring death, a fact which all the prophets of God have stated in their turn, is full of suggestion and philosophic fruit. One measures by this revolutions and civilizations as well as biological change and presently it becomes the basis of one's creed. Christ died rather than create a revolution in Judea, the Bab died rather than see swords fly in Persia. Baba'O'llah remained patiently in prison though he might have sat upon a throne. But all taught as did Mahomet, this great principle that love is life and that it must become the foundation of the only true civilization. Today its fruit is seen in the unrest of the world, which demands that the divine principle be no longer ignored, that it must become the basis of business of international diplomacy of all social relations.

The simplest application of this is that I love my neighbor and do not bother my head too much about reforming him. If I show love, he will learn it from me and love is life, therefore progress, I can be a revolutionist if I please but the important point is that I be a loving revolutionist and illustrate in my own conduct what I am struggling for. Abdul Baha was the most loving revolutionist the world has ever known, and the vibration of his heavenly conduct has touched all mankind.

Mahatma Ghandi is now working out the same principle in India. It is entering the consciousness of the world so powerfully that presently force will become hateful to its instigators and no one will be able to resist love.

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

Abdul Baha.

"I Am With You Always"

Words of Abdul-Baha

I say unto you that anyone who will rise up in the Cause of God at this time shall be filled with the Spirit of God, and that He will send His hosts from heaven to help you and that nothing shall be impossible to you if you have faith. And now I give you a commandment which shall be for a covenant between you and me—that ye have faith; that your faith be steadfast as a rock that no storms can move, that nothing can disturb, and that it endure through all things even to the end; even should ye hear that your Lord has been crucified, be not shaken in your faith; for I am with you always, whether living or dead, I am with you to the end. As ye have faith so shall your powers and blessings be. This is the standard—this is the standard—this is the standard.



Talk delivered at the Eireniom, Green Acre, by Abdul Baha Abbas. Translated by Dr. Fareed. On the platform with Abdul Baha were Mr. Keith, Dr. Fareed, Mirza Ali Akbar, Mirza Ahmad Sohrab and Mr. Lunt in the order.

Abdul Baha asked for questions and suggestions from the audience, and said he would speak on any question that was asked. Several suggestions were made quietly to him, among them being that he speak in honor of Miss Farmer on the greatest subject—Love. From different suggestions he formed the base of the evening's talk.

Every subject that is presented to a thoughtful audience must be done so with rational proofs corroborated with logical illustrations; first, the simple and rational proofs, next the traditional proofs and the tangible proofs, and last but not least inspired proofs.

The criteria of perfections are four, they are not five. That which forms the beginning of human consciousness, or human perception, has been considered as a criterion for the judgment of things presented to the human mind, as coming under the headings of four criteria or four standards, is that of the senses. This standard of the senses is still observed as a criterion among the philosophers of the world. Material philosophers are of the opinion that whatsoever is proved by the tangible is accurate; whatsoever is judged by the senses is a verity assured, a certainty and not to be doubted at all. For example:—They would say, here is the lamp which you see, and because the sense of vision proves it, you cannot doubt that; there is a tree, you see it, that sense assures its existence. There is no doubt about that; this is a man, and you see that he is a man, hence there is no doubt about his being, in that there is no doubt whatsoever. In other words, everything that is proved by the affirmation of the senses is supposed to be undoubted and assured, which is equal to the multiplication of five and five. 5 times 5 is 25—nothing more nor less. It cannot possibly be 26 or less than 25. Consequently they consider the criteria of the senses to be the most important the foremost.

But in the estimation of the Divine Souls this assurance

is not noteworthy or praiseworthy, nay rather, they deem the standard of the senses to be false, because it is imperfect. We regard the sense of vision to be one of the most important of the senses, and yet the sense of vision is subject to many inaccuracies. If intellect were a correct and accurate standard, those who tested and applied the same process of reason should have arrived at the same conclusion. Because they differ and their Standards were at variance (their premises being one, yet their conclusions being so contradictory), that standard or that test must have been faulty. The third criterion or standard of proof was claimed to be that of tradition: Namely, that a man should corroborate every statement coming from him by the statements of certain traditions coming from certain books.

The fourth standard is that of inspiration, or revelation. Like some of the philosophers of past times who claim illuminations or revelations, their statements are ever prefaced by such words as these, that this subject was thus inspired thru me, or theirs has been the illumination. Hence the appearance of the philosophers belonging to the illuminate class. Inspirations of the hearts are the impulses to the susceptibilities of the hearts.

Now, if the impulses of the heart be also those of the Satanic type, there is nothing to differentiate them. How are we to tell whether a firm statement is an inspiration or an impulse of the heart as affected through the merciful agency, or through the Satanic agency? Consequently it had become evident that in the hands of the people none of these criteria used are accurate. All the criteria of the perfections current amongst men are liable to mistake. Consequently, referring to our subject we will say that every subject which the senses can judge as correct, and can reasonably be accepted through the power of ideation, and thus being traditional, likewise being rational in explanation of the same being sanctioned by the inspirations of hearts, is a perfectly correct judgment, because that subject has been proved, has been tested by all the tests, and has been found to be complete and perfect. But were we to apply only one test, there might be liabilities of mistakes. We cannot use the senses only as its criteria, because the senses do make mistakes, likewise if we confine ourselves too closely to the rational proofs of the intellect, as the rational faculty makes mistakes, even as the intellects among philosophers have often made mistakes, and these mistakes make it apparent. Thus

every subject must be gone over through the criteria of sense, that of reason, by the criteria of tradition and by the inspiration of the impulses of the heart. When a subject is presented to these, and if all these criteria sanction that subject, we may rely on that subject, otherwise by one of these criteria one cannot obtain confidence. This subject is self-evident and manifest, hence we will now begin the subject of love, and we will prove the subject to these four criteria, and we shall find out how it will be.

We declare that love is the cause of the existence of all phenomena, and that hate is the cause of all disintegration or non-existence, that love is the conscious bestowal of God and that all phenomena are affiliated to it or it is affiliated to them. As proof thereof, let us first present it to the senses.

We find that all composite beings or phenomena are made up of single elements, among these single elements a power of attraction, an attractive force is manifest, and this attractive force has produced a cohesion between these elements, the resultant being is a phenomenon of the contingent type. That cohesive power expressed in the mineral kingdom is no other than love on a lower scale, but it is manifested according to the exigencies of the mineral, according to the mineral type. We further step into the vegetable kingdom wherein we find among the elements a certain attraction has obtained, and through this attraction an admixture is obtained among these elements, which cellular ingredients or elements have come into and make up a plant, hence in the vegetable kingdom there is love. Now we come to the animal kingdom. We find that in the animal kingdom there is that attractive power among the single elements, there is also the attractive power among the components, and moreover there are feelings or susceptibilities. We find that animals are susceptible to a certain expression of affiliation, that the animals express a certain feeling of fellowship, that the animal exercises natural selection. This attraction, this admixture and this selection are based upon a form of love. But this is animal love, and it is a degree only in the animal kingdom.

Now we come to the human kingdom, because the human kingdom is superior, the light of love is more resplendent. We find among mankind the power of attraction among cellular elements, there is likewise the power of expression in admixture, there is also the power of augmentation, moreover above

all the lower powers there are the attractions of the hearts, there are the susceptibilities of the heart, the fellow feeling of the heart, the attractions of the heart which bind men to live in the utmost state of solidarity. Hence it becomes evident that in the world of humanity the greatest sovereign is the king of love. Were love to be erased, were the power of attraction to be dispelled, the power of admixture, the power expressed through the hearts (a bond which binds the hearts together), there the phenomena of life would disappear. And this you can judge through the senses, it is reasonable as regards the mind, and agreeable to tradition, and all the hearts can rely upon its findings. Thus all the criteria can declare it to be accurate.

But these degrees of love are only degrees in the natural world, in the physical world, hence their manifestations are according to the exigencies of natural standards, but cordial love, real love, is the love which exists between God and His servants and many holy souls. That is spiritual love, not natural love. For example: Consider and observe how the bestowals of God successively reach the world of mankind, the bestowals of God come consecutively towards mankind, and the effulgencies of God ever shine upon the human world. There is no doubt of these bestowals, of these bounties, these effulgencies emanating from love. Unless there be love, it is impossible for the recipient to obtain or receive any of these bestowals, unless there be love it is impossible for one object or thing to bestow another with blessing, unless there be love it is impossible for one thing to radiate an effulgence towards another thing, because when we observe we see that the bounties of God continuously manifest themselves even as the rays of the sun continuously emanate from the Solar Center. Just as the phenomenal world through her resplendent effulgence of the sun is radiant and bright, likewise the realm of hearts and spirits through the shining rays of the Sun of Reality and the bounties of the love of God resuscitate ever the world of existence, that is to say, the hearts and spirits are ever made alive thereby.

Were it not for the love of God, our hearts would be inanimate, the spirits would wither, the reality of man would be bereft in the bestowal everlasting.

Consider to what extent God's love makes itself manifest. Among the signs of the love of God which is made manifest in

the world are the dawning points of his manifestation here. Consider what love is exercised by the Divine manifestations of God towards mankind, for the sake only of guiding the people, they forfeited their very lives, solely to resuscitate the human hearts they accepted the cross, solely to suffer the human souls to attain to the superlative degree of advancement they suffered their limited years to pass in the utmost state of ordeals and difficulties. If His Holiness Christ had not possessed love for the world of humanity, surely he would not have accepted the cross. Because he accepted the cross for the love of mankind, therefore, regard the extent of that love likewise. John the Baptist, had he not love for mankind, he would not have offered his head; likewise the prophets, all holy souls. If His Holiness the Bab had not had love for the world of humanity, surely he would not have offered his breast for a thousand arrows. If His Holiness Baha'o'llah had not love for humanity, he would not have so willingly accepted the forty years' imprisonment.

Consider how human souls never sacrifice anything of their ease and pleasure for another. Have you ever seen a man offer his life for another's benefit, or allow himself to be dismembered for another? Yet all the Divine Manifestations of God suffered, they offered their lives and blood, their existence, their comfort and their ease, all that belonged to them for the sake of man, therefore, consider how much they love. Were it not for their love amongst mankind, Spiritual love would be a nomenclature. Were it not for their illuminations, the world of humanity would not be irradiated. Consider how effective is their love, and this is a sign of the love of God, a ray of the Sun of REALITY. In short, we must give God praise, for it is God who has showered upon us through His bounty of love that is everlasting. His Divine Manifestations for love of us offer their lives, hence consider what the love of God means. Were it not for the love of God, the Spirits would be inanimate, and when I say inanimate, I do not mean physical death. My meaning with regard to that death is the same as His Holiness Christ declared. Let the dead bury the dead, for that which is born of flesh is flesh, and that which is born of spirit is spirit. Were it not for the love of God, the pathway of the kingdom would not be opened. Were it not for the love of God, the holy books would not have been revealed. Were it not for the love of God, the holy prophets would not have been sent. The

bounties of all these bestowals are Love of God. Hence in the human world there is no greater power than that of the love of God. It is the love of God that has gathered us together tonight. It is the love of God which is affiliating the East with the West. It is the love of God which has resuscitated the world. Hence we must offer thanks to God that such a great bestowal, that such a great effulgence has been revealed to us.

Now we come to this: First, are the workings of love, are the effects of love confined to the world or do they extend on and on to another existence? Will its instructions affect our existence here only or will they extend on to our existence in the life everlasting?

When we glance into the human kingdom, we readily find that the human kingdom is above all other kingdoms. For example: We observe that in the separation of life in the world of existence, there is the mineral kingdom, there is the vegetable kingdom, the animal kingdom and the human kingdom. The mineral kingdom is possessed of certain virtues, and they are cohesion. The vegetable kingdom is possessed of the virtue of the mineral, that is cohesion properties, plus the power of augmentation. When we come to the animal kingdom, we find that it is possessed of the mineral virtues, which is gross material, and the power of augmentation; the power of growth, and above these two powers it is possessed of the virtues, animal, which are the powers of the senses, that is to say, it is surpowered with sight, hearing, taste, smell and touch, hence it is superior to the mineral and vegetable kingdoms, and more to be considered than the mineral and vegetable.

When we glance to the human kingdom we observe that the animal kingdom is possessed of tangibilities, but is utterly bereft of the world of ideation, it is uninformed, it is absolutely out of touch with the world of ideation and the world of spirits. For example, we observe that the animal is quite dispossessed of discoveries, it has no intellectual findings, for example, an animal, when located in Europe is not capable of discovering a continent like America, for it only understands that which the instinct can teach, it cannot reason out anything. The animal cannot conceive of the earth being spherical; the animal cannot conceive that these small tiny looking planets are tremendous in proportion to the earth; the animal cannot conceive of intellect; of all these the animal is bereft. Hence this is peculiar to man, hence it becomes evident that in the human kingdom

there is a reality of which the animal is bereft. What is that Reality? That is the spirit of man. Thereby man is distinguished above all other phenomena, because man is possessed of all the virtues of the lower phenomena, also he possesses the spiritual faculty, the faculty intellectual. All phenomena are subject or captive of nature, all phenomena are submerged in materialism, none of the things phenomenal can deviate at all from the law of nature. For example: This great luminous sun cannot deviate one hair's breadth from the law of nature; these great mountains cannot go beyond limitations of nature; these animals with all their great instinct cannot go beyond the law of nature. All are captive of nature except man. Man is the governor of nature. Man breaks the laws of nature. For example: Consider that man, though an animal, being on earth he is not aerial in nature, nor is he a bird, nevertheless, he breaks the law of nature, he soars in the atmosphere. This is against the law of nature. He sails over the seas, he goes submarine, and is possessed of a power whereby he discovers all the laws of nature, and from the plane of invisibility he brings them into the plane of visibility. For example: the electrical force was a latent force of nature, and according to nature's laws it should be a hidden secret, but the human spirit discovered it, and as it were, took it out of the disposition of nature, a secret of her's and brought it forth to the visible plane.

It has become evident and manifest that man is capable of breaking nature's laws. How can he do that? He does it through the spirit that God has created in him. Hence it is proof that in man there is a spirit to which the verse has reference in the Old Testament, where it speaks of man being created after our Lord's image and likeness, because it is the spirit of man alone which penetrates the realities of God. It is the spirit of man which can partake of the bounties of the Divine.

This great power must evidently be distinguished from this physical temple. Observe and see how this human body sometimes grows weak, sometimes strong, or stout, sometimes it is lean, sometimes it happens that a member may be cut off, the body may be dismembered. In other words, so many changes take place, nevertheless the spirit of man is ever in the same condition. For example: suppose a man's hand were to be chopped off, there is no effect on the spirit; a man's eye may become blind, nevertheless that defect will not affect the spirit

of man; or his foot may be chopped off, no imperfection will affect the spirit. All this proves that the spirit of man is distinct from his body. If any defect is observed in the human body, that will not in any way affect the spirit, hence if one of two members of the body become defective the spirit is not made defective thereby. This leads us to think most accurately that if the whole body should be subjected to a radical change, the spirit will not be affected by that change. It becomes evident that even if the body of man becomes non-existent, the spirit of man is not affected, for the spirit of man is everlasting. Likewise the body of man sometimes goes to sleep; the eyes do not see, the ears do not hear, the members do not move, they are as inactive as death; nevertheless, the spirit of man does see, does hear, the spirit does soar on high. It is possessed of all the faculties without the instrumentality of the body, because in the world of thought without the eye it sees, without the ear it hears, without the feet it locomotes, without the physical force it exercises every function. This makes it evident that at the time of sleep the body though as dead, the spirit is alive, and thus we see in the world of dreams that if the body becomes absolutely inactive, the spirit nevertheless functions actively. It is possessed of all the susceptibilities, consequently, it leads us to the conclusion that the life of the spirit is not conditional or dependant on the life of the body. At most it can be said that the body is a mere garment used by the spirit, and if the garment be shattered, the wearer of the garment is not affected by it. The wearer of the garment is in fact protected.

Likewise all phenomena are subject to change from one condition to another, and the revolution affected by this transformation causes a form of non-existence. For instance: when man is transformed from the human kingdom to the mineral, it is to be said that he is dead, for he has given up the physical form. Assuming the mineral form, and transformation or transmutation is called death, therefore, any phenomenon of the phenomena at a given time cannot be possessed of two forms simultaneously. For example: an object or a phenomenon presenting a triangular shape cannot simultaneously possess square, neither the geometrical shape of the sphere can it present, or a pentagon, or a hexagon. It is impossible for an object to be a triangle, a square, a pentagon or a hexagon at the same time. For in order to assume any given figure it

must let go of the former shape of figure. For example: the triangular shape must be let go in order to assume the square shape, it is either a square which is being changed, or it is being formed into that of a pentagon. These transformations are called death. But the Reality of man, the human spirit, simultaneously is possessed of all forms and figures without losing any of them. It does not have to be transformed from one concept to another. Were it to be bereft of one or all figures, then we would say that it has been transferred from this figure to another, and that is death, but the human Reality simultaneously is possessed of all the figures, therefore, it has no transformation in order to be called death.

Again, according to natural philosophy, it is an assured fact that single elements are indestructible according to the indestructibility of nature, every single element is lasting and permanent, death and annihilation only affect compounds and compositions, that is to say, compositions are destructible, and that change is affected, therefore, death occurs. For example: Certain single elements have come together to make this flower before you. Whenever these elements are decomposed or disintegrated this flower becomes dead, then you say it has died to the vegetable kingdom but not to the single elements whereof this is formed. All single elements are permanent and everlasting, thus philosophically it is proved that single elements are indestructible, because they are single and not compound, thus they do not disintegrate or become separated, but they are single and absolute, hence everlasting. Now for example if a single element is possessed of immortality, the human spirit which is wholly above composition, nay rather, it is that spirit which is all in all, it is a unit and not a compound, how can it be destroyed? This is not possible. The spirit of man is far greater than any natural element, that is to say, greater than iron, greater than gold, greater than silver, yet these are called single elements, and because of their singleness are said to be indestructible, never will they be destroyed, nay rather, they are only transformed from one form to another and so make an element because of the fact that they are single, hence free from mortality and entitled to immortality. How much more so the human spirit is free and immortal.

How will that ever be destroyed?

This subject is a very great one, there are innumerable proofs. This is a very great subject, and I shall continue it

tomorrow night. I will not be tired telling you, but you will be tired hearing me tell it, so we will let it go until another night.

Before you leave I desire to offer a prayer in behalf of Miss Farmer, for verily, she has been the founder of this organization, and the source of this loving fellowship. She is the cause of this assemblage, hence a prayer will be offered for her.

PRAYER

The Rainbow

Regarding the rainbow: This rainbow is the Covenant of God and the Testament of the Merciful One. The Lights of the Kingdom and the heavenly illumination emanated from this rainbow. This rainbow is the sign of the removal of the wrath of God from all the people and the sign of prosperity, tranquility, universal peace, the oneness of humanity and the unity of the world of men. I hope that all the people may attain to worthy service in this paradise of Abha and finally ascend to the Supreme Kingdom.

(Words of Abdul Baha.)

The Sign of the Covenant

Arching, dainty rainbow
In the eastern sky
Bear to all thy Message,
The Covenant is nigh!

Brighter glows the rainbow
O'er the eastern hills
With signification,
Once the soul it fills!

Let your hearts be mirrors
To reflect His Light;
Then shall PEACE be realized,
And dark clouds take flight!

Dainty, arching rainbow
We do love thee well,
In Hawaii's Paradise
May His Spirit dwell!

Ella Louise Rowland,
Honolulu, T. H., Oct., 1921.

URBAIN LEDOUX: HIS MESSAGE AND HIS VISION

To some Ledoux is a Frankenstein; which is used to scare children; to some Ledoux is known as a foreigner; to some he is an Ishmaelite, while to those who are homeless and jobless he appears as a Samaritan. But Ledoux is a Bahaist. He is a member of a modern school of Buddhism—the goal of which is Nirvana—an incomprehensible, and “all transcending nothingness.”

In order to acquaint himself with all these different individuals, Ledoux found only one way and this way lay in breathing in himself the breath of God by realizing the miseries of those who are suffering. “I see my God in those people. It is only through loving service that we can bring the world in its sense of God. On the other hand the hearts of the prosperous must be lifted. They must be lifted to the higher consciousness which shall prompt them to share the bounties of God in Common. I have been in this work only as an instrument. At no time have I been conscious of what I am doing. Many people have expressed the truth when they say that this man does not know what he does.”

Ledoux has a sense of mystic philosophy—a percipient mind. The mind must be an absolute passiveness, free from all thoughts of the self, a neutralization of what the eye has seen before the eye closes. It is then in a radiant acquiescence to that mental command completely. It must be at the command of the agent and finally a complete surrender of Will must come forth from within so that the “Higher Will” may find a channel to flow out and manifest in the world through it.

In this profound silence or call it neutral reflection, the message is received. It is thus that Ledoux had succeeded in executing this phenomenon over a considerable distance. For many years he has gone through these experiences of Terrestrial telepathy or call it by another name—Celestial telepathy or still better Cosmic consciousness.

An Argonaut is continually in action. In that stage of faith of confidence, of surrender of will, that greater will when it wants to manifest here finds the servant, a percipient mind, in a position to receive and deliver and execute of that Higher Mind, the higher consciousness. But Ledoux was not conscious

of what he was doing. To the extent to which one is not conscious, one will be able to receive the message. There is nothing extraordinary about this process. It is the inheritance of everyone. What is needed is the conquest of the self.

“There is no prison

Save the Prison of Self”

Abdul Baha.

The trouble with the world is that it is composed of people who have not won the war—the war within, who have not yet acquired the education of the self within, who have not attained the plane of higher consciousness.

A revolution on the physical plane is too weak to affect the Higher Consciousness. In order to bring about a transformation in all our governments the transformation has to begin with the conscience of humanity. The revolution is not so much without as within. The peace is within. There cannot be any peace within and peace without unless man is at peace with himself. He is at present at war with himself. The jarring noises without are nothing but dim echoes of the struggle going on in the world of Conscience of Humanity.

The western world is in danger. It is being constantly poisoned with its waste of human life. And yet few seem to take notice of the gravity of the situation. The problem of the world is certainly not going to be solved by Washington, Genoa, or Hague conferences until the elementary right of self-determination is vindicated by all nations. Aggression from without can hardly bring about any reform. Aggressive help is no help unless welcomed by the other party. All nations depressed, small or great, must have their own voices to speak. Unfortunately these Conferences, short-sighted and materialistic as they are, are trying to evade the greater issues at stake.

They do not represent the conscience of the world. What the great masses of humanity need is a dramatic visualization of the hollowness of these camouflages. It should be visualized that the human eye may see it, the human ear may hear it, the physical touch may feel it. The teachings of Christ and Buddha have lost their effect. If Christ were to appear in the West he would be molested first of all by the police—not so much by the people. Paul Richard, the Great French savant, now in retreat at the post of the Himalayas in India aptly characterizes the modern civilization which has reached its pinnacle of glory in the Christian Countries. “In a Christian

country poor Christ would be soon sent to prison for vagrancy." "Today to prevent the escape of Jesus, passports are demanded." "The sons of God were always vagabonds. Today the vagabond when rich is called a tourist. When the rich concern themselves with the business of the poor it is called charity." "When the poor concern themselves with the Business of the rich it is called Anarchy."

At present, pride, hatred and prejudice and all that divides the world is rampant. See what the Christian World can do for the Oriental World. The spirit of Krishma is awaiting. He will come when the orientals fail to keep the balance of the spiritual World. On the battlefield of Mahabharata, He spoke Thus: What Ledoux is trying to do is to strike the keynote of different ideals which humanity as a whole presents to mankind from time to time. The spirit of Confucious must liberate the Chinese Nation, the Spirit of Christ must bring back the lost faith in the doctrines of Christ, the Flute of Krishna in the forests of Brindaban must send an enchanting melody of divine music which will bring back the "Gopis"—the masses of India, engrossed in crude and selfish pursuits—to the pleasant banks of Jamuna of Peace and Plenty. Christ had said: "I say that I come with love but ye have elected that I come with a rod." If the world does not accept the message of meekness, as was preached by Christ it shall have to accept the message of the Scourge of Christ. That is the only way to arouse the stagnant masses lying dull and lifeless. What is the use of conquering the world with a bayonet and brute force when these other far more powerful and invincible weapons of "non-resistance" as taught by Jesus and the double-edged of "Soul-resistance" and "non-co-operation" (with the oppressor) of Mahatma Gandhi are at the service of mankind? The sword of Gandhi blesseth him who useth it and it blesseth him upon whom it is used.

We are at the end of an era and the beginning of a new one. Should the world not adjust itself with the help of these great souls it will get the rod. Ledoux prophesies terrible things and warns mankind to save itself through love. If not, he says: "The death knell of the modern civilization will have struck. There will be tremendous wars of classes, the gulf between Capital and Labor will widen and a time will come when they will come in open conflict with each other. The west will be greatly affected. . . . While the Occident and the

Orient will stand face to face not understanding each other. The color-line prejudice will increase. There will be great wars. As in the last war there was an interlocking of horns and practically for four years the world stood on the brink of a precipice of slaughter, rapine and bloodshed, the same thing will happen at Constantinople between the Occident and the Orient. As this was it did not stop gas mines and other weapons of human destruction of human life, what will happen in the war between the Occident and the Orient. The prejudice of color—of religion—do they stop anywhere?"

"One knowledge we possess that if a Canal is dug between the Mediterranean Sea and the Sahara desert, there will be a rush of water that will throw the world off its axis, this rush has a tremendous hydraulic force. This terrestrial force will be used to destroy a part of mankind, and the desert of Sahara will again bloom with vegetation."

"What have we done for the colored race?" there are judges to punish us. We are one of the guilty ones and as such we will be answerable for our actions. What are we doing to the Chinese and to the Hindus? In failing to do our duty we are lacking in the attainment of Christhood. The Gospel of Christ is lost from our sight. We have become slaves of nature—gold and silver. We have attached ourselves to the lowest form of matter. It would be as hard for us to reach the Cosmic Consciousness as for the Camel to Pass through a needle's eye. Not that man possesses gold, but gold possesses him. That's the greatest thing, to sever himself from the attachment to the lower kingdoms."

"By living to eat rather than eating to live man becomes a slave of his appetites. For man should eat when he is hungry and not be led away by the senses. This prevents him from reaching the kingdom of God. What man calls love is nothing but passion, his life is but for the satisfaction of animalistic passions."

"If at all the world is going to be reconstructed it has to be built on a Cosmic plane of Consciousness. Give it love and give it meekness. If it refuses there is no other alternative but to destroy it, and begin within the Children of God, for God is the supreme judge and not man; for man is the executioner." "Will man awake? Will humanity awake to its danger? Let us all pray that it will. Man needs a new vision, a new conscience."

A TRIBUTE TO ABDUL BAHA

By Edith Burr

By his side I wandered and saw his hands outstretched
To give.

Under the beautiful sun of glory he walked,
Administering to the poor,—no word of censure,
Only a quiet giving of self, always a giving of self.
And I could only smile and wonder, not understanding.

Yesterday, when the blue haze of morning covered the world,
I came upon him unawares;
He stood pensive, contemplating the drifting clouds
Above Mount Carmel.
Suddenly the garment of sorrow descended upon him,
And I felt him surrounded by warring elements:
A myriad voices tore the delicate fibre of his being;
At once he seemed overcome with longing
And fell prone upon the warm earth.
Alas, I heard him sob and I shuddered—
But I understood

"Thine aid, O Father!" he whispered,
Soaring to heaven with soul-pinions fleet;
"Thine aid, O Father! Thy children stand on a precipice,
Caught in a whirlwind of destroying forces;
Help me to reveal the loveliness of Thy desire for them!
Let them look into the heart of Thy glory!
Thou hast called me. Ere I cast the earth mantle away,
I would tie the jeweled sandals of love upon their feet,
That when I am gone, they may remember, remember!"

Then I saw the blue haze of morning shift.
The destroying forces were withdrawn,
And the clamour of tongues was lost
In a solemn thrill that came down the mountain-side.
Among the low shrubs I lay quiet.
Soon a figure, wrapped in a long, flowing robe, passed me,—
A figure magnificent.
My soul—burdened, weighed down, beheld the white form,
And purged of all else but the heaven I yearned for—
Reached out in the silence.

Today he is gone!
His mantle of earth he has laid aside;
Only the wonderful whiteness of his presence
Still lingers.
I have looked into the heart of his desire for me
And am content, for I understand.

FOR YOU

Mid-summer skies, all azure blue,
Gold-flecked with sunshine,
Sunshine for you;
Mid-summer days, flower-strewn, too,
With roses and lilies and
Gladness for you;
All this mid-summer loveliness,
Golden and blue,
Blithesome bird-songs, fragrant blossoms,
God made it for you!

Helen Wendell.

WHEN PEACE SHALL REIGN

The demon of war seems prowling o'er
The world that is wild with its greed,
And when shall we find the happiness,
And joy of the soul, that we need?
When angels of love unfold their wings,
And fly o'er the world with their joy,
To bring the sweet messages of peace,
And drive out the ills that annoy.

When greed and life's selfishness depart;
Are locked in the realms of the past,
When sorrow, life's grief and wild despair
Shall be, in oblivion, cast;
And then, not till then, shall earth be freed
And learn the ideal way to live;
When each will rejoice in deeds and thoughts
That, joy to another, will give.

Martha Shepard Lippincott.

The Method of Creation

It is a hard saying for Christians, this of Abdul Baha: "Religion must be in accord with science." Religion, they think, is the ultimate authority. This is the Word of God, and if science disagrees, the worse for science, for how can man-made science presume to contradict the word of God? Yet Abdul Baha would have it the other way.

Now we think that Abdul Baha is right, and a moment's thought from the Christian point of view will dispel much of the difficulty. We refer to the fact that in the day that Christianity was promulgated, religion was in agreement with science. Science means knowledge, and the knowledge of that day, or the science, it makes no difference what term we use, believed that the earth was flat, covered by a dome-shaped sky on which were placed the sun, moon and stars, which had no other function than to give light to the earth. Somewhere above this canopy God resided, conceived of as strictly in human form, although larger and with greater powers than any known man. Thus science stood at that day, and in no respect did the revelation of Jesus contradict it. There was absolute agreement. Whether Jesus knew better or not, we need not concern ourselves. The point did not matter to Him, for He came to speak only of spiritual things.

Now, Christians, in following Jesus, have followed not only His precepts, but have taken therewith the whole scientific code of that day, which Jesus accepted simply that He might speak of what He wished. The position is illogical, and has resulted, as all illogical positions must, in a difficulty. Religion and science are in conflict, and there is no reason that they should be. Let us use discrimination, separate the teachings of Jesus from the scientific conceptions of His day. Then the subject may be more intelligently discussed. Call the teachings of Jesus the Word of God and we will not dispute with you, but let us leave the scientific theories of that distant day apart for separate examination.

Since the days of Jesus, science has grown. We know more, that is all. The earth is for us a minor planet of a minor star in an almost countless galaxy of whirling orbs, which if not of infinite dimensions is at least of a size staggering the imagination, only to be estimated in light-years, a light-year being

the distance travelled by light in that time, moving at the rate of 186,000 miles a second. Instead of being the whole object of God's solicitous care, our whole earth is but a speck of a speck, with which the Infinite cannot be presumed to be primarily concerned. Gone is the heaven that seemed to bend above us. It was an illusion. Gone is heaven itself in the old conception, and there is no place left where a God in human form could be supposed to reside, except at distances uncomfortably difficult to imagine. In fact the two conceptions of creation are totally incompatible and cannot be reconciled.

Is there a God? Did He create the world and us? It all depends upon the definition what the answer must be. Is there a God in human form? Yesterday we thought so; today the answer is: No. Did He create the world and us? We and the world appeared as the result of progressive changes in the organization of matter, called evolution, proceeding by fixed laws in a definite manner. Who did it? Is the action purposeful, with intelligence, or as we say, by chance? It all depends on the definition. God is not a human being or in human form, but is He an all-pervading Force, Energy, Will, Intelligence? Science will hardly contradict us on this definition. We do not know God as precisely nor as nearly as we thought we did, but perhaps our knowledge is nearer the truth.

The real difficulty of Christianity, therefore, we see to be not to reconcile the religion of Jesus with the religion of Abdul Baha, for that is easy. There is no difference. The difficulty is for them to reconcile the science of the year 1 with that of the year 1922, and they cannot do it. Hence they will repudiate science and the Bahai Revelation. To state the position is enough to show its futility.

The account of creation given in the Old Testament is familiar to all Christians. It is accepted as a part of religion. But suppose that Christians were to make the distinction here suggested, recognize that this account was not the word of God but simply a concise statement of the scientific theory of the time. Suppose they were willing to substitute the present scientific theory. What difference would it make?

The present theory, briefly, is this: The mass of matter called the earth was once part of the sun. The sun, once gaseous, by condensation and rotation, threw off a part of its mass, which became the earth. The earth was in a molten state, all the heavy substances melted, the more volatile ones

surrounding this mass as a heavy atmosphere. The earth cooled by radiation, water and other substances were precipitated from the atmosphere and at last remained on the surface. The sea, first boiling, gradually cooled. There came a time when the elements and compounds, forming new substances in the cooling sea, produced life. We admit a gap here, for there is a vast distance between the most complex chemical spontaneously formed and the lowest living cell; but this we consider a gap in knowledge, not that any gap actually occurred. The lowest living organism, the single cell, multiplied by division, and there may have been a great many of them, but they were all alike. There could be no development into higher organisms until there was variation. Thus arose the sexual method of reproduction, whereby two individuals, before fission, first mixed their substance. The resulting mixture of two similar substances, not exactly identical, gave rise to new characters. After variability was established, the law of natural selection preserved those forms best adapted to the environment, and progressive evolution proceeded. The tree of life divided into animal and plant, and each followed its own course, the plants self-subsistent, the animals dependent upon the plants. In the animal line the nerve cell was developed, not in the plant. This cell made possible the ganglion and the brain, most highly developed in the human race. Man is a direct descendant from the common animal stock, himself a mammal like the cows and whales, and himself a Primate, like the monkeys.

Is this contrary to the teachings of Christ? Christ taught brotherly love, humility, sacrifice. Are we any the less brothers that we are the present product of this long descent, this toil and labor and many trials? Think of the individuals who have suffered and died, of the many variations tried and found wanting that at last we might be! Here is a motive for our common humanity, an ideal to work for, a heritage to preserve. This is a trust that will tax all our powers, for the future lies in our hands, to make or to mar. In the old theory we were brothers as the common descendants of Adam, who was placed on a finished earth not so very long ago as an act of separate creation, and naturally had no experience to guide his behavior. In the new theory we find ourselves part and parcel of the struggling world from the beginning, now the culmination of evolution. Well may we strive to hold the place!

It thus appears that the Christian will lose nothing by substituting the new theory for the old in regard to the teachings of Jesus. Indeed, he will see an added necessity and motive for obeying them. Thus may Christianity once more be in agreement with science as it was in the early days.

Dr. Harrison G. Dyar.

LITTLE ONES

Souls of the Little Ones,
Weaned in Thy Love,
Rocked by the Angels fair—
Cradled above.

Spirits of Little Ones
Stainless and white,
Help to develop them
Into Thy light!

Dreams of the Little Ones,
Holy and sweet,
Hovering over us—
Raptures complete!

Eyes of the Little Ones
Looking this way,
How shall we answer them,
What shall we say—

Lips of the Little Ones,
Questioning thus,
Give us such wisdom, Lord,
Sanctify us!

Hands of the Little Ones,
Moving in play,
Let us their guardian be;
Bless thou each day.

Gather all gently, Lord,
Into one fold.
Thine is the Power and
Glory untold!

Victoria Bedikian.

The Sunrise of the New Day

Sunrise brings light, fragrance, the banishing of darkness. It replaces black night with torches and banners of purple, green and gold, but the shadows do not always flee at once. They linger, reluctant to disappear, and vanish only when bold bands of brilliant radiance invade their limboes. So in a dawn time like the present, one must watch eagerly the progress of advancing light waves and scan the printed columns and illumined faces for evidence that the glorious Sun of Heaven is actually advancing. He is going up, there is no doubt about it, but sometimes he seems to stay too long in one spot.

However, he went up a pace with the acquittal of William Blizzard, the West Virginia miner who was indicted for treason. It is a pity that people in the United States pay so much attention to millionaires and dance halls and so little to what goes on in the coal mines and steel mills. In Logan County, West Virginia, as in some of the steel towns of Pennsylvania, a citizen could easily mistake the word democracy for autocracy. The little city of Charles Town is the centre of the coal operators' misrule, which during the last five or six years has deliberately enforced its own laws instead of those of the United States.

But the miners of this section are not foreigners. They are eighty-five per cent Americans of old mountain stock and driven to desperation by the oppressions they could no longer endure, they broke into open revolt, not against their country, but against the upstart wealth which endeavored to set aside its laws. The coal operators of the section have united to arrest, convict and destroy the revolting miners, but the first and most flagrant offender Blizzard is set free and a golden ray of bold sunshine pours into West Virginia, but best of all into the unlightened councils of all selfish and individualized wealth.

There is a dangerous glitter about gold which is often mistaken for sunlight, and completely dazzles the eyes of its possessors. The United States is in manifest danger at the present moment, for in our hands is all the gold of the world

and we are sitting on our pile of shining dollars, doing nothing for anybody. The remainder of the planet is starving, dying, a skeleton in rags. We should remember Fafnir and the Nibelungen treasure. Having come into possession of the coveted pile of gold and jewels, Fafnir the giant was transformed into a dragon, and could do nothing but guard the "Horde" until Siegfried's magic sword found the ossified channel to his heart. There is always a Siegfried in such a case, but one would rather change the present gold into Austrian Kronen or Russian rubles or French francs and thus escape becoming a dragon which is not a desirable fate, especially for the American nation.

Blessing always accompanies money which serves its purpose in relieving need and creating beauty. While poison exists in that which creates only idle wealth. So the poison of Fafnir's horde is seeping through the American nation at the present time. There were ten lynchings in the kindly state of Texas alone last month, and it looks as if some of Fafnir's horde should be spent in education, especially when the mob burns or shoots an innocent colored American citizen upon the frenzied identification of a hysterical woman, and admits ruefully over the ashes that some one else may have committed the crime.

There is no psychological truth more fully proven than that public exhibitions of cruelty, increase the abuses of cruelty. The world was horrified at the deeds of the German army in France and Belgium during the excitement of the World War, but more frightful atrocities are committed any day in this country by the lynching bees, which seem to delight in the perpetration of tortures far beyond anything ever thought of in Germany or ancient Spain. And meanwhile Senator Dyer has presented an anti-lynching bill to the Senate which seems at the moment in danger of being laid on the table. In the past the United States was the refuge of the oppressed, the home of justice. We did not shelter the gold of the world in those days, but we loved to comfort the poor, and invite the independent thinkers to our shores. Now alas! we imprison our lovers of peace and countenance the cruel burning of our citizens.

Meanwhile the Dyer anti-lynching bill will be lifted from the table and will become a law, and let us hope that the whole country, white and black, will join the Rainbow Circle which is already gloriously established in New York City, in which race differences are completely forgotten and in which all the

rates fraternize with such happiness that one never remembers whether he was born in India, Japan, Africa, Germany or Fafnir's country, the United States.

Another shadow in the dawn of the past month was the decision of the Supreme Court of Fafnir's country that the existing law for the protection of child labor is unconstitutional. But there is hope, for instantly an amendment to the constitution was introduced both in the House and Senate, which will forever put the children of this exploiting country under the protection of the Federal government. This is an amendment that everyone will vote for excepting possibly the coal barons and the cotton planters and factory owners, so it will be certain of becoming a law at an early date. The happiness of little children is too precious a thing to be sacrificed to financial profit, and the happiness of the children means the future prosperity of the nation.

It is beautiful to realize what the American women, who have been working for the salvation of devastated France, have done for the children. A young lady who had been an assistant in the New York Public Library, was distressed at the miseries of the children in the ruined section where she was helping readjustment. So she quietly arranged a reading room for the children. She painted the walls a pretty color and hung up bright pictures, had small chairs and low tables provided and plenty of picture books. Some of the great publishing houses of France learned what was being done, and they sent a supply of beautifully illustrated books for the little ones, and the illustrated children's books of France are celebrated. The room was warm, cozy, charming. It became the center of cheer for the entire village, and brought a revival of hope to the tragic and saddened district.

The great university of the Sorbonne in Paris heard about it, and established a similar children's room so that for the first time in history the famous university is taking care of the children. Is this not a cheerful note, in the pessimistic and reactionary symphony of contemporary Paris? Let us hope that the happy children's room in the Sorbonne will help banish suspicion and fear from the French mind of today, and that more American dollars will flow in such direction.

Each In His Own Tongue

A fire mist and a planet—
A crystal and a cell—
A jellyfish and a saurian,
And caves where the cavemen dwell;
Then a sense of law and beauty,
And a face turned from the clod—
Some call it evolution,
And others call it God.

A haze on the fair horizon,
The infinite, tender sky,
The ripe, rich tint of the cornfields,
And the wild geese sailing high—
And all over upland and lowland
The charm of the golden rod—
Some of us call it autumn,
And other call it God.

Like tides on a crescent beach
When the moon is new and thin,
Into our hearts high yearnings
Come welling and surging in—
Come from the mystic ocean,
Whose rim no foot has trod—
Some of us call it longing,
And others call it God.

A picket frozen on duty—
A mother starved for her brood—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who, humble and nameless,
The straight, hard pathway plod—
Some call it consecration,
And others call it God.

—William Herbert Carruth.

From "Weekly Unity"

Medical A. B. C.

By "e."

Prevention of diseases and accidents is an important part of applied religion. A perverted civilization, however, money worshipping and planless, has brought forth an ever-increasing army of physicians and surgeons, also money worshipping, who only are dealing with the ill effects of this hap-hazard civilization, and who scarcely are trying to remove the cause of most human afflictions: economic injustice.

It has resulted in a lack of harmony in the vibration of our body; and, instead of restoring this distorted harmony to its natural state by natural means, we are seeking to counteract it by irritants, called medicine.

The all-wise creator has poured into every body a healing power which is able to ward off sickness. When, however, the vibrations of the body have become disturbed, this healing power is not sufficient to restore the harmony in the vibrations without mental effort. The old school of medicine, well knowing this, has built a lucrative praxis on the power of the mind over the body.

Most patients who are treated with medicine get mainly well because they are pinning their faith to the physician and his medicine. This faith of the patient is the best curative agent known to medical science and this faith converts aqua pura into health-giving microbes. Even when a physician does not believe in the existence of a human soul he is keen to use a patient's faith as an asset in his praxis. The individual, as every true believer knows, consists of three parts which form the human entity: soul, mind and body.

The soul is a reflex of God in the human mind. Those physicians and surgeons who are denying the existence of a human soul do it only because they are not able to find it in the dissection of the body.

A reflex of the Divine spirit cannot be dissected. And it is better thus. The soul is safe and will remain safe from the prying eyes and instruments of anyone who dares to approach it physically; but it is always to be found when we seek it with our soul.

The soul is present in every atom of the human body, and able to concentrate itself in any desired point through its

vehicle the mind or nerve centre. This mind concentration gives succor to any weakened part and can overcome any sickness which the body under normal conditions automatically combats. Every soul who is able to make the mind of an ailing body receptive to the rays of the Divine spirit can become of great value as a faithhealer, combining its power of concentration with that of the patient.

The physician with a dormant soul will, therefore, be of less value to man than the faithhealer who first considers the possibility of awakening the soul of the patient. And presence of soul leads us unerringly back to health, for a human being, sick in soul, mind and body can only be treated in its entity to effect a lasting cure. The human body is a complex machinery and yet so simply constructed and so easy to take care of. Marvelous organs are our lungs. They are working incessantly without our bidding and are constantly responding to our will. Exhaling the air forcibly, exhaling and exhaling till not a particle of air is left in our lungs, forces deep inhaling and acts as a stimulant on the stomach.

Tuberculosis of the lungs, which is caused by mental laziness, can entirely be overcome by willpower. A cough is the danger signal which advises us to exert our power of concentration over the endangered region. Every succeeding cough aggravates the disease; and the only remedy for lung trouble is the suppressing of the accompanying coughing. This suppression acts strengthening on the lungs by bringing into play unused muscles, and it will aid the faithhealer in all pulmonary and throat afflictions.

The pores of our skin are also a much neglected affair. They act as a ventilating system and must, therefore, be unobstructed at all times. The closing of the pores produces sickness and even death. Perspiration, besides cooling the surface of the body, acts as a cleanser of the pores, akin to a bath whose place it, however, never can take; and the value of the external application of water cannot be computed in dollars and cents. The internal application of water is a daily necessity and the discrepancy in the consumption of water and our actual need is a cause of many intestinal disorders. The physician, true to his name, physidispenser, tries in every such case first a physic in order to purge the body of impurities which have accumulated, when a flushing of the intestine with warm water would have prevented this accumulation.

Furthermore, the body as well as the soul and mind, needs the right kind of daily exercise in order to facilitate metabolism. This we can take either actively or passively. Active exercise is manifold and every occupation has its proper exercises which demand a varying number of calories in their diet for the restoration of lost energy. For this reason no universal diet can be prescribed since it has to differ according to age, climate, occupation and disposition.

Passive exercise consists of massage, electrical current and forced movement, which all have their relative merits in the scientific treatment of the body. Preventive medicine when worthy of its name, provides appropriate food, good housing, relief from economic worry, sanitary, working conditions, children's welfare and universal biological education.

The necessity for conducting free clinics for the treatment, either medical or surgical, of diseases and afflictions, caused by the ignorance, narrowmindedness and greed of society, will disappear with the inauguration of economic justice. This, of course, does not relegate surgical instruments to the scrapheap, because often has a part of the body to be sacrificed in order to save the whole.

Economic justice demands that we give our nurses a chance to show their skill in the handling of surgical instruments. It would be a fitting reward for our serving nurses if the practicing of surgery were opened to them and many would avail themselves of this greater opportunity to serve. The nurse, faithful, loyal to a fault, efficient and humble, has attended countless surgical operations performed by mere men. She was trained to anticipate the moves of the surgeon in charge, and she is not even permitted to sew up a simple cut which demands a few stitches. Medical science is rapidly changing into a drugless, operationless science. But it knows its limitations, and the coming board of health will be composed of chiropractors who are assisted by faithhealers and surgical specialists.

Specialization of surgery, directed by the board of chiropractors, would only demand technical skill, which can be found in nurses as well as in doctors of surgery, and which can just as likely be absent. For learning does not bestow skill on the student; it is practice which gives operative skill. And in cases of national extremity, abounding in casualties, this board of chiropractors can create an army of surgical specialists in a few weeks.

The new school of medical science is unobtrusive, its healers have the only ambition to make their services as little as possible be required, and they are fitting themselves for the new civilization, based on economic justice as a part of our religion.

TO AN AVIATOR HORS DE COMBAT

You who have watched the far mad world
Glide swiftly by on war red feet,
And, mounting fearless height on height
Circled in spirals to the Sea of God
Until the very stars paled at the sight

Count it not failure that a broken wing
Chains feet to sod and arms to earth again
In humbler service.
All that you were you gave
To be a Bird of God.

Undaunted you shall rise again
On wings star-tipped to rhythms of the Infinite
And be star crowned,
When They who writ your deeds in stones of Crysolite
Shall mete reward for duty bravely done.

Frank Arthur French.

Sebastopol, California

FLOWERS

O'er the shimmering sea of poppies gay
Breathes the air of freedom of May.
O'er the glimmering gleam of lilies white
Trails the scent of Springtime of May.
A poppy-red shimmer of waving hearts of gold;
A lily-white glimmer of glinting gleams of snow,
A waving crimson field of passion blooms in love;
A glinting silver sea of lily hearts at rest.
Flowers, yes, and blooms sweet, souls of God!
Children, yes, and breaths pure, hearts of bliss!
Tender, yes, and miens gay, blooms of love!
Laden, yes, and hearts full, full of life.

G. V. Ronalds.

The Current Art

Mary Hanford Ford

The gallery exhibits this year have extended their time limit, so that the small shows still claimed interest at the end of May and the beginning of June. Some of the latter were billed to last late into June, and thus have afforded the summer traveler a pleasure and a means of culture not always procurable in New York at this season.

The Art Centre at 65 East 56th Street is a part of the Tiffany Foundation and promises to offer a continuous source of interest to the art lover. The Art-Alliance has its activities there, and one finds many delightful varieties of art objects always on exhibition. Miss Phillips' display of rugs, rag rugs and tufted rugs was most surprising and attractive. It would be difficult to believe that such admirable and durable floor coverings could be made in the homes and by the patient fingers of very busy housewives. It is a curiously native industry and it is to be hoped that this exhibition will stimulate its growth.

Beautiful textiles are frequently exhibited at this centre, and the student interested in the progress of American art cannot fail to delight in the strength and facility of much of the patterning, though it must be confessed there is as yet little originality. There are charming reproductions of styles from the Italian Fifteenth Century, and Louis Quinze of France quite worthy of either of these great periods. But one cannot refrain from asking when the patterns of the 20th century will be created? France and Italy continue to reproduce a brilliant past, but as the United States has no brilliant past, when will she begin to create a brilliant present. Charles Lebrun, Watteau and Filippo Lippi did not wait for a fashion to be established to give them a market. They led the way with their marvelous designing and fashion followed in their train. So it looks as if American designing must wake up.

The yearly exhibit of the National Portrait Painters was held at the Knoedler Gallery, and was of unusual brilliance. It was noticeable for its variety of handling and as it happened displayed also unusual variety of types, and these elements added much to the charm of the show. Certain portraits naturally remain in one's mind after such an exhibit, with especial

vividness, and perhaps in this instance the children were most gripping.

One of these was a portrait by Lillian Westcott Hale of Edward Wheelright. The child of four or five years sat in a high chair at a table playing a puzzle game with marbles. His intent childish face was very charming, and every detail of costume and tiny hands was carefully recorded. Ellen Emmet Rand had a more conventional portrait of a boy of nine or ten entitled *Grenville*, but the one which lingered longest in the memory was the little Indian boy named *Rain Mountain* by Mary Foote. He sat nonchalantly on a spur of rocky stairway, monarch of all he surveyed. He wore a plum colored shirt and blue trousers, less blue than his dancing eyes, and the entire figure was so imbued with buoyant life that it could easily have spoken.

Young people were predominant in this exhibit which perhaps partially accounted for its charm. Lydia Field Emmet showed two *Bridesmaids* descending a stairway. They were clothed in pale red velvet and were ethereally fashionable to a degree. They were treated with the technically perfect handling which this artist is prone to use. There were also a boy and girl before a curtain, *Margaret and John* by Jean McLean; they were attractively and rather loosely handled, but lacked the virility one often feels in this artist's work. Another canvas by the same artist was remarkable as a study in color and temperament. The young girl had a delicate ethereal face in a mass of golden hair. She wore a white dress and an immense black hat, and painted against a reddish background, gave the observer a most vivid impression not only of the artist's mastery, but the sitter's temperamental quality.

John C. Johannsen, the other half and by no means the lesser half of this brilliant household, hung two portraits of very different brush work. His portrait of the explorer Peary was restrained in treatment showing the weather-beaten face of the adventurer, cased in the hood of his huge fur coat. The portrait of President Schurman of Cornell, Ambassador to China, was powerful in his robes of office and his ambassadorial dignity.

In strong contrast was the *Man in Black* by George Luks. Here was no accent of outer environment but one upon temperament alone and vivid color. A large jewel on the second joint of the second finger of the subject's hand added the

final picturesque note to this extremely picturesque canvas. The portrait of Leopold Auer the distinguished violinist and teacher by Wayman Adams was most interesting. The sculpture portraits and heads added much to the exhibit. Perhaps the most disappointing canvas hung was the portrait of Mrs. Swinton by John S. Sargent. It had the place of honor because Sargent painted it but that was all. It was evidently painted some years ago in the artist's conventionally fashionable manner, and it seemed hopelessly dead in comparison with the live canvases surrounding it.

The Allied Artists of America held their ninth annual exhibit at the Fine Arts Gallery and one which maintained a high standard. The lover of symbolic paintings would ponder long over the canvas entitled *The Reckoning* in this collection by W. R. Leigh. The shocked and astonished face of the central figure was surrounded by accusing and dramatic hands all pointing at him. Some were infant hands and some youthful, some aged, one carried a pistol, all bore significant menace. One could not call the painting an artistic conception but certainly it was dramatic and well done. A sculptured portrait of Confucius in the same exhibit by Ulrich Ellerhusen was powerful and suggestive. Sidney Dickinson showed a portrait of L. Ray Carter, remarkable for its poise and character. In the eclectic exhibit at the Dudensing Gallery, he showed a portrait of his father and mother which was extremely interesting. It was well planned and brought out in charming fashion the harmony and at the same time the contrasting temperaments of the two partners in life.

(Editor's Note)—The poem entitled "Light Magic," which appeared in May REALITY with the signature of B. L., was an error, as the author is Beatrice Irwin, and we are glad to make this correction.

ZEPHYR

Cedar and dogwood
Trooping away, over the hill's edge,
Away out of sight;
Wisdom and laughter
Cleaving the clay
With longings immortal
That vanish in light.

Beatrice Irwin.

Torch Light— Animal Luminescence

What a revolution there will be in the world of light, color and heat, when our present super-research intelligence, produces a super-living, heatless or heat-producing, safety, rain-proof, lamp or other light producer and retainer.

Professor Dubois, the distinguished natural scientist, of Lyons, France, has found that the "light of animal phosphorescence is due to two substances, luciferase and luciferine, which are in some instances internal, in others, external.

"In certain insects and also in one species of photogenous mollusk, the luminous substance is present not only in certain special tissues but also in the egg. In the insect it is the ancestral torch, which passes without being extinguished for a single instant, from the egg to the larva, to the nymph, to the perfect insect, and from this to the egg once more; and this unbroken succession continues for century after century.

"In the Tuniesta we find again the immortal ancestral torch transmitted from the adult to the egg, from the egg to the larva, and from the larva to the adult, for ever and ever, without being extinguished, like the fire of the Vestals.

In certain fishes a very highly developed light-producing apparatus is found. In some cases the apparatus is eyeshaped, and may be moved so as to shed its light in various directions, being provided with reflectors, diaphragms, lenses and other accessories by which its efficiency may be increased.

Physiological light is chiefly constituted by rays of average wave length, i. e., by the most luminous rays of the solar spectrum. Direct optical examination proves that this light is indisputably superior for purposes of vision to the rays from all other known sources. It contains very few chemical radiations and only minute quantities of heat radiations. These facts cannot be attributed to the feebleness of these sources of light nor to absorption by the apparatus employed. We have here, in fact, a special kind of light—COLD LIGHT.

I am exceedingly interested in making private and public tests with the biological COLD LIGHT, as a means of illumination and heating and color expression, for practical application. As a graduating student under Paul Paquin, of Paris, who

was associated with Professor Pasteur, while experimenting in my bacteriological studies, some years ago, I first became deeply and enthusiastically interested in the luminous bacteria and the plant microbes.

I believe these newly developed and controlled higher lights, are incomparable with any other light, so far, at least, as economy, illumination and no-annoyance, with extra heat, and there should be no inconveniences or danger resulting from frost, rain, fire, snow or wind.

Surely man should not allow the intelligence of insects to manufacture lights and lanterns, under full control (watch the firefly,—“lightning-bug,” or glow-worm, for example) superior to his own present attainment.

The writer will continue his private research investigations from time to time. At present, progress is retarded for lack of funds, necessary to be used exclusively in purchasing scientific equipment, for separating the Odic light substances from a number of sources in order to experiment with these varied qualities of light substance, created and carried by different creatures and plant-life, in order to produce satisfactory receptacles, such as lamps and other bottling light conveniences, to bring into practical use, these bright-as-a-California-day, and moonlight illumination, power and reflex heat.

Science and Religion

By HORACE HOLLEY

The beginnings of science were so casual and tedious that men perforce have grown habituated to remarking the particular brilliance of each achievement rather than the general significance surrounding them all. While knowledge was as the flickering of fire on damp wood, and discovery as the tossing of small ships in a storm, every mastery of invisible law inevitably represented itself to society as the triumph of irresistible mind over a reluctant universe. The relation of mind and life was necessarily felt as the mind's opportunity to display its own innate resource. The second term in the equation received the passive function of the stretched canvas on which the artist painted his picture. Not until our own generation had accelerated the accumulation of fact and principle so as to turn miracle itself into commonplace, did it become possible to

conceive that relation in a new way. In the whole progress of science, as I believe, no discovery has been so vital as the conviction leading minds hold today, that their own resources are, as a matter of fact, less an opportunity to master reality than an opportunity to be informed by it. In other words, the traditional sacrosanct attitude toward the scientific intelligence which regarded it as a determined light shining in the midst of darkness, has yielded to the opposite perception that the universe itself is light and the ablest of minds only a shadow contained within it. For every discovery of recent years has immediately been beggared by the greater discoveries it made possible. The picked lock and the open door disclose but a larger chamber likewise barred to the sun. The faster that thought learns to travel the road, the longer it realizes the journey is. The more that intelligence responds to the stimulus of a nature intelligible, the more it appreciates its own weakness of knowing where knowledge is without bound.

This new attitude, indeed, is an accurate lens through which the course of science may be reconsidered in a surprising way. One realizes directly that mathematics, for example, was a quality inherent in things from the beginning, and that our gradual development of number, value and function, far from being a means to establish order within external chaos, on the contrary has been merely a belated recognition of extrnal order which only gradually impressed itself upon our own unordered experience. And so with biology and chemistry—every science existed as qualities or properties of things unobserved as stars in a night of sleep. Moreover the personal emotion surrounding every discovery with its own aura—each thinker's own particular struggle against sickness, poverty or superstition—now recedes into the realm of biography, and we realize that granting perception as a racial faculty, scientific progress was and is absolutely inevitable. The scientist as a type thus stands out as the one enabled to perceive, to see, to bear witness to, an aspect of reality evoking no response from other types, but a reality existing in itself and independent of the intermittent intrusion of mind. And this condition obtains whether we glance backward over the past or forward into the future—so long as men are characterized by perception, so long will perception lag behind its own opportunity to perceive. Reality is infinite, giving further growth to racial mind even as individual mind wearies and fails. In its very development, every scien-

tific principle becomes as it were a trunk from which new principles branch out right and left. Reality is infinite in all directions—through degree as through time and space—that is the fertile soil in which modern thoughts as seeds are sown.

But the attitude deriving from a realization of this fact differs from the traditional attitude not merely in a formal way—the difference, at least for those true to type, amounts to an increase of oxygen in the very blood. Thought leaps more eagerly forth from its hidden cells when summoned by the magnetism of result assured than when merely thrust forth by the occasional impulse of personal emotion. The ancient mind adventured forth like a benighted traveler along uncertain roads; the modern mind, when fully aware of its privileges, is a mirror polished to render back the all-dominant sun. The first secret of nature ever registered upon the mind proved to be a Rosetta stone whereby fuller mysteries could be deciphered. Our possession of a multitudinous science today, accordingly, is actually less significant of knowledge acquired than knowledge yet acquirable; and nowhere can the horizon be shut down. Indeed, it grows evident that to accumulate related experiences is not merely to increase knowledge but to transform it. Just as algebra developed inevitably from arithmetic at a certain stage, transforming number into value; or just as additional heat units develop water into steam, so at certain critical periods of experience does knowledge assume a new character and quality, after which, for certain directions at least, its painful devious groping attains wings.

This latter fact, moreover, reveals the true significance at the heart of the modern attitude. Our day has seen the sciences become science. The sciences become science when each track of discovery arrived independently at perceiving that the various paths had been separate as the result of the limitation of minds, and that the universal reality itself warrants no such arbitrary divisions because it contains no such limitation. The inquirer's mind, like the rim of a telescope, creates a horizon which shuts out not merely other portions of space, but other degrees of existence. This was an inevitable limitation so long as we inferred a composite universe from the composition of sciences; but now for some time the actual unity characterizing the common field of experiment has been seeping back along each channel and establishing an essential mutuality among workers in apparently the most diverse fields. The same infinity

looks in at all loopholes, and the witness borne by every worker has become as it were a corroborative translation of the one text. In other words, those minds in closest relationship with reality have begun to discard traditional distinctions, which emerged from the personal attitude, and assume common characteristics from reality itself. Like metals near a magnetic field, they manifest the influences of the same force.

Entering into the new attitude resulting from the transforming of knowledge, we can readily appreciate the fact that reality has never, and can never, undergo alteration. The real difference between medieval superstition and modern certitude derives from the gradual closer approximation of the racial mind to reality. The mind has been like a photographic plate slowly but surely impressed with the image of the process of things. The initial slowness of impression, indeed, was not due to absence of image but distortion of lens. Reality has impressed itself upon the mind more rapidly and more accurately as the lens learned adjustment. Reality IS—the mind little by little acquired the art of perception which, to be strictly accurate, is nothing else than impression directed, like a camera, in the direction of the view desired.

But the transformation in and of knowledge, providing us with a new guiding principle, leads us further still. It is clear that whereas reality is independent of the scientist, the race is not. The scientist is mind focused, as ordinary minds are not, in such wise as to register the principles by which facts are given value and effect. Were half a dozen individual minds blotted out from each generation, the sciences would collapse into ineffectual, mutually antagonistic opinions. Were the influence of a few score specialized intellects removed from society, the existence of mathematics, biology and every other science would hardly be suspected in the muddy confusion in which reality would be impressed on the common mind. If suspected, there would be as many sciences as there were opinionated people, which is to say that there were better no science at all. Throughout the long interval when, by reason of the absence of education, scientific principle remained above the head of the majority, its proofs likewise were inaccessible save to a few; and the development of truth throughout those ages was as the winding of a small stream through waste on waste of sand. That is to say, science existed then in the same condition psychologically that religions exist today.

Religion exists today in terms of the very attitude which science lately discarded as inadequate and untrue. Religion exists today as a feeling on the part of many minds that faith is a personal triumph or failure, a holding of one small lamp against the night of storm. Religion exists today as if the spiritual aspect of life were a deliberate projection of the mind's desperate devotion upon an indifferent universe, the writing of one's name in water or a beautiful picture traced upon drifting sand. The universe implied by religion is still a composite universe, a passive universe, and a universe maintained by the soul's constant struggle; as if with the loss of faith on the part of a few self-conscious people, or the decay of some particular institution, "God" would utterly disappear. This is precisely equivalent to holding that if Newton had forgotten the apple, gravitation would never have entered the affairs of men. It is precisely equivalent to the impression that mathematics were the arbitrary invention of a few dyspeptic recluses. As a matter of fact, modern religious thought is less religious than the working hypothesis of any well-informed researcher in chemistry. For those thinkers most fully understanding that reality transcends their mastery even as the heavens transcend the eagle's flight, consciously feel that they have made contact with a principle far too vital to subserve the purposes of science alone. Their understanding has been swept out into larger areas; they are compelled to deal with ultimates traditionally covered by the *hic jacet* of theology. Like small boats in a tidal wave, their concepts find themselves afloat upon an unaccustomed deep.

For the corollary of the admission that thought itself cannot create reality, much less include it, is a new appreciation of the unspeakable inclusiveness which reality implies. It is an appreciation whose first approach overwhelmingly merges self-consciousness into truth-consciousness—the light of a candle obliterated by the sun. In yielding its fitful fever of self-appreciation, the modern mind has gained possession of an infinite, steadfast world. And realizing that his own path leads infinitely onward, the thinker cannot but realize also that infinity implies numberless other paths. If all the sciences are now, even now, but half-articulate children by comparison with their future development, then reality involves a power whose very allusion inspires reverence no evangelist can command.

Standing thus where so many experiences converge, it ap-

pears inevitable that the same process of development from limited personal interpretation to realization of infinite reality has also been at work in religion. It is the same historical process, though in the latter case apparently less completely manifested. The immediate issue consists in perceiving that since an infinitely intelligible universe has developed intelligence in the racial mind, so an infinitely spiritual universe has likewise developed in that mind some function responsive to spiritual influence. At any rate, infinity cannot be conceived as stopping short in any direction in the fashion ancient sailors believed the world stopped short in mid sea. The least essence of spiritual perception or aspiration in the human soul, therefore, implies an infinite source of spiritual reality in the universe; just as the earliest crude reckoning, in the light of its later development, implied a mathematics perfectible, extensive, to an infinite degree. It appears true, in short, that the significant stage in any form of progress—art as well as science, and religion as well as art—lies at the precise point arrived at by our own day; the point where creative thought in every field first grows aware that creation works inward from reality to mind, not outward from mind to reality.

What most of us have meant by religion hitherto was merely the groping of consciousness toward that awareness—the quivering of the sleeper's eye at dawn. To speak of "failure" in connection with religion, is to witness the failure of the smudged mirror to reflect the sun, not darkness in the sun itself; to witness the failure of the broken pitcher to carry water home, not drought in the bubbling spring. For if the scientist marvels at his own perception of infinity in terms of truth, how more marvelous the infinity revealed to spiritual wisdom! If the artist thrills at his own vision of infinity in terms of beauty, how more exquisite the universe revealed to the eye of love! Beauty and Truth, those manifest angels in the heavens of consciousness, are they more after all, than messengers of the invisible King? This certitude in the heart dissolves words into silence as the stars dissolve into day.

October, 1917.



The Drama

Frances Eveline Willcox

In a recent issue of Scribner's Magazine there is an interesting article by Brander Matthews on Old Plays and New Playgoers in which the author points many plausible reasons why some playwrights who have had great successes also have their unsuccessful seasons. He says: "A large share of the success of even the masterpieces of the drama, comic and tragic, is due to the coincidence of its theme and its treatment with the desires, the opinions, and the prejudices of the contemporary audiences for whose pleasure it was originally planned. But the play, comic or tragic, as the case may be, can survive through the ages, as the "Merchant of Venice" and "The School for Scandal" have survived, only if this compliance has not been subservient, if the play has the solidity of structure and the universality of topic which will win it a welcome after its author is dead and gone. What is contemporary is three parts temporary and what is up-to-date is certain soon to be out-of-date. Nevertheless it is always the audience of his own time and of his own place that the playwright has to please first of all; and if their verdict is against him he has lost his case. Plays have their fates no less than books; and the dispensers thereof are the spectators assembled in the playhouse. The dramatist who ignores this fact, or who is ignorant of it, does so at his peril. The playwright who is merely a clever craftsman of the stage has no higher aim than to win the suffrage of his contemporaries. He knows what they want—for he is one of them—and he gives them what they want, no more and no less. He is strenuously and insistently up to date, as the phrase is; and as a result he is soon out of date. He writes to be in the fashion; and the more completely he portrays the fleeting modes of the moment, the more swiftly must he fall out of fashion." Thus, it may be seen that the revivals of old successes, in their day and time, almost masterpieces, fail to revive when brought to light and presented to the new generation, because the theme and the treatment depended upon the taste of the moment. It would seem that the time is ripe for something more vital, more constructive than the featherweight material, with but few exceptions, served to the public during the past season. There-

fore the announcement of new plays to be produced by Mr. A. H. Woods is interesting for it will bring back to public attention three playwrights who have not been heard from for some time, and who may be said to be among the contemporary writers. Bayard Veiller, author of the original version of "Within the Law", has a new play, "The Claw and the Wing" (The Divine Crook) with Marjorie Rambeau as the possible interpreter; Eugene Walter, whose successes in the past have been extraordinary, has "The Onlooker" ready for production while Alan Dale, who wrote "The Modern Magdalen," comes forward with "The New Immorality." It seems a pity that more attractive titles could not be found for some of the new outputs and no doubt they will be changed before the opening night. The power of suggestion is so strong, it is unexplainable why the same genius applied to the selection of misleading and mediocre titles, could not be turned to account for cleaner and more appealing phraseology. Mr. Woods also contracted for a play by W. Somerset Maugham, one by Samuel Shpiman, and a comedy by Walter De Leon.

* * * *

Mr. David Belasco, who has always started his theatrical season late will change his plans this year by presenting Frances Starr at the Lyceum Theatre in "Shore Leave," by Hubert Osborne, in August. The play has already been tried out in Baltimore which admits of all necessary changes being made before the New York premiere. "Kiki" will doubtless hold over at the Belasco Theatre through the summer or until the manager has a successor ready to take its place.

* * * *

Mr. Henry Miller is trying out plays in San Francisco and believes in Bataille's "La Tendre" he has found a suitable attraction for his New York theatre next season. Leo Ditrichstein also made use of San Francisco audiences to test Ben Hecht's play "A Mountebank of Emotions," which will be seen in New York in due time.

* * * *

It is reported that Mr. J. J. Shubert is bringing eight new productions from the other side for use next season and rehearsals will begin shortly on the offerings booked for early opening. It looks as though J. C. Huffman, chief stage director for the Shuberts will be a busy man.

* * * *

The vaudeville theatres are reaping the benefit from the closing of the regular houses, in that many well-known stars and featured players are listed among the headliners. Recently at the Palace Lionel Atwill, by courtesy of David Belasco, appeared in a sketch by Edgar Allen Woolf and Fanny Brice, late of the Siegfried Follies, was also on the same bill.

* * * *

At last Ethel Barrymore will be able to prove the philosophy that if you want a certain thing and concentrate your mind with the belief that if it is right, and you wish hard enough, it will come to you. For some time she has expressed a desire that her two brothers, Lionel and John, might appear with her in a production. Now that she has placed herself under the management of Arthur Hopkins, who also has Lionel and John under contract, there is every reason to predict a co-starring engagement of the three Barrymores in the future. Another desire of Miss Barrymore is positively announced for fulfillment the coming season; that is, her appearance in plays by Ibsen and Shakespeare; and the star has her own ideas how Shakespearean characters should be played.

The Larger Life of Success

By Eugene Del Mar

(Copyrighted, 1922, From the Business Philosopher)

The Larger Life is a development, or flowering of that which has passed through the more primary conditions of growth. It is the mellowed fruitage of the smaller life of selfish personal interest.

Self-preservation being the primal instinct, until man felt assured of securing that which is at least necessary for this purpose, he was not over-particular as to his methods of satisfaction. Primarily, success is evidenced in self-preservation; and at first it is sought without regard to any prescribed standard of conduct.

Man's next success was the satisfaction of the twin instinct of self-perpetuation; and in the enlarged circle of interest which included with himself his mate, his children and his home, life became somewhat broader in scope, deeper in sympathy and wider in inclusiveness. While his life became larger in quantity, it had not enhanced in quality; he was as intensely

selfish as before and had no regard for or interest in the success of those outside of his family circle. In fact, his own success was considered as dependant upon the failure of others; the alternative being to conquer or be conquered.

Step by step in his evolutionary history, man has continuously expanded in his quantity of interest, until now his interests include the whole of human life; for industry and commerce have brought him in contact with the remotest countries, all of which, in one way or another, he renders tributary to his personal success. Indeed, this has been the usual limit of his interest or concern.

In this country, during the past fifty years, there has been witnessed in many aspects of life a development that is unprecedented in history. With vast undeveloped resources, with science and invention placing these at man's ready disposition, with greatly quickened communication and transportation, with laws and customs lending themselves to selfishness and monopoly, and with a general striving for quantitative success, there resulted individual accumulations of wealth such as had never before been considered as within the realm of possibility.

Out of this wondrous field of commercial development there emerged a limited number of vast fortunes and a considerably larger number of lesser fortunes, leaving the great multitude of people possessed of but little more than necessary for bare subsistence.

What were the personal qualities that enabled the few to amass their great fortunes and become the phenomenal successes of their times? It may reasonably be claimed that, at all times, business successes and the amassing of great fortunes are aided by, or are the results of the exercise of certain constructive qualities, whereby their possessors linked themselves with the law of success. The great successes of the age of vast fortunes were secured by those who possessed and exercised in the highest degree the dominant commercial qualities of that age, and were accordingly looked up to as ideals for emulation and envy.

The distinguishing traits of any age are those which are dominant in its great successes. Those who possess these traits in the highest degree are thereby placed most in harmony with their environment, and, therefore, attract the most from it. It is manifest that in a commercial age, saints and unselfish individuals do not accumulate vast fortunes, for they neither

possess nor practice the purposes, motives or methods adapted to that end.

The successes of any age are the product of that age, which is in a measure responsible for their exaltation, whether the age be one of art, law, war or commerce. It is society that provides the necessary environment, opportunity, cooperation and support.

Individuals may attribute their measure of success to their personal attributes; but the crucial fact is that they were in more complete agreement with the requirements and intensity of their desires possessed a superior power of attraction. The same qualities, in another age, might only have led to dismal failures. It may be that other qualities are necessary for a great quantitative success at the present time.

While the great financial successes were in some respects the products of their age, they were themselves largely responsible in determining the trend of the times. Without doubt, the great "Captains of Industry" and their lesser imitators are responsible largely for the social, economic, and political conditions of their age, and of the days that are now upon us.

It will hardly be contended that the failures of any age confer upon it its distinguishing features, while it may be asserted with confidence that the attributes and qualities of its great successes are stamped upon it prominently.

In other words, the great financial successes of the age just passed—and certainly we have now entered upon quite a new phase—are in large degree responsible for present social economic and political conditions. It was an abnormal age, one of fearful waste of present and sacrifice of future resources, an age of great inequalities, violent abuses and serious injustices; of all of which we are now reaping the inevitable reactions. It can hardly be doubted that those who were the prime actors in the age but lately passed have the greater responsibility for the conditions that now confront us.

While we are now developing a higher standard than prevailed in the past for governing the acquisition of great wealth, there has never been the same consideration of the standards regarding its distribution; and yet society is as greatly interested in the one as in the other.

It is society that creates the opportunities for individuals to secure great wealth; and to the full extent of its general moral sanction, society will always claim the legal right

to supervise both the acquisition and distribution of personal wealth. There is now an unmistakable tendency to extend this legal right in the interest of society as a whole.

There comes a time in the life of most colossal financial successes when the pleasure of acquisition is supplanted by the joy of distribution; and some of the possessors of vast fortunes have distributed a goodly portion of their accumulations. Many have passed away, leaving to their descendants their fortunes, as well as the inheritance of their social obligations. In some measure, society has already received from the very rich a refund of its former generosity to them.

As might be expected, most of these refund contributions have been deposited in traditional and conventional channels, with the purpose or result of upholding the most conservative of institutions. It is the natural tendency of great wealth to incline its possessors toward the support of those beliefs, ideas, conceptions and institutions that suggest the largest degree of continuity, stability and permanence.

It was probably inevitable that considerable of this surplus wealth should gravitate to the orthodox churches, to colleges with religious foundations, to Bible publication societies, to medical colleges, and to the conservators in general of long-accepted beliefs in knowledge and learning. All of these organizations serve a good purpose; to hold fast the wisdom of the past until that of the present has proven itself sufficiently to warrant acceptance; some are useful or even necessary, if only as brakes on the perhaps too rapidly revolving wheels of progress.

What were the causes of the conditions that compelled that eruption of humanity we call the Great War? Was it a high degree of human education, enlightenment, understanding, sympathy, kindness of brotherly love? Certainly, there was no paucity of theological religion. There were hundreds and hundreds of millions of Bibles in circulation, there were churches everywhere, with a plethora of priests and ministers. Certainly the religion of the day did not prevent the Great War, nor did the prevailing knowledge, philosophy or wisdom stand in its way.

If the conservative institutions of society, if the religions, churches, Bibles, and religious, philosophical and educational teachers of the past few years and its knowledge and wisdom, were powerless to avert the Great Cataclysm, is it reasonable

to expect that a mere increase in their quantity will have any greater influence in the future? Is humanity so blind that it cannot recognize that different results require different causes?

How many of the distributors of great wealth have contributed to advance the ideas, hopes, aspirations or tendencies of the present day? How many have assisted to develop the more advanced systems of healing—osteopathy, chiropractic, and, above all, mental and spritual healing? How many have distributed their wealth for the popular dissemination of scientific knowledge, the basis of all true living? And yet it would be difficult to overestimate the benefit to society through the support of institutions that would spread such knowledge for the greater enlightenment of society.

At the present time there is a science, philosophy and religion known variously as New Thought and Applied Psychology (with many other designations characterizing individual interpretation of these) that is sweeping the country. It is eminently constructive, it gives an exalted interpretation of the teachings of Jesus, it is Christian in the highest sense, it is harmonizing, and it meets the popular demand for a practical philosophy of life that is in harmonious accord with science and religion. It affords a common-sense guide to everyday life; at home, in business, in society, in economics, and in politics.

It is well that this great movement has had to gain headway against opposition of every kind, particularly from the learned professions. It is probable that this was necessary to test whether it had the merit of permanency.

This general Movement has stood the continued strain of religious, medical and legal opposition, opprobrium and ridicule; and doubtless it will continue to do so. It has grown and developed to huge proportions, and has already succeeded in influencing greatly those institutions which have sought its destruction. The churches, the physicians and the lawyers, either consciously or unconsciously, have imbibed the thoughts and conceptions of this Movement, for they are in the atmosphere of it; and whether or not they accept the name or admit the source, they are being insensibly influenced by it toward a broader and larger view of life.

Wealth carries power and involves responsibility. Wealth may assist to accelerate or retard development. Wealth may facilitate progress or promote decay. Wealth may induce revolution or establish evolution. Wealth may bring to earth the

hell of hate and war, or the heaven of love and peace. What the future shall be depends in considerable measure upon the wisdom with which great wealth is invested—whether for the benefit of society or to its detriment.

The great Cosmic Movement now in progress will continue; it cannot be stopped. Inevitably, it will be guided; and whether humanity emerges from it higher or lower in its scale of development will be determined by the wisdom of the direction that is given to it. Are those who have the power to direct it wisely prepared to leave this altogether to others? Are those upon whom rests the greater responsibility going to evade their call to duty?

Should they indeed prove to be so recreant to their duty, so lacking in understanding, and so blind to their best interests, probably the avalanche will overwhelm them first as the most prominent elevations in the social landscape.

At this juncture, selfishness and altruism are in complete accord; and unless the great psychological, metaphysical and spiritual Movement of the day receives adequate support and dissemination, it is more than likely that humanity will bring upon itself a further and greater chastisement than has ever yet befallen it.

The fact that there is at hand an antidote for individual and social discard, that this antidote has continuously developed as the disease progressed, and that it has within it the power to neutralize this disease and normalize social conditions, practically compels a conviction that this preparation has been for a Divine Purpose, which destines that when the crisis comes it will be met effectually. In this event, God's patient humanity will pass safely through the seeming perils of the day.

Up to a certain point of danger, apparently humanity has complete freedom to scourge itself; yet it would seem that when this point has been reached, the Divine Will ordains: "Beyond this you shall not pass!"



Bahai Activities

A LETTER FROM MRS. CORINNE TRUE
TO MANUCHER KHAN

My dear Manucher:

Your very kind letter reached me in a 'round about way. We have had a wonderful bounty from Heaven through the visit to the three Holy Shrines and Shoghi Effendi and the Holy Family. We found them all so wonderful and so united. Their hearts are just coals of fire, so longing are they that the Cause for which the Bab, Baha'o'llah and Abdul Baha have sacrificed their holy lives should become established here in the hearts of the American friends. In order to bring this love of God into a burning flame, dear Shoghi Effendi tells us we must "forget all that is past" and start a new era in the Cause. Then the whole world will feel this fire of love emanating from our hearts and be attracted to the glorious teachings of the Cause. Upon this depends the salvation of man.

I thank you very much for writing me and I pray that we both and all the Bahais can live up to Shoghi Effendi's request and bring about the beautiful condition in the Cause which he sees will flow if we obey this.

Your sister in the love of El Baha,
(Mrs.) Corinne True.

TABLET TO JAMES F. MORTON, JR., WRITTEN IN REPLY TO HIS INQUIRIES CONCERNING THE BAHAI REVELATION

(This Tablet was written in the midst of the World War, and could not then be sent from the country. It was placed aside with others and overlooked until after the Ascension of Abdul Baha. The receiver of it accepted the Bahai Teachings before this Tablet had been written, and shortly after writing the inquiries to which the Tablet replies, spiritual illumination having come to him through the grace of Abdul Baha.)

He Is God!

O thou who art thirsty for truth!

Your detailed letter has arrived. Although I have no time to write anything, nevertheless because of my intense love to-

ward you I am writing you a brief answer. To give an answer in detail would require a volume.

In the first place, know that the Divine Teaching is the embodiment of all the teachings. It is the wise physician. Every afflicted one will find his remedy therein. One of the problems is the problem of freedom. The reality of freedom exists in the Divine Teaching with the utmost power, that is, freedom from the human world. Consequently, the thirsty one will find the fountain of freedom in the Divine Teaching. Also other problems, which are necessities of the world of existence, and are the cause of the development of the world of humanity, all are existent in the Divine Teaching. The problem of the reality of Divinity, with all its significances, cannot be contained in the human mind, because that which is the result of our mind and thought is limited; and the reality of Divinity is unlimited. What is manifest and clear are His luminous signs, which have put into motion the world of existence. But the reality of Divinity is sanctified and purified beyond the comprehension of the contingent world. How can the conditioned Reality comprehend the Ancient Reality? This is impossible and impracticable. The mineral and vegetable worlds are unconscious of the human and animal worlds. They have no conception whatever of them. Is it possible for the vegetable and the mineral to comprehend the reality of sight and hearing? God forbid! Inasmuch as all are in the world of material condition, how can the contingent beings comprehend the Ancient Reality? The utmost is that the human being may comprehend the signs and symbols of Divinity.

My hope is that you may attain to this. If you were present, I would adduce decisive proofs of the conditions of existence and the reality of Divinity. My hope is that one day we shall see each other, and doubts shall be removed. The truth of the prophets of God—may peace be upon them!—is not that of a personal God. Nay, rather the reality of Divinity is like unto a sun; and the reality of the prophets is like unto mirrors. The rays and heat of the sun are resplendent and effulgent; but the sun remains and rests in its place of sanctity. There is no ascent or descent, no ingress or egress. The reality of Divinity always is and will be sanctified from personification. Therefore it has become known to your Honor; and there is no place for doubt.

Since the reality of Divinity is beyond our comprehension

and understanding, and since whatever reality we imagine will be limited—nay, rather our imagination will be sheer fancy—therefore, in order to become rid of our fanciful ideas, we turn our attention to the mirror, which is effulgent and radiant from the bounty of the sun. To look into the sun will dazzle the eye; nay, we can have no conception of it. Is it possible for a human being to attain to the sun? This is clear, that it is impossible and impracticable; but attainment to the mirror is possible. A wise man does not endeavor to attain to the sun. Nay, rather he witnesses the rays of bounty on the mirrors, and joins himself to them. As to the problem of the independence of the human being to receive benefit from the Sun of Reality, this is plain, that all mankind are in need of education. When man is always in need of education, how can independence be imaginable? Is it possible for one individual to possess all human perfections without an educator? Then independence is not possible. Yes! Although man learns and receives benefit from another, he has his own feelings and senses. He can make a new discovery; but he can never be without the need of the teacher and the educator. This is the truth. Think carefully on this problem. Then you will have evidence; and no doubt will be left. Sanctity is possible, when man is under the guidance of God. God protects him from error. For instance, the moon has no light in its own essence, but receives its light from the sun. This is the sanctity of the world of humanity. A wise physician protects man from every ailment. In fine, praise be to God, that you are serving the Divine Teaching. The more you serve, the more the doubts will be removed; and the luminous reality will become resplendent and effulgent.

Number Nine of the Greatest Name

From Abdul Baha Abbas

Number 9 is the last number and the greatest. Number 10 is simply the continuation of number 1, because number 10 is 1 and 100 is 1. Place the units up to 10 and we simply return to number 1, but they will end at 9. One cannot find any

number greater than 9 written in one digit, and of all numbers it is the highest. Also in the tens 90 is the highest, and in the hundreds 900 is the highest. Then see if you can find any number greater than 9 written in a digit. All other numbers are simply a repetition. As all digits end in 9, that which occurs after 9 is simply repetition of other digits. So number 9 is the highest and from it all others are made. Write all the digits up to 9. Now, through the addition of zero (0) one can reach any number desired. It simply originates from number 1 to 9. For example, the calculation of the word Bab is 5, and Baha is 9. Now if you multiply 9×5 you have 45, and 45 is the Arabic numerical value of the word Adam. Aliph equals 1, Daled 4, Mim 40, and 45 is the sum of all.

As Adam is the father of humanity, and it means the real man, therefore the product of the number of the Bab and Baha is equal to the number of Adam. There is no great difference between the Greatest Name and the name of Adam. In their nature they are one. Also 1 plus 2 equals 3, 3 plus 3 equals 6, 6 plus 4 equals 10, 10 plus 5 equals 15, and 15 is the number of Eve. By the physical marriage of Adam and Eve the whole race originated, and by the appearance of the Manifestation and the Bab, the Spiritual generation originated. Therefore there is great knowledge and understanding when the two names are made into one, because if you add from 1 to 9 consecutively it is equal to the number of Baha and Bab multiplied together, namely 45; and it is equal to the number of Adam and this is the wisdom in it. Also in the fractions the greatest is one-ninth. Also 9 is the greatest decimal. The name of Christ in numbers has no relation to the name of Baha Ullah, because the name of the Messiah of the Jews is a Hebrew name, and in order to compare them we must take both names in Arabic. His name was Jesus. The name of God, which Christ gave to His disciples, was the Name of the Kingdom of Baha Ullah. It was the same spiritually, but it was a NAME which was never pronounced. All the Bible was written for Baha Ullah! Every where "The Lord of Hosts" refers to The Manifestation.



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