

Dr. Luntz's

Herbal FLAXOLYN Compound Does Away With The Pernicious practise of Drugs and Replaces Cathartics

Enlightened physicians the world over are forsaking the use of poisonous drugs and particularly narcotics and violent laxative medicines that eat the delicate linings of the mucus membrane.

Nature should be assisted not forced, and intelligent physicians are now treating the cause instead of the effect.

The most prevalent of human ills, especially in America, constipation. Indigestion, nervousness, torpid liver, headaches, stomach troubles, insomnia, lassitude, impure blood, and a general run down condition, can all be traced directly to a clogged condition of the bowels.

Eminent medical men have been seeking for many years the correct scientific combination of herbal plants to take the place of the vast number of dangerous drugs now being used. It is a well known principle in medicine that herbs are the most efficacious, as well as the natural remedy for most human ailments, but to find the proper compound that will act with most effectiveness on the elements of the human body has been the problem interesting scientific men.

Prominent among the investigators along these lines is the distinguished Specialist, Dr. Luntz, who spent twenty years in studying the effect of herbs on the human system.

The final result of this exhaustive research by Dr. Luntz is the herbaceous Flaxolyn, first introduced by Dr. Luntz in this country ten years ago, now in general use by the medical profession and in sanatoriums and by the general public.

Flaxolyn is composed entirely of harmless herbs, including sun baked flaxseed, vegetable charcoal, juniper berries, gentian root, culver roots, cardamon seeds, Chinese rhubarb, Spanish licorice roots, Valerian African ginger roots.

Special Price for Physicians

POST PAID

PRICE, \$1.00 PER BOX

**Roots and Herbs Compounded with Sun-Baked Flaxseed
That's FLAXOLYN**

The following from Dr. Benedict Lust, the well-known author and editor of the Herald of Health, speaks for itself.

My dear Doctor:

I have lately been using your Flaxolyn in my treatment of a number of my patients at the Butler Sanitarium. I consider it a most modern and natural adjunct, and find it a great help in assisting the processes of elimination of irritants from the system. It helps bring the body back to its normal stage. It is certainly a natural food remedy, and complies with the teachings and tenets of the great Father Kneipp, and other authorities of natural healing. I advise every drugless practitioner to give Dr. Luntz's Flaxolyn a fair trial.

Fraternally yours,

B. LUST, N. D., M. D.

Dr. W. F. Murray, an Osteopath Physician, of Sandwich, Ill., declares: "I find it the best adjunct for the Osteopath for Post Flu cases in existence."

Davenport Osteopath Sanatorium,

F. B. Teter, D. O.,

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

Davenport, Wash.

March 15th, 1920.

Dear Dr. Luntz:

Enclosed find check for which please ship one-half gross of Flaxolyn. We find your Flaxolyn unusually serviceable and effective as a tonic and normal laxative.

We are with regards

Fraternally yours,

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

F. B. Teter, D. O.

Send this Coupon for Booklet

H. H. LUNTZ, M. D., D. O.

1155 St. John's Place, Brooklyn, N. Y.

Please find enclosed _____ for
_____ box of Flaxolyn, and your
booklet of Rules and Health.

PLEASE MENTION YOU SAW IT IN REALITY

DIVINE ECONOMICS!

THE BAHAI MAGAZINE

REALITY

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



For Progressive and Constructive Thinkers

ABDUL BAHÁ'S VISION OF THE IDEAL
COMMUNITY

LEDoux' MESSAGE TO PRESIDENT HARDING

THE SERVANT IS THE GREAT ONE

RICHARD M. BOLDEN

THE GOSPEL OF GHANDI

BLANCHE WATSON

VOL. V

AUGUST, 1922

No. 8

PUBLISHED MONTHLY — 25 CENTS

Copyright, 1922, by REALITY PUBLISHING CORPORATION
17 West 42nd St., New York City, N. Y.

THE ONENESS OF MANKIND

Twelve Basic Bahai Principles

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

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

THE BAHAI MAGAZINE REALITY

Advisory Board

M. D. Newman
Flora L. Heller
Jessie L. Lewis
Annie K. Lewis
Laura E. Jones
Berthelin Osgood
Harriet Williams
Dr. Alfred R. Warsaw
Dr. Charles G. Pease
Walter Newell Weston, L.L.M.

Editor

MARY HANFORD FORD

Consulting Editors

Horace Holley
Albert Randall
Carl D. Fehr
Barnetta Brown
L. A. Mathews
Dr. Richard Manuel Bolden

PUBLISHED MONTHLY BY

REALITY PUBLISHING CORPORATION

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

Herold S. Robinson, President Laura Robinson, Secretary and Treasurer

Single Copies, 25 cents. Sold at all News Stands.

Subscription, \$3.00 per year

Make All Payments to Reality Publishing Corporation

Copyright, 1922, by Reality Publishing Corporation

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

VOL. V

AUGUST, 1922

No. 8

Contents of August Issue

| | PAGE |
|-------------------------------------------------------------------------------|------|
| A New Consciousness. <i>Editorial</i> | 3 |
| Abdul Baha's Vision of the Ideal Community..... | 5 |
| The Unveiling of the Divine Plan. <i>Abdul Baha</i> | 7 |
| Poem. <i>Luella Frances Phelan</i> | 13 |
| Yesterday—Tomorrow. <i>Edward L. Fernald</i> . Poem..... | 14 |
| Ledoux' Message to President Harding. <i>Urbain Ledoux</i> | 15 |
| Migrating Workers. <i>Lewis G. Esch</i> | 16 |
| The Temple Beautiful. <i>Sharaz Waite</i> | 18 |
| The Peace Palace—Poem. <i>Emma Playter Seabury</i> | 20 |
| Hope. <i>John Bell</i> , Workingman..... | 20 |
| The Sunrise of the New Day..... | 24 |
| The Ladder. <i>M. D. Newman</i> | 24 |
| The Servant Is the Great One. <i>Dr. Richard Manuel Bolden</i> | 25 |
| The Gospel of Ghandi (<i>Compiled by Blanche Watson</i>)..... | 27 |
| Alchemy—Poem. <i>Marie Watson</i> | 30 |
| A Journalist Interviews Abdul Baha..... | 31 |
| The Current Art. <i>Mary Hanford Ford</i> | 32 |
| Goldiana and Her Little Sister. <i>M. D. Newman</i> | 36 |
| The Drama. <i>Frances Eveline Willcox</i> | 39 |
| Astrology. <i>George W. Walrond</i> | 41 |
| Abdul Baha. <i>Yone Noguchi</i> | 43 |
| Twelve Basic Principles (<i>Compiled from the Words of Abdul Baha</i>)..... | 44 |
| Spring Rain. <i>Helen Wendell</i> | 47 |
| Bahai Activities..... | 48 |
| Give 'Em What They Want. <i>Frank Crane</i> , <i>New York Globe</i> | 49 |
| Lecture by Miss Martha Root..... | 50 |
| Crying Need of the Hour. <i>Louise Waite</i> | 53 |

The Bahai Movement

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

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

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

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



Editorial

A NEW CONSCIOUSNESS

A new consciousness is being born in the world, a consciousness of the power of love, the value of co-operation, the need of brotherhood. Mankind is weary of violence, weary of hatred, weary of jealousy and competition. The consciousness is alive already in the hearts of many thinkers and workers and it is knocking at the hearts of the financiers and politicians, the rulers, begging for entrance. It has knocked successfully in our country in Pennsylvania, Indiana, Iowa and North Dakota, crying aloud in fact to the politicians, that the people want deeds not words, that they demand a government of brotherhood and justice and they will insist that their servants do their will. As a nation we must establish justice in Haiti, in Santo Domingo, in Nicaragua, in the Philippines and we are obliged to help the world with our surplus of gold.

We publish in this issue a report of the address given by Abdul Baha, in Montreal, Canada, during his visit to America. It is not complete, but it reveals authentically the ideas of the great teacher on commercial relations, because he gave the same teaching again at the residence of Mrs. Parsons at Dublin, New Hampshire. It represents the most beautiful poem of communism that has ever been given to the world. The communism of Lenine leveled all to poverty under military dictatorship, but this beautiful law banishes poverty and lifts an entire community into a sunshine of comfort and sympathy.

The conventional student of political economy will scoff at a law which takes from the excess of the rich and immediately relieves with it the deficit of the poor. But if he has a faint dawn of the new consciousness he will begin to think. A law which takes generously from the excess of the rich is good, but it is still better if it uses that sum immediately for the elimination of poverty. Some men are highly gifted with the power

of winning money, others are equally gifted with the power of creating beauty, happiness, or utility in the community. Abdul Baha's law allows each to work freely according to his gift, and then sees to it that each has a sufficient financial reward and no one suffers because he lacks the power of acquiring money.

For instance, the fortune of William Rockefeller, recently paid the State of New York 60 million dollars. If Abdul Baha's law were in practice, that 60 million would flow immediately into the hands of those less gifted in money making, but useful to the community in other directions. This heavenly law is an income tax, not a death tax however and would produce most beneficent results. Just now in the United States, it would render the coal strike and the railway strike and in fact all strikes impossible, for it would naturally take from the coal baron, the plethoric manufacturer and profiteer his excess, leaving him his luxury if he craved it and would bestow the excess upon the individuals whose needs were greater than their income and this would be done not through force or deprivation, but through the happy will of the people themselves.

A fluidic income tax flowing back and forth in the community and equalizing conditions is something no economist has ever thought of. It is good radicalism to tax heavily the incomes of the rich, but no one has ever thought that it would be wise to share that sum among those less fortunate in mere possessions. We have become hypnotized with a sense of the value of mere money, and have therefore lost the sense of other values. Moreover we have made of the state and its government a cruel step-mother who creates bad laws and clubs us because we fail to obey them.

Abdul Baha's state is the committee of the people themselves, which they appoint to attend to their business and this is in reality the function of the state. It should be a business committee instead of the cumbersome and intrusive boss, which exists under that name.

Abdul Baha's law will be enacted some day, it will arise when the new consciousness becomes wide-spread, it will manifest itself when a West Virginia coal baron is unable to sleep because so many of the children among his miners are living on 30 cents a week! They will visit his dreams and he will seek them out in their tents and shacks on the mountain side. Surely he will invite them to go back into the houses from which he evicted them.

We have been shown that each human being is in reality a wireless station capable of catching the vibration of messages in the ether. Let us begin to receive and send forth the vibration of sympathy and comprehension so that the world may indeed blossom like the rose.

ABDUL BAHAS VISION OF THE IDEAL COMMUNITY

From the Montreal Daily Star, Sept. 4th, 1912.

That poverty could and should be abolished and that every member of the great human family without exception has a right to live in comfort and happiness by sharing in the general welfare was declared by Abdul Baha to be the economic expression of his teaching in an address delivered to a group of socialists in Coronation Hall, St. Lawrence Street.

"Earth should be a Paradise," said Abdul Baha. The title of his address was The Economic Happiness of the Human Race.

"There are certain species of life that seemingly can live solitary and alone," he said, "Certain trees, certain animals, and even certain herds wander far from their kind. But man is necessarily ever in need of co-operation and mutual help.

"In reality all mankind represents one family. God desires that each individual member of the body politic should live in the utmost well being and comfort.

"If all do not so enjoy life there is a lack of symmetry in the body politic.

"Let us look after ourselves," the selfish say, 'Let others die, so long as I am comfortable everything is going well!' Such a callous attitude is due to a lack of control and a lack of working law."

Abdul Baha then outlined a scheme which had been formulated by Baha'o'llah the great Bahai Prophet for ensuring the economic happiness of the people. In this scheme farmers were the first to be dealt with, for the agricultural industry is the most important and most useful in the national life. It provides that every village community have a general storehouse to which a number of revenues should come. This income from the general contribution would include tithes, a certain per-

centage from the number of animals, and one third from mines and minerals.

Should any one die without an heir all his wealth would revert to the general storehouse, and any treasure trove picked up would become public property.

The scheme further advocates that tithes be collected from the farmers on a graded scale. If a man's expenditure equaled his income, he would pay nothing, if one had an expenditure of one thousand dollars and an income of two thousand, he would pay one tenth; from one having an income of ten thousand dollars and expenses of one thousand, two tenths would be exacted. If one had an income of twenty thousand dollars and his expenses were two thousand, the taxes would amount to one fourth. If the income was two hundred thousand dollars and the expenses ten thousand, then the community would exact one half.

There would be no poverty in the community. Orphans, cripples, the poor, the aged, the blind, the halt, the deaf, all would be looked after. The people themselves would elect trustees for the administration of the public trust.

Whatever surplus there might be after all were cared for would go to the National exchequer.

For big cities such a scheme would be carried on of course on a much more extended scale.

"Under this system," said Abdul Baha, "every member of the community would live in comfort, without fear, and without being under obligation to any one.

Degrees or grades would not be abolished. These would be necessary as in an army it is necessary to have generals, marshals, colonels, sergeants and foot soldiers. But notwithstanding grades, all would have the right to share in the general well being.

"The earth can be made a Paradise. Let all the servants of God ever strive that such a great happiness may accrue to the world of humanity."

Prolonged applause greeted Abdul Baha at the close of his address.



The Unveiling of the Divine Plan

Seventh Talk

"The Tabernacle of the Cause of God is great. It shall embrace all the communities of the world."—Baha'o'llah.

"Ere long God shall unfurl the Standards of His Sovereignty over every city."—Baha'o'llah.

"Soon ye shall observe the Cause victorious over all those who live upon the earth, and His Effulgence radiating from all directions."—Baha'o'llah.

About sixty years ago, Baha'o'llah penned the above prophetic words, predicting that a time would come when His great Message of universal brotherhood would be spread all over the world, and the Standard of International Peace would be unfurled over all the regions of the globe.

It was left for Abdul Baha, the Center of the Covenant, to write down the great Charters of Spiritual Democracy, the Covenant of a League of Nations, not based upon political treaties and dynastic or imperial ambitions but founded on the pure Word of God, created by the consummate wisdom of the Almighty, illumined by the light of Truth and upheld by the Spirit of Divine Revelation. These Magna Chartas of Universal Religion which we have unveiled so far, are our true and unerring guides, and once we begin to realize their importance and put into practice their contents, the scope of our services to the world of humanity will become world-wide, our eagerness to serve our fellow men in all the departments of life will be more expressive of actual accomplishments, our idealism will be merged little by little into spiritual realism, our love for mankind will break all the national and religious prejudices and our deeds will exceed our words a hundred thousandfold.

The Tablet that I am going to read to you at this session is addressed to the Bahai Assemblies in the United States and Canada, and contains the most wonderful instructions for their guidance in their future work in the Cause. Abdul Baha has already told us how to go about and spread the Word of God in Canada, the United States, Mexico, the West Indies, Central

America, South America and the Islands surrounding this Western hemisphere. In this Seventh Tablet he instructs us to take a few steps further and travel throughout the Islands of the Pacific Ocean, Australia, New Zealand, Tasmania, Asia, Africa and Europe, and in these countries ignite the fire of the Love of God and promote the principles of the Oneness of the world of humanity.

The population of the whole world, according to the most reliable census, is about 1,610,000,000 souls, and Abdul Baha's supreme aim is to make them all sons of God, heirs and angels of the Kingdom, flowers of the rose-garden of perfection and stars of the heaven of a beatified humanity. His earnest prayers are that no soul be deprived of the Bounties of God, that all races and all peoples be submerged in the sea of God's Mercy, that the Sun of Reality may shine upon all, that the darkness of prejudices may be dispelled and the rivers of love and tenderness flow from all hearts.

When the Center of the Covenant was in this country, he delivered a talk on May 1st, 1912, in Chicago, at the Dedication of the Mashrak-el-Azkar grounds, from which I would like to quote just a short paragraph. In the light of these New Tablets, we can now comprehend his statement on that occasion, but I dare say very few could grasp its full significance and import at the time. He said: "But this Mashrak-el-Azkar, being the first one in the Occident, has great importance. In after years there will be many Mashrak-el-Azkars; even in this city of Chicago many will be established; in Asia there will be many. In Europe there will be many. Even in Africa there will be many. Even in Australia and New Zealand."

You observe that in these few words he has given us the epitome of his present Divine Plan—years ago. In all probability he desired even at that time to prepare us for the wonderful Revelation of this Day.

We know quite well that this world of ours has many races and tribes, but through the law of scientific classification the historians and geographers have reduced them into four groups.

1. The white or Caucasian people, consisting of 770 millions, are the largest and the most highly civilized.
2. The black or Ethiopian races consist of 175 millions, inhabiting mainly Africa, and a few millions in other parts of the world.
3. The yellow or Mongolian people are about 540 millions,

all of whom live in Asia, mostly in China and Japan.

4. The red man or American Indian—approximately 22 millions, a few living on this continent and the rest in South America.

All these people, living from the Arctic to the Antarctic, in all latitudes and longitudes, in the North, South and torrid zones, must come to know God and His Revelation in this latter day, and be taught the lessons of the brotherhood of all mankind. This is indeed a great responsibility for the Bahais who have gathered here to hear the message of Abdul Baha—and to put into execution his heavenly Teachings.

Let us now listen attentively to this Seventh Great Tablet, which was revealed on Tuesday morning, April 11, 1916, in Bahjee, near the Blessed Tomb of Baha'o'llah:

"To the believers and the maid-servants of the Merciful of the Bahai Assemblies and meetings in the United States and Canada!

He Is God!

"O ye real Bahais of America!

"Praise be to His Highness the Desired One that ye have become confirmed in the promotion of Divine Teachings in that vast Continent, raised the Call of the Kingdom of God in that region and announced the Glad-tiding of the Manifestation of the Lord of Hosts and His Highness the Promised One. Thanks be unto the Lord that ye have become assisted and confirmed in this Aim. This is purely through the Confirmations of the Lord of Hosts and the Breaths of the Holy Spirit. At present your Confirmation is not known and understood. Ere long ye shall observe that each one of you like unto a brilliant and shining star will diffuse the Light of Guidance from that horizon and that ye have become the cause of the Eternal Life to the inhabitants of America.

"Consider! The station and the confirmation of the apostles in the time of Christ was not known, and no one looked on them with the feeling of importance—nay, rather, they persecuted and ridiculed them. Later on it became evident what crowns studded with the brilliant jewels of guidance were placed on the heads of the apostles, Mary Magdalene and Mary the mother of John.

"Likewise your confirmation is not known at the present time. I hope that ere long It may throw a mighty reverbera-

tion through the pillars of the earth. Therefore it is the hope of Abdul Baha that just as ye are confirmed and assisted on the Continent of America, ye may also be confirmed and assisted in other Continents of the globe:—that is, ye may carry the fame of the Cause of God to the East and to the West and spread the Glad-tiding of the appearance of the Kingdom of the Lord of Hosts throughout the five Continents of the world.

"When this Divine Call travels from the Continent of America to Europe, Asia, Africa, Australia and the Islands of the Pacific, the American believers shall be established on the throne of Everlasting Glory, the fame of their illumination and guidance shall reach to all regions and the renown of their greatness become world-wide. Therefore, a party, speaking the languages, severed, holy, sanctified and filled with the love of God, must turn their faces to and travel through the three great Island groups of the Pacific Ocean,—Polynesia, Micronesia and Mylanesia, and the Islands attached to these groups, such as New Guinea, Borneo, Java, Sumatra, Philippine Islands, Solomon Islands, Fiji Islands, New Hebrides, Loyalty Islands, New Caledonia, Bismarck Archipelago, Ceram, Celebes, Friendly Islands, Samoa Islands, Society Islands, Caroline Islands, Low Archipelago, Marquesas, Hawaiian Islands, Gilbert Islands, Moluccas, Marshall Islands, Timor and the other Islands. With hearts overflowing with the Love of God, with tongues commemorating the mention of God, with eyes turned to the Kingdom of God, they must deliver the Glad-tiding of the Manifestation of the Lord of Hosts to all the people. Know ye of a certainty that in whatever meeting ye may enter, in the apex of that meeting the Holy Spirit shall be waving and the heavenly Confirmations of the Blessed Perfection will encompass all.

"Consider ye, that Miss Agnes Alexander, the daughter of the Kingdom, the beloved maid-servant of the Blessed Perfection, travelled alone to Hawaii and the Island of Honolulu, and now she is gaining spiritual victories in Japan! Reflect ye how this daughter was confirmed in the Hawaiian Islands. She became the cause of the guidance of a gathering of people.

"Likewise Miss Knobloch travelled alone to Germany! To what a great extent she became confirmed! Therefore, know ye of a certainty that whosoever arises in this day to diffuse the Divine Fragrances, the Cohorts of the Kingdom of God shall confirm him and the Bestowals and the Favors of the Blessed Perfection shall encircle him.

"O how I long that it would be made possible for me to travel through these parts, even if necessary on foot and with the utmost poverty, and while passing through the cities, villages, mountains, deserts and oceans, cry at the top of my voice: 'Ya Baha El Abha!' and promote the Divine Teachings. But now this is not feasible for me, therefore I live in great regret; perchance, God willing, ye may become assisted therein.

"At this time, in the Islands of Hawaii, through the efforts of Miss Alexander, a number of souls have reached the shore of the sea of Faith! Consider ye, what happiness, what joy is this! I declare by the Lord of Hosts that had this respected daughter founded an empire, that Empire would not have been so great! For this sovereignty is eternal Sovereignty and this glory is Everlasting Glory.

"Likewise, if some teachers go to other Islands and other parts, such as the Continent of Australia, New Zealand, Tasmania, also to Japan, Asiatic Russia, Korea, French Indo-China, Siam, Straits Settlements, India, Ceylon and Afghanistan, most great results will be forthcoming. How good would it be were there any possibility of a commission, composed of men and women, to travel together through China and Japan,—so that this bond of love may become strengthened, and through this going and coming they may establish the oneness of the world of humanity, summon the people to the Kingdom of God and spread the Teachings.

"Similarly, if possible, they should travel to the Continent of Africa, Canary Islands, Cape Verde Islands, Madeira Islands, Reunion Islands, St. Helena, Zanzibar, Mauritius, etc., and in those countries summon the people to the Kingdom of God and raise the cry of: 'Ya Baha El Abha!' They must also upraise the Flag of the Oneness of the world of humanity in the Island of Madagascar.

"Books and pamphlets must be either translated or composed in the languages of these countries and Islands, to be circulated in every part and in all directions.

"It is said that in South Africa, a diamond mine is discovered. Although this mine is most valuable, yet after all it is stone. Perchance, God willing, the mine of humanity may be discovered and the brilliant pearls of the Kingdom be found.

"In brief, this world-consuming war has set such a conflagration to the hearts that no word can describe it. In all the countries of the world the longing for Universal Peace is taking

possession of the consciousness of men. There is not a soul who does not yearn for Concord and Peace. A most wonderful state of receptivity is being realized. This is through the consummate Wisdom of God, so that capacity may be created, the Standard of the bneeness of the world of humanity be upraised, and the fundamentals of Universal Peace and the Divine Principles be promoted in the East and the West.

"Therefore, O ye believers of God! Show ye an effort and after this war spread ye the synopsis of the Divine Teachings in the British Isles, France, Germany, Austria-Hungary, Russia, Italy, Spain, Belgium, Switzerland, Norway, Sweden, Denmark, Holland, Portugal, Roumania, Serbia, Montenegro, Bulgaria, Greece, Andora, Liechtenstein, Luxemburg, Monaco, San Marino, Balearic Isles, Corsica, Sardinia, Sicily, Crete, Malta, Iceland, Faroe Islands, Shetland Islands, Hebrides and Orkney Islands.

"In all these countries, like unto the morning stars shine ye from the horizon of Guidance. Up to this time you have displayed great magnanimity, but after this, ye must add a thousand times to your effort and throughout the above countries, capitals, islands, meetings and churches, invite mankind to the Kingdom of Abha! The circle of your exertion must become widened. The more it is broadened and extended, the greater will be your confirmation.

"Ye have observed that while Abdul Baha was in the utmost bodily weakness and feebleness, while he was indisposed, and had not the power to move—notwithstanding this physical state he travelled through many countries, in Europe and America, and in churches, meetings and conventions was occupied with the promotion of the Divine Principles and summoned the people to the manifestation of the Kingdom of Abha. Ye have also observed how the Confirmations of the Blessed Perfection encompassed all. What result is forthcoming from material rest, tranquility, luxury and attachment to this corporeal world! It is evident that the man who pursues these things will in the end become afflicted with regret and loss.

"Consequently, one must close his eyes wholly to these thoughts, long for Eternal Life, the Sublimity of the world of humanity, the celestial developments, the Holy Spirit, the promotion of the Word of God, the guidance of the inhabitants of the globe, the promulgation of Universal Peace and the proclamation of the Oneness of the world of humanity! This is the work! Otherwise like unto other animals and birds one must

occupy himself with the requirements of this physical life, the satisfaction of which is the highest aspiration of the animal kingdom, and one must stalk across the earth like unto the quadrupeds.

"Consider ye! No matter how much man gains wealth, riches and opulence in this world, he will not become as independent as a cow. For these fattened cows roam freely over the vast tableland. All the prairies and meadows are theirs for grazing, and all the springs and rivers are theirs for drinking! No matter how much they graze, the fields will not be exhausted! It is evident that they have earned these material bounties with the utmost facility.

"Still more ideal than this is the life of the bird. A bird, on the summit of a mountain, on the high, waving branches, has built for itself a nest more beautiful than the palaces of the kings! The air is in the utmost purity, the water cool and clear as crystal, the panorama charming and enchanting. In such glorious surroundings, he expends his numbered days. All the harvests of the plain are his possessions, having earned all this wealth without the least labor. Hence, no matter how much man may advance in this world, he shall not attain to the station of this bird! Thus it becomes evident that in the matters of this world, however much man may strive and work to the point of death, he will be unable to earn the abundance, the freedom and the independent life of a small bird. This proves and establishes the fact that man is not created for the life of this ephemeral world:—nay, rather, is he created for the acquirement of infinite perfections, for the attainment to the sublimity of the world of humanity, to be drawn nigh unto the Divine Threshold, and to sit on the throne of Everlasting Sovereignty!

"Upon ye be Baha El Abha!

—(Signed) ABDUL BAHÁ ABBAS."

Out of the night the stars are born,
Out of sorrow—life's sweetness;
Out of the shadows—the brilliant morn,
Out of Chaos—completeness.

—Luella Frances Phelan.

Yesterday—Tomorrow

What have we lost? What have we won?
 Has the cost been turned to gain?
 We are back to beginnings and endings of things,
 And we reckon in joy and pain.
 The things that have been are as dead-sea fruit
 That has lost its flavor and call,
 The lives and the blood and the treasure gone,
 Were doomed in the crash and the fall.

There has been a war, Beloved Heart,
 A war that has rent the world,
 And out of its misery torn apart,
 The banner of Love is unfurled.
 Aye, Love, the King of the hearts of men,
 Which is tender and just and true,
 And the past goes down in the filth that has been,
 And the sun shines now on the new.

What have we lost? What have we won?
 You cannot count it in gold,
 For its wrung from the soul of the universe,
 And its older than man is old.
 It is deeper than any sea is deep,
 It is higher than any heaven,
 And the rays of the sun shall shine today
 On a new world built from the heaven.

That which has been is as dead-sea fruit,
 Beside what we now possess,
 For our treasures are built of finer stuff,
 Than the mortal mind can guess.
 For the mortal goes into the grave of dust,
 Along with his bonds of sense,
 While the God within rises unto his own
 In the heavens of consciousness.

Arise old world, throw off your chains,
 Learn the message of Truth and Love,
 That all the world is one Brotherhood,
 All sons of one Father above,
 For thus passes hate and greed and war,
 To the dust of dead things past,
 And throughout the world all men shall wake
 To Justice and Peace at last.

Edward Langdon Fernald.

LEDOUX' MESSAGE TO PRESIDENT HARDING

While Ledoux, frequently known as "Mr. Zero" was carrying on his work among the unemployed in Washington, he awakened one morning at three o'clock with thrilling words in his ear. These words he felt must be given to the President, but how to reach him? How to ensure the reading of the words?

After serious thinking, Ledoux, planned a dramatic episode which Mr. Harding could not ignore. Searching in the *Stepping Stone* on Pennsylvania Avenue, where his unemployed friends were housed, he found a huge potato sack which had been donated to the institution well filled, but was now empty. Three holes were cut in this, one for the head, and one for each arm. He slipped it over his customary dress, poured on his head a handful of ashes from the fire place, and presto! he appeared in a sack cloth and ashes, a fitting garb for one who was to give a weird and solemn warning to the president!

But how to pass the guard? How to deliver the message? After more thinking the fateful message was written upon the thinnest paper and folded in the palm of his hand. He donned his overcoat, which innocently concealed the sack cloth, and his hat which hid the ashes, and tripped forth, a safe and conventional looking guest to the White House.

The guard glanced at him suspiciously, for Ledoux had become notorious in Washington, through carrying a lantern up and down before the hall of the Disarmament Conference, looking for an honest man! But he passed him along. Presently he stood in the presence of the President, and removing his overcoat, the sackcloth was revealed. As he took off his hat a little cloud of ashes flew about and every one was startled.

Was there a fire? Yes, close by and centered in Ledoux! A murmur fluttered forth and the President smiling cordially held out his hand "Hullo, Ledoux!"

Ledoux smiled in return and moved forward. A few more ashes flew here and there as Ledoux extended his hand. The President grasped it warmly and perceiving the paper, which had so successfully slipped by the guard, said "Oh" and handed it to his secretary. The thing was done, the cryptic and solemn words were in the possession of the nation's chief and with this dramatic preface he would be sure to read them.

Ledoux to President Harding

An inner voice speaketh unto me and says:

"I would fain have come in love and meekness but the world choseth that I come with a rod.

"A perverted world seeth not that unless it changeth its heart, I will change its earth.

"I will give it to the meek and the lowly, for whom I will make it bloom like the rose.

"To the vain I will give Atlanti's pit.

"To the earth I will give a new poise, and having washed its face of man's execrations, I will rejoice in its beauty.

"The tears of them that have fled from the drawn sword shall I wipe away, and it shall come to pass that the wilderness and solitary places shall be glad for them.

"The desert shall rejoice and blossom like the rose, and therein shall reside my peace, amidst the lions and the lambs and the child that shall lead them."

Urbain Ledoux.

Migrating Workers

A survey of existing economic conditions has never been undertaken, unless by biased investigators, and for this reason alone have we the so-called social unrest, which is nothing but a lack of mutual understanding, due to our failure to admit the workers into full-fledged membership of the state.

The worker has assumed all responsibility for the upkeep of human society, while the employers with the aid of the machinery of the state are reaping all the benefits.

In order to be just we must at least create an economic

survey which is impartial to employers and workers, and this can only be done by creating a co-operative employment service.

The present employment service, whether conducted by private individuals or by the state, is thoroughly hostile to the workers for it considers the needs and the greed of the employers as paramount; and the workers are merely pawns to be shifted and sacrificed after the plan of the employers. This condition is the cause of the migration of workers. Multitudes are flocking hither and thither until the impression is created that the workers are imbued with wanderlust, when in reality they are only in search of food, shelter, clothing and mating. In order to stem this tide of migration, employers and workers have to reason together and create in every country a county employment service which stands under jurisdiction of the county alone.

All those county bureaus are in communication with one another so that the employer of one county can not apply to the bureau of any other county for help. In fact those calls must be ignored in order to force certain greedy employers to treat their help decently. The employment service would work about this way.

A worker in need of employment applies to the bureau of his county, and in case this has no work for him, the manager consults the lists of the neighboring counties until he finds a county which needs men. Then the manager hands the applicant his railroad ticket, for in order to be fair we cannot expect a worker who has to take all the risks of his work, and who barely can eke out an existence, to pay for his transportation. Here is where the state comes in and pays the worker's transportation. This would elevate the state to the station of an impartial friend, and the first step towards the elimination of social unrest would have been taken. And, furthermore, the managers of the county employment service would be compelled to look for workers in the neighborhood instead of luring them from afar.

As a surprising result we will have an up-to-date economic survey, accurate and reliable, and it will be found that the same number of seasonal workers can be employed throughout the year by furnishing them with free transportation to their work and from their work. Heretofore, when a seasonal worker had finished his work in the harvest fields of Dakota and Canada, he either had to pay an outrageous railroad fare to the south

where the regular goes after the harvest, or he had to steal a ride on a freight train.

Both methods are wrong and when the states begin to feel their obligation towards the migrating worker they will gladly pay their fare; and the employers will always have a trained staff of efficient, contented, hardened, migratory workers. This will leave in the cities a large number of non-migrating unemployed; and the state as the executor of the employers will be forced to deal with the unemployment problem, without being able to shift the unemployed from one city to another, as is done now.

Lewis G. Esch.

The Temple Beautiful

Never do my eyes rest upon the divine model of the Temple, designed by Louis Bourgeois, for the great Mashrak-el-Azkar, which is to rise like a glorious dream of all the Prophets of the past, fulfilled, on the shores of Lake Michigan, that I am not overcome with a reverence so profoundly deep, that I bow my head as before a sacred shrine. The emanation of the "Holy Presence" is so truly felt; the Reality of the Manifestation so apparent, that it is like a great chord of music, which lifts the soul to higher realms, above all that is discordant and unreal, into the very "Court of the Almighty," and attunes the heart with the Infinite.

Its perfection of form is in itself a glorious symphony, the very music of the spheres seems to have been drawn down into concrete expression to bless the lives of men. Its beauty is so ethereal, yet with all so sublime that one stands before it in silence—for words fail to describe its spiritual perfection.

Its general form first impressed me as a great BELL—the Liberty Bell of Humanity, which shall proclaim the declaration of independence of the whole world. A bell which calls all nations of the earth to "come to the Temple of the Brotherhood of Man"; calls to Unity and Love, such Unity and Love as the world has never known before. That "Reality of Unity," of which Abdul Baha speaks, which is eternal.

Another impression gained from its outer form, is that of a great beehive, and when one considers the manner in which a hive is governed, its law of order and productiveness, the un-

tiring industry of its inmates, can we not apply it spiritually to the principles for which the Temple stands?

Another impression is that as a vast Globe, held in a crown shaped receptacle, from which arise arms that hold the globe in a loving embrace, thereby proclaiming their universal inclusiveness.

A little child said, "it looks like a big wedding cake with a ball on top of it." May this not in a way be a symbol of a divine Reality? Is it not the time of the "Marriage Feast" foretold by Christ? That spiritual Union to which Baha'o'llah called all the peoples of the earth, that "Marriage Feast" of Purity and Love—the child of which shall be SERVICE—service to the world of Humanity.

There are so many deep emotions which this marvellous creation calls forth from one's innermost being, that new symbolisms are daily being revealed which lead the soul into the very "Holy of Holies," and into that Court of which Baha'o'llah has written—"the pen cannot step into this Court, and the ink gives no result but blackness."

Truly this is the Temple promised the world in this "great Day of the Lord," the "Temple Beautiful," and blessed are they who arise to obey its call, and assist in its construction, for Abdul Baha has said: "Every soul who shall arise to serve this edifice, God will aid from His Kingdom and will overwhelm him with spiritual and heavenly Benedictions, wherewith his heart shall overflow through the wonderful Light, and his eyes will be brightened by witnessing the Ancient Glory." Also, "I ask God to make the hearts of every one of you a temple of the Divine Temples, and to let the lamp of great guidance be lighted therein, and when the hearts find such an attainment they will certainly exert the utmost endeavor and energy in building the Mashrak-el-Azkar, thus may the outer express the inner, and the form indicate the meaning, or BEAUTY." And, "The Mashrak-el-Azkar is the most important matter and the Greatest Divine Institute. I hope that all of the beloved of God in America, men and women, will strive night and day until the Mashrak-el-Azkar be erected in the utmost solidity and Beauty."

Let us arise with renewed zeal and enthusiasm and help to build this Temple of the Lord—so shall it be the "Temple Beautiful," the manifested symbol of Divine Love and Unity, dedicated to the One God, and to the World of Humanity.

Shahnaz Waite.

THE PEACE PALACE

Silent, and empty, with its splendid rooms,
Over the sea, the great Peace Palace stands,
No sound of languages of many lands,
No footsteps echo through the purple glooms,
No human shadow on its threshold looms:
Yet with a lofty presence which expands
To benediction, and Love's sweet commands,
Above war's desolating din, and booms.

Its doors stand open to the nations wide,
It beckons with its banners white unfurled,
To all who wander in the paths of hate,
It voices all its meaning, still to guide:
And all the Parliaments, of all the world
Shall fill its rooms, and Love, for Peace can wait.
Emma Playter Seabury.

HOPE

Hope, that eternal word which has helped the human race to
climb the steep steps of adversity,
Rung by rung and step by step going up the ladder of progress;
Each rung ascended meaning a higher state of civilization—
Then when half way up, falling to the ground again,
To walk on the hard road of ignorance and superstition.
But again the light of truth breaks through the clouds of
despair,
And the spark of ambition has become like a torch to the soul.
So again with renewed hope man starts on his upward journey;
and with his experience of defeat
He knows the slippery places.
And now, after many years of climbing up and falling down, he
is near the top rung of the ladder.
But as the last mile is always the hardest to go,
So the last rung will be the hardest to climb.
Wars must cease and the human family dwell in Peace.
When this is done, then Civilization will have reached the top-
most rung.

John Bell, Workingman.

The Sunrise of the New Day

It is interesting to turn away for a moment from the turmoil of the West which is seeking to establish the new day with such contention and passion and look into the East, where the spiritual habit is more firmly established than it can be as yet in the western mind. Paul Richard a French Author, fled to India some years ago and wrote a wild clever book entitled *The Scourge of Christ*, which tells us scathingly how far we have wandered from the teachings of the gentle Saviour in our mad rush for wealth and power. He says "Several christs have their disciples today. The British Christ, the Latin Christ, the Byzantine Christ, but where are the disciples of the Christ of Bethlehem?"

"The sons of God were always vagabonds." "A king," whispered Satan, "No, a vagabond," was the choice of Jesus, but it never entered the head of either that the Christ could be a Bourgeois."

"In a christian country, poor Christ would be soon sent to Prison for vagrancy."

"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."

Speaking of the New Dawn, Paul Richard says, "I saw the man of the future weep like a child, because of his powerlessness. But the spirit of the obscure seed from which springs the great tree, the genius of the hidden spring from which rises the great river, the arch angels of the all powerful powerlessness came and comforted him."

"The jews wait for the Messiah, the Christians for Christ, the Buddhists for the Bodhisattva, India for Krishna, Islam for the Mahdi, and all the people for justice.

"All will receive Him who comes, for all whom they wait will come together the Miracle is accomplished, all are one."

The Scourge of Christ is far more than a book of epigrams. It is the remarkable expression of a brilliant mind, touched by the light of the New Day and measuring by that light all the old standards. He has found a peace in that deeper spirituality

of Asia which he could not feel in the West, and his writing though sometimes bitter is penetrated by this spirit. Another writer and this one a Hindu is also expressing the new life with a sweetness and intensity not often present in our literature. Prof. T. L. Vaswani has written many books about the religion, the art and literature of his country and he writes with the desire to rouse again in India the spirit of faith and sacrifice which restores us to God and renders us independent. He evidently feels in his heart the Day of God and would wake others to this consciousness. He has written a beautiful little book, Sri Krishna, the Saviour of Humanity which he opens with these eloquent words.

"The Coming of Krishna, five thousand years ago, was the birth of a mighty revolution. One Kingdom after another has been built in India and has crumbled to its fall. But through these fifty centuries, the French revolution was political, the English revolution was economic, and "liberty" wallowed in blood in France; and industrialism in England ended in Capitalist exploitation; but Krishna started a spiritual revolution which made India a model nation in the morning of History. Krishna played upon his wondrous flute, and since then a new vision has come to Aryavarta of God the Beautiful of God the Eternal. For Krishna had in him that which is born of God, the Ananda, the freedom, the loveliness, the love, whose living original is the Eternal."

Prof. Vaswani is not a learned man merely in the learning of the past, but he longs to rouse in India again the spirit which reigned among the people when Krishna played his flute in the forests and gave away those marvelous cups of Milk which could pour their treasures forever and never become empty. He is filled with the spirit of Oneness, and preaches ardently the unity of all mankind. He would banish caste from India and from the world, and while he prays for a New India, he prays also for a new World, from which competition, war and bigotry shall disappear. In the Secret of India he says:

"The malady of modern life, is its egotism, its greed of gold, its gospel of race, its cult of power. Is it a wonder that at the heart of it is a deep unrest? India's souls are restless—restless with the modern impulse of freedom. But the true road to freedom is not egotism or power; the true road to freedom is to practise tapasya (sacrifice) and build life in the inner depths of the soul.

"Maitri is a sense of Oneness with all our fellows, with all the universe, and as long as our civilization is not controlled by this sense, we cannot honestly say it is democratic."

"Who are you, elderly man, so gaunt and grim, with well greyed hair and flesh all sunken about the eyes? who are you, my dear comrade?"

"I think I know you—I think this face of yours is the face of Christ himself."

"Dead and divine, and the brother of all and here again he dies." It is the Face of Christ that Prof. Vaswani would like to restore to the World, which has forgotten it and the spirit of Krishna and Christ, who are one and the same, draws him to Mohamet, draws him to Abdul Baha, whom he is only beginning to know. He is one of the influences that is bringing Islam and Hinduism into unity and he has written another charming book *The spirit and struggle of Islam*, in which he shows how some divine breath of love is in Mahomet and Krishna, in Christ and in all true religion. Vaswani is of course an adherent of Mahatma Ghandi, and believes heartily in that India of the spindle and the inner shrine which must arise. But in his advocacy of Ghandi there is no bitterness and no bigotry. He does not understand the unrest of the world, and hardly realizes that a new civilization is budding in the western world, though hardly yet bursting into flower.

If Vaswani has a fault it is that very naturally he is a trifle too Asiatic as Ghandi may be.

We naturally see our own country with a clearer vision than the rest of the world and every one is a trifle self centered. But we believe this is the day when the East and the West are to join hands and be united, when they shall share one another's gifts and both East and West have gifts to share. This bustling Western brother has much to learn from the Orient and today will learn it. Then he will give to his gentler and more spiritual comrade some of that virile and robust capacity, which will help to build the great and real civilization, both East and West so much need.

We cannot do without factories and banks in this day, but we can make the factories places of light and joy and the banks centres of brotherhood and we can keep our spinning wheels also if we choose. Mahatma Ghandi is an ideal revolutionist who actually practises the difficult doctrine that it is possible to resist an enemy and love him into friendship.

He forbids his followers to hate the English, and says:

"If non-violence is to remain the policy of the nation, we are bound to carry it out to the letter and in the spirit, we must then quickly make up with the English and the co-operationists. We must get their certificate that they feel absolutely safe in our midst, that they regard us as friends although we belong to a radically different school of thought and of politics. We must welcome them to our political platform as honored guests we must meet them on neutral platforms, as comrades. Our non-violence must not breed hatred violence nor ill will."

Ghandi is frequently spoken of as a man whose only thought is to bring back the past and recreate Hinduism. But this is not true. He is a man of the new day and when England discovers his real character, and his dream for his country, she will cooperate with him and aid him in the development of a culture which belongs to India, which could not belong to England or to America, to Ireland or to Japan.

Cinderella.

THE LADDER

Life, you have filled my Drinking-Well with
Sorrow and

Success,
Griefs and
Gifts,
Trials and
Tributes,
Hardships and
Humanities,
Delusions and
Divinities,
Burdens and
Blessings,
With Pain and
Pleasure,
Despair and
Delight,

And still Life, I drink deeply from my Drinking-Well
Because I know,
This Baffling-Before, is merely a Ladder to the Beautiful Beyond.

M. D. Newman.

The Servant Is the Great One

The subject that I shall endeavor to speak upon is very interesting to us, and we hope that the talk will awaken new interest concerning it in you. It is "The Servant Is the Great One." This idea servant has been hedged about with very bad notions. Its place in human society has been looked upon as degrading. The people who have been classed under this title have been regarded by many of the ruling and intellectual groups as servile persons, and baser pompous folks look down upon them as slaves.

While the thought servant may carry with it the idea of a domestic, subordinate, or a person that is in the employ of another, we are thinking and shall attempt to make the idea servant express a larger and more important meaning.

The servant idea is woven through the whole basis of human endeavor. From this spirit and activity in the human family our industrial, religious, and philosophical institutions rise and continue their development. The ruling groups among nations and in the human family are beginning to awaken and realize that to live without this spirit of the servant stirring them to action is to be a parasite, in fact they exist without true purpose.

The servant in the world of humanity from any station that he finds himself in action feels rushing through every fibre of his being the cosmic power of unity and oneness with the orderly course of the universe. The forces of nature and the glorious presence of the beneficent God blesses and inspires not only this servant, but those that are within the environment of the servant activities.

It shall be my earnest duty and determination to enlighten and inspire that race group and class of people who have felt and are now feeling, that to be called servant, they have been standardized and stigmatized. I beg of them to look up and behold the great station they occupy, when they realize that the station of a servant is the place of our heavenly father God, and that he has in the human family everywhere chosen a few special human beings into whom he breathed himself, and manifested the glory of the servant life.

When men give unreserved thought to serving the people with whom they come into immediate touch, with the attitude of mind that they are comforting and inspiring the people, then it is that they are servants of God, and God is ministering to the children of men through them. The Holy Scriptures give us the record of many characters who demonstrated the true servant life among the people of those days, such as Samuel the prophet, David, Isaiah, etc. They each and all may have differed in their manner and work; but they each and all were actuated and moved by the servant element. The life of a servant by them is a distinguished feature of their greatness.

History shows that in their day they were as hiding places from the storm, they were coverts from the tempest, and they were as an oasis in the hot sands of the deserts of human struggle.

Footsore and weary travelers found them living in a garden of beautiful and fragrant flowers among which gleamed and burst forth refreshing waters from the fountains of life. They are today the shining examples of the marvelous use that the great father God can put to a human being, when that human being opens his heart and mind to the Holy Spirit.

They sought to relate all of their thoughts and acts to the will of the God that they served. And they seemed to realize clearly that his will was all benevolent; all helpful, all inspiring, all loving and eternal.

In the world of humanity today the commanders of great wealth and the leaders of national groups because of the Holy Spirit's activity by one cause or another are awakening to the sense of the servant idea as regards the trusteeship of both wealth and power.

Industrial, social, and religious programs are filled with the thought that the great aim of the present and coming civilization is to cultivate a state of mind that rejoices only when the individual seizes the opportunity to serve his fellow man. All kinds and forms of labor, work and effort are commended as worthy of glorification when the work is motivated by goodwill to all mankind. All kinds of workers are necessary to the existence and happiness of the world of humanity, hence manual labor and menial work are as ennobling as clerical and professional. The dawn of this day the new day will have no room for drones, and self-indulgent idle people. But like God, the

Father of us all, a premium is given to the worker and a crown of eternal life to the servant in the world of humanity.

The idea is beginning to further dawn upon the mind of the people, that mechanical instruments and engines of industry are to be operated for the good of humanity with the object of reducing their physical activities for existence. Humanity is to release itself from the thought of slavery. Human energy is to be used in a way that will work righteousness and will create Peace. The five (5) senses are to be concentrated into one (1) sense, and that sense be the expression of the Love and Glory of God.

This divine mind in human beings will enable them to understand all of the currents of thoughts and conditions of mankind. And all cultural thoughts will radiate through the world, harmonizing humanity with God and nature. The members of the human family will be content and happy only when they send forth divine attributes and by that animate all around them. We shall have a day when people shall be educated and cultured with a view of living and acting each for all, and all for each.

Honesty in thought, honesty in business, honesty in government and the sacredness of one's word and obligations will be the outstanding feature of this age. Bonds between families, races, classes, and nations, will melt away into the common bond of service for the good of humanity. The Lord Jesus Christ uttered an expression of the high station of a servant when he said, "He who would be greatest among you, let him be servant of all." And Abdul Baha, the great Persian and modern teacher claims that he today is to exemplify and manifest the station as the "Servant of God." May not we then find comfort in the thought, that those who are servants are the Great Ones.

Dr. Richard Manuel Bolden.

The Gospel of Ghandi

NON-VIOLENCE

Non-violence is the first article of my faith. It is the last article of my creed.

Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he

knows no law but that of physical force. The dignity of man requires obedience to a higher law—the strength of the spirit.

Non-violence is a perfect state. It is the goal towards which all mankind moves, naturally though unconsciously.

Non-violence is the way to freedom—not the forced non-violence of the slave, but the willing non-violence of the brave and free.

AHIMSA, in its negative form, means notinjuring any living being—whether by body or mind. In its positive form, it means the largest love—the greatest charity. . . . This active Ahimsa necessarily includes truth and fearlessness.

SOUL FORCE

If the world believes in the existence of a soul, it must be recognized that soul-force is better than body-force: it is the sacred principle of love that moves mountains.

Love is the same as the force of the soul or truth—it is Truth. We have evidence of its working at every step. The universe would disappear without that force.

Truth must always be simple. And nothing that is simple or truthful admits of violence.

God IS, even though the world deny Him. Truth **stands** even though there be no public support. It is self-sustained.

INJUSTICE

No country can afford to build injustice into its walls. Such material is worthless and will bring disaster. Amidst all the conflicting interests of the day, this, at any rate, should be clear: "Righteousness exalted a nation."

THE CIRCLE OF SIN

Generally we answer abuse with a slap. A slap is returned with a double slap. The latter is followed by a kick, the kick by a bullet, and so the circle of sin widens.

RESTRAINT

Restraint is the law of our being. For highest perfection is unattainable without highest restraint.

CONSCIENCE

There is a higher court than the courts of Justice, and that is the court of the conscience. It supersedes all other courts.

RELIGION

The interests of my country are identical with my religion. . . . True religion is not formal religion or customary religion,

but that which underlies all religions—a religion which brings man face to face with his Maker.

The Spiritual Significance of "PASSIVE RESISTANCE"

Passive resistance has come to stay. Thank God for that—it is the herald of peace.

The "passive resistance" movement is in reality not a trade dispute nor a political move. These are incidents of the struggle. It is in reality the sign of the awakening of the Asiatics to a sense of their manhood—the token that they do not mean to play a servile or degraded part in our society. This is the wonderful vision that Government and churches alike have failed to see.

Passive resistance can only be carried on to a successful conclusion if the cause is just. Injustice and passive resistance have no affinity.

Passive resistance is an all-sided sword; it can be used in any way; it blesses him who uses it and him against whom it is used without drawing a drop of blood; it produces far-reaching results. It never rusts and cannot be stolen. Competition between passive resisters does not exhaust them. The sword of passive resistance does not require a scabbard and one cannot forcibly be dispossessed of it.

NON-COOPERATION: The Weapon of Non-Violent Resistance

(NOTE—The term "passive resistance" does not sufficiently describe the resistance that Ghandi uses: that is best described by the phrase "non-violent resistance," for it is a very real and determined resistance that he advocates and uses. Non-violent resistance, it may be said, is the third step in the evolution of peaceful war-fare. The first step was what is known as "non-resistance"—the term used to characterize the doctrine formulated by the Chinese sage, Lao-tze. The second, is "passive resistance"—a phrase coined, it is said, by Tolstoi. In a correspondence between these two advocates of non-violent war-fare, during the period of the South African struggle they are reported to have disagreed about tactics. Ghandi held that "passive" resistance was not enough; the great Russian believed otherwise. It was during the South African struggle that the weapon of non-cooperation was forged and made use of. It is refusal to co-operate with any power for the perpetuation of preventable evil. Ghandi insists that it IS non-violence.)—B. W.

Non-cooperation is a process of evolving strength and self-reliance.

Non-cooperation is a universal doctrine, because it is as applicable to family relations as to any other. It means nothing less than training in self-sacrifice.

Non-cooperation cannot be carried on except in an atmosphere of non-violence. Non-cooperation IS non-violence.

REJECTION is as much of an ideal as the acceptance of a thing. It is as necessary to reject untruth as it is to accept truth! All religions teach that two opposite forces act upon us, and that the human endeavor consists in a series of eternal rejections and acceptances. Non-cooperation with evil is as much a duty as cooperation with good.

LOVE

The hardest fibre must melt in the fire of Love. I cannot be dislodged from my position because I know this. When other natures do not respond, the fire is not strong enough—if it is there at all.

Compiled by Blanche Watson.

New York City, 1922.

ALCHEMY

In the work shop
Of the brain,
Every thought
That is wrought
Should be clean, strong,
To right the world's wrong
To ease the world's pain,
And make of life
A glad and joyous song.

Marie A. Watson.

Prayerful Attitude

"The prayerful attitude is attained by two means. Just as a man who is going to deliver a lecture prepares therefor and his preparation consists of certain meditations and notations: the preparation for the prayerful attitude is detaching one's mind from all other thoughts save the thought of GOD at time of prayer, and then praying, when the prayerful attitude shall be attained."

A Journalist Interviews Abdul Baha

"A certain journalist called upon me this morning representing one of the well known Arabian newspapers. He asked me these questions":

(Q.) "Are you a Persian?"

(A.) "No."

(Q.) "Are you a Turk (or Ottoman)?"

(A.) "No."

(Q.) "Are you an Arab?"

(A.) "No."

(Q.) "What are you then?"

(A.) "I am of the Kingdom Godly, and have no earthly nativity."

(Q.) "Have you no nativity?"

(A.) "Yes."

(Q.) "Where is your nativity?"

(A.) "It is the City of Baha."

(Q.) "Where is the City of Baha located?"

(A.) "In the eastern temperate zone."

(Q.) "What kind of a place is this?"

(A.) "Most beautiful."

(Q.) "How is its climate?"

(A.) "Most temperate."

(Q.) "How is its water?"

(A.) "Most salubrious."

(Q.) "What is the degree of longitude and latitude?"

(A.) "In the equatorial line."

(Q.) "Oh, but you said it was in the eastern temperate zone and now you say it is the equatorial line?"

(A.) "Both these are one."

(Q.) "Give me the description and particulars thereof?"

(A.) "It is the City Limitless; not one has yet found its boundary. Its Sun never sets; its Moon is ever a full moon, it never is on the wane; its stars are all suns; its season is ever Spring; its blossoms and flowers never wither; its trees are ever fruitful. All living beings in that City are unaware of death, and death never overtakes them."

The Journalist replied: "We are not informed of such a place." And I answered:

"God willing, you will be informed of it, then you will find that my description is true."

"The Journalist was perplexed."

The Current Art

New York has recently been looking at curious exhibits of paintings and drawings which the reporters have dubbed "Spook pictures," and which represent in art very much what automatic writing does in literature; they have been sometimes distinctly uninteresting from an artistic point of view, but in one case, that of Mrs. Field, quite the opposite. Mrs. Field had an exhibit at the Clark Gallery, 44 East 58th Street, which roused many queries. Her work is done entirely with a number three lead pencil, and is remarkable in the artistic quality of the drawings, the balance and dramatic beauty of the compositions. She draws usually at night, when it is quiet and she "feels like drawing" as she says. She has never had any instructions in art, but about twelve years ago, she began to feel as if she would like to draw and making the attempt, created the first of the strange compositions which cover the walls of her exhibits.

As has been said the drawings have a distinctly artistic quality. One familiar with the work of the great artist, William Blake, cannot fail to think of him in studying these quaint creations. There is a composition which has been called, *The Spirit of Death*. It is a large birdlike figure with a woman's face, driving through the air and underneath it other similar forms. But it is impossible to give an impression of these weird, uncanny creations, the like of which has never been seen in the physical world, and suggests visions from what may be the astral plane of life. They suggest also a condition inconceivable from the physical point of view of life, which is fluidic in form and capable of constantly changing, there is the head of a woman rising stark and alone without a body, but vigorous and alert, perfectly capable of doing without a body! It is like the essence of old fashioned New England femininity!

Mrs. Field is perfectly sincere in the creation of her drawings and the writer had the pleasure of seeing her model, her first creation in clay. Some artist had brought her a lump of clay with the suggestion that she should see what she could do with it. She began to manipulate it with her fingers, not able to use the tools that had been left with the clay. Presently the rather heavy body became evident, "What do you think it is?" she asked respectively, "An Elephant," was the reply, "it might

be a bear," she said and her fingers continued to shape the soft material. "No it is an elephant," insisted her observer, and presently the elephant was plainly there. She lifted the front legs, by deftly inserting some extra clay beneath them, saying as she did so, "an elephant's front legs are higher you know." She put in the eyes by the aid of a little stick, and then taking bits of clay made the ears which she put on and the tail last of all. To adjust this, she punched a hole in him with the little stick and patted in the tail laughing like a child at her success.

The elephant was extremely well done. She made it in about two hours, and evidently without any strong mental conception of what she was doing. She was perfectly normal and at ease but it was as if the soul or higher self manipulated her fingers, without the intervention of the brain which is ordinarily its mirror. The soul which sees plainly the astral plane and when sufficiently developed, the spiritual worlds, may thus at times, manifest the images from those super turestrial regions, through the hands of a sensitive artist.

Mrs. Field in this case modeled an ordinary and normal elephant, but having used the clay so deftly, she may later make it manifest the weird forms of her drawings, for she said as she looked at it, "It seems as if there were faces in it," and one peculiarity of her work is the faces which appear in the strange bird-like and human figures she draws. It is this which suggests a fluidic character in astral form. She has a huge dog for instance, surely an astral dog, and in it appear the weird uncanny faces from the unknown world she is penetrating.

She does not seem in the least "possessed" or abnormal. She is a healthy normal attractive woman, enjoying evidently the work of her strange art and quite unable to explain it. She is a healthy, normal, attractive woman, evidently enjoying all possess, and which is undoubtedly a soul expression. Conan Doyle calls it a marvelous psychic art, certainly it suggests worlds hidden from most of us and seems to hint at perhaps ectoplasmic forms which may exist, and which we will some time know more about.

The Art Center, 65 East 56th Street, is always a fascinating spot, and it has recently held two exhibits of unusual interest, that of the Russian Posters, and of Persian Tapestries, the latter covered the walls and were erected into an immense pavillion, in the center of the large back room on the first floor of the institution. The Tapestries were entirely hand made, em-

broidered and decorated and were very beautiful. They were all the huge and rich textiles intended for the pavilion of the Shah himself, and represented undoubtedly the patient and artistic work of the ladies of the harem of different periods. They were distinctly Persian in their character, showing conventionalized flowers of various sorts as well as birds and gazelles. The embroidery was rich and gorgeous in design and it must have required many hands to cover such ample surfaces with this intricate decoration. They could not be created in the present day. The harem is disappearing, and even the wives of Shah and Sultan are becoming modernized and listening to dangerous words instilling doctrines of enfranchisement and independence. So in the future if the Shah desires to camp under such a magnificent pavilion as the one at the Art Center, it will have to be woven in its patterning, and perhaps by machinery. The Russian Posters offered an illuminating vista of Russia, new and old. The earliest one was dated 1899 and all of those dated before 1914, were quite different in artistic treatment and feeling from those following 1917 when revolution reared its mighty head in Russia and transformed the country. The earlier posters, one must confess, were better in printing, color and artistic design, the later ones not so well done artistically but wonderfully vigorous in treatment and idea. Here was one dated 1910 showing two men working at an anvil, beautiful in handling and color. It advertised an exhibit of metal work at Odessa. Here was an advertisement of electricity showing a beautiful woman costumed in brilliant blue, pulling tapes from a telegraph machine, while the telegraph poles and wires loomed tall behind her. A beautiful poster, symbolizing labor of mind and hand, showed a man plowing in the background while in the foreground a beautiful woman threw books instead of seeds into the fresh turned soil. Another advertised a festival and showed a little Russian maid and a Christmas Tree. All this was peace—and the date of 1914 ushered in a change. Here came the clash of war, the trenches, soldiers, machine guns. There were several showing the devastations of war and its horror. Then came the red cross, the nurses, the soldiers in the trenches. A very attractive one of this type displayed two soldiers sitting peacefully in the trench, while the smoke curling from their lips spelled Thanks! This was to accompany a request for tobacco for the soldiers.

Presently however another change appeared and Revolution was illustrated. Here was one very angry and sarcastic showing of General Wrangel with his army and in brackets we are sorrowfully informed he was supported by France, England, and the International Bourgeoisie! Another shows Church and Bourgeoisie mourning over the ruined remnants of General Wrangel, Kolchak, Korniloff, etc. On the contrary, we see a call to Arms against the Reds, from General Wrangel, showing two vivid graceful young soldiers, one bearing a gun, the other a banner.

The "Red" Posters as a rule bore traces of somewhat unskilled craftsmen, but were usually vigorous and original in composition. Ones rather stiff bore the caption. Down with Capital! Hurrah for the Proletariat!

A particularly good one illustrated Lenine's idea of the value of Electrification and under the title Electrification and the counter Revolution, displayed a hand holding an electric bulb, while against it were massed a group of specially stupid looking creatures with hose and a bellows! A very "Red" one showed Church and State and the ever-hated Bourgeoisie about to be blown up by working men.

Nothing could more vividly express the ideas current in Russia recently than these posters. Here was one depicting a riot of working men pushing priests and military men into a pile of burning fagots, while above this were different scenes in which church and army were luxuriously feasting. Another excellent in composition, but rather poor in execution, illustrated the benefits the soviet had brought the proletariat.

After all these come the terrible famine figures, asking help. One an emaciated peasant lifted hands to heaven and cried Help Me! Others showed the people fleeing from the desolated country. The children dying by the roadside. The exhibit was wonderful in variety and significance, so that the observer who knew nothing of the history of the preceding ten years could have spelled it out, from these pathetically revealing posters. Another charming element in the display was the little carved wooden figures of N. Pantuckhoff illustrating Russian Life. One series reproduced a Kalmick and his caravan, others Russian Refugees in Constantinople, the Bridge at Stamboul. It would be difficult to describe the charm of these quaint figures, which introduce to one an entirely new world.

Mary Hanford Ford.

Goldiana and Her Little Sister

In Man's world (your world and mine), Goldiana is a fanciful name of a rare fern, which, when carefully tended grows in conservatories or greenhouses. The fronds of this strange fern are dusted with fragrant golden spores. Its native home is in the woods of South America—the only place where it grows without careful attention. In form and color it is quite similar to our wood fern which grows profusely, without care in our forests or gardens.

The poet Browning has said:

"He bade me take the Gipsy Mother, and set her telling a fairy story or other, of hill or dale, or oakwood or fernshaw."

And in the world of flower-fairie-fancies, this story is told:

In the silence of a woodland fernshaw, on a joyous sun-rayed summer-day, if you will listen you will hear through the breezing trees the Forest Fairies singing to you the Legend of—"You could, if you would." Truly you can hear the birds courting, far away children laughing, and the brook leaping and giggling in the Fairie Forest. For silently, and unseen, the Fairies are working constantly for your happiness. Where do they live? In Mountains, Trees, Rivers and Brooks, Flowers and even in the Treasure Ground they are to be found. This really-truly-true, for if there were no Fairies nothing would live, love, or be loved. So listen and hear "You could if you would!" Sundowns and sundowns ago, which is years ago, two mysterious Sister-ferns grew in a cool shaded fernshaw. Like all Sisters one was older than the other. All day long they sang this song:

"We woo-uld if we coo-uld, we would if we could!"

And through the breezing trees the Fairies whispered:

"You coo-uld if you woo-uld, you could if you would!"

"Ah, dear Fairie," the Fern-Sister said as they looked afar in the woodland. We see, we hear, but fly nigh that we may touch and know. Come, come to our call.

When the Forest Fairies flitted within close call and touch, they asked in tenderest tones of the older Sister-Fern:

"Dear little Fern, what is it that you would?"

In hope of an answered appeal, she whispered the secret of her soul—"Would that I had Gold, for Gold gives power."

"What a strange request from so wee a thing," the Fairies thought; but even as the Fern spoke her selfish wish was magically granted, for know ye that the Treasure Fairies who live in the Ground blew through long silver-trumpet-roots a golden-pollen-mist under the leaves of the Fern. And now what think you? At this moment, Spring Breeze quite unwittingly, I grant him, wafted nearby and with his thousand invisible wings fanned away some of Goldiana's power. She quickly appealed to her mystic friends.

"See, Forest Fairies, you have fulfilled my dearest wish, but young Summer-Breeze covets and carries away my Golden Power." And the never-to-be-thwarted Fairies commanded their subjects to build around Goldiana, the elder-fern-sister, a glass house, in order that she might keep for herself all the golden treasure. This is how, and where the first green house, or conservatory came to be—and this is why she was called Gold Diana, or Huntress of Gold.

Then the all-knowing Fairies comforted her by the assurance of their promise. "Thus you shall live in your glass house which shall protect you from invaders. Sir Russell Breeze and his thousand wings shall no longer rob you of your cherished Golden Power, but no longer can you hear the birds sing, or the children laugh, and no longer can you hear, quite near, the merry gurgling brook frolicking over its pebbled bed." No longer could she feel in the early morn, refreshing Dew Falls. She became a delicate Hot House plant, and a special Gardener was appointed to care for her in her cozy, though lonely glass-house, and to this present day there are few places where she can live—and even then, she requires very constant and careful attention.

She is today unknown and unloved, except in her South American Home, but her most precious wish was granted, while her Smaller Sister's wish—well, in those long years ago when the Forest Fairies asked her—"What is it that you would?" the patient though eager Wood Fern, or little fern-sister, told them in tender pleading tones "O, would that I could love and be loved all over the world!" And even as she spoke her wish was magically granted; she grew alike on mountain height or lowest valley, in kingly or beggarly garden. Rare privileges she enjoys, since festive occasions, weddings, balls and chil-

dren's parties are often made beautiful by her graceful presence. She sees the young dance and the old smile, she hears the sound of music and children's laughter; she touches the sweet flowers as they lie in florist boxes; gifts of sympathy for those in joy and sorrow; while in the vales, forests and meadows, she hears birds singing, the whisper of the wind through the trees, the gurgling brooks, the chattering of the squirrels, and the happy noises of all nature's Happy Things.

The Wood Fern's wish was granted, for all over the world she loves, and is loved—we know and admire her wherever she grows, although she lives without thought or care in her beautifying life, while her poor Sister survives in the loneliness of her glass-house-prison.

These Fern Sisters had their prayers answered. But, oh, my dears, which do you think was happier.

L'Envoi

If on a Summer day, you will listen to the bewildering Woodland Whisperings, you still may hear throughout the Breezing-Singing-Trees the Forest Fairies chanting the Legend of—

"You could, if you would,
You could, if you would,

When you are free,
Well, you may see,

Birds a-courting
Leaves a-flirting

Bumble bees a-prancing
Butterflies a-dancing

Blue bells a-chiming
Woodbines a-climbing

Forest-Fairie a-swishing
Sister-Ferns a-wishing."

M. D. Newman



The Drama

Frances Eveline Willcox

Plans are completed and work under way for the new theatrical season. Already the managers' offices are crowded with actor-folks seeking positions, while the stages in many of the theatres closed to the public are being utilized for rehearsals. Several out of town try-outs have been reported hopeful and there is an air of excitement with evidences of nervous tension along streets where the theatre-workers foregather.

* * * *

Mr. George Broadhurst is starting the season with two new productions: "Wild Oats Lane," with Maclyn Arbuckle, and a farce. "Wild Oats Lane" has a wonderful appeal and Mr. Arbuckle in the part of the Priest proves to be a real father to all mankind.

* * * *

Mr. James Forbes' latest play, "The Endless Chain," produced by A. L. Erlanger with Margaret Lawrence in the principal role, also treats of a modern condition of affairs prevalent in everyday life, from an original angle. Mr. Forbes struck a high note in his "Famous Mrs. Fair" through its universally appreciated theme and the fate of his present offering will be watched with interest.

* * * *

Through the accentuated realism of the stories presented on the moving picture screen, it has become necessary for playwrights to come down out of the clouds of their imagination through which a "dramatic license" permitted them to sail, and give us facts based on truthful psychology, with their feet on the ground.

* * * *

It is understood that as a reward for the successful production of "Back to Methuselah" last season, the Theatre Guild has been promised the first refusal of any of George Bernard Shaw's plays. This should be some compensation for the courage of the Guild in attempting what many of the regular producers would not have dared.

The services of Miss Ina Claire seem to be in demand. At least three managers have been sparring for her signature and the actress has an opportunity of choosing from three brand new characterizations. Mr. Gilbert Miller has announced her appearance in Arthur Richman's comedy, "The Awful Truth," to be presented at the Henry Miller Theatre. The Selwyns want her to create the leading part in a new play by Martin Brown, and still another prominent producer has been dangling an attractive contract before the eyes of Miss Claire. Such is fame.

* * * *

Mrs. Henry B. Harris announces her intention of entering the producing field again this season with a number of new plays. The first is "Lights Out," by Paul Dickey and Mann Page, to be followed by a melodrama by Elmer Rice, author of "On Trial." Mr. Rice's latest production written in collaboration with Hayden Talbot is called "It Is The Law," and will have a cast of well-known players.

* * * *

In a recent interview with Miss Laurette Taylor in reference to what constituted the requirements of a finished artist, and a successful one, she voiced the ideas of another one of her professional sisters, Miss Doris Keane, who also expressed herself along the same lines when addressing a student class not long ago.

"There is too much ignorance on the American stage today. A sound education is of immense importance," said Miss Taylor.

"I approve of thorough training and education for the actor or actress. There is too little attention paid to technique and finish in America," declared Miss Keane.

They both agreed that: "The actress must have the physical requirements to play many parts and the physical endurance to stand up under the strain, which at times is severe. Courage is absolutely necessary to carry one through to artistic success on the stage. Character and art go hand in hand."

Miss Taylor closed her remarks by saying: "Hitch your wagon to the farthest star, but keep your feet upon the solid earth." Which advice, by the way, is the keynote to the progress of many a climber, whether it be in the theatrical profession or other ambitious endeavors.

Astrology

By Geo. W. Walrond

Astrology has always been one of the greatest scientific subjects of the Universe; in fact, there is no other science to-day but what can be found in that Science traces of the Astrological Corner-stone. Every religion on the face of the earth was built on man's knowledge of the heavens and his ideas of Sun-worship. He found God in some Glittering Scintillating star in the Heavens, either in the Sun, Moon or some other Planet, and gradually as the mind of man unfolded and developed so has Man's conceptions of the Heavens and ideas of a GOD become greater and greater. We have only to look into the Sun for a moment and we feel that our mind is filled with wonder; looking into the great Canopy of the Heavens with its Galaxies of stars and we seem almost forced to bend our knees in reverence, and even today with all the world's knowledge of Astronomy and Astral Science the mind is overwhelmed with amazement at the majesty, grandeur, and immensity which blend with the vastness and magnificence of worlds and systems that rule and shine above, around and beneath us on every side. What the human eye sees night after night is simply a very small portion of the Universe. It is a small speck in the Magnificence of the Universe, and of which our sky is but a part. It is less, really speaking to the material Universe at large than the tiniest dew-drop is to our Globe.

What there is beyond our vision or the range of telescopic view man knows not, but what is there, we intuitively feel must be an influence passing from beyond these limitless spaces to this earth. Our present knowledge of Astrology has convinced the world that there is an influence over-hanging us and radiating from every diamond studded star to this earth plane. We know that the Sun not only gives light, but vitalizes everything on the face of the earth. We know that the Moon, which reflects in a very limited sense Solar rays, also exercises not only an influence at night but gives us an electrical ray of light which influences or has at any rate some effect on the mind and intellect of humanity, as for instance when soldiers and sailors sleep under the very bright rays of the Moon and wake up in the morning, they are afflicted with a kind of "Lunatic" condition; sometimes their minds are deranged, evidence that the "Lunar" rays influence the minds of individuals.

We know that other stars when they are in certain longitudes and latitudes of the Heavens exercise an influence on the atmosphere and cause meteorological disturbances on the face of the earth. We know that Mercury when it is very close to the Sun and moving in certain directions causes winds and storms. We know that when Mars is on the opposite side of the Sun or with the earth between the Sun and Mars is invariably the precursor and forerunner of seismic disturbances; in fact, almost every school boy and school girl who has learned anything of Astronomy and starry influences has been taught to realize there is a power in the Universe beyond the every day conception of Man's intellect.

Even farmers, cattle raisers, poultry men, butchers and a dozen other traders who deal with living things, either in vegetables or livestock, know that under certain Lunar and Solar influences the kingdoms of nature, either fish, bird, fowl, man or beast are affected and sometimes afflicted. These are every day occurrences and today people are delving into the Mysteries of the Heavens. The only Bible ever written in the world or ever known of is the Bible of the Skies. Every great planet is a Chapter and every little glittering star a page, but they are so far distant and so well regulated by the Divine Creator that the vandalistic hand of man has never touched them. From the Bible of the Skies emanated all the other Bibles, and every tribe in every country and clime has searched the skies and has written sacred records, most of them Astrological, many of them Mythological, but all of them containing truths. Our own Bible, the Christian Bible, was founded on the Sun Worship of the Ancients, founded in fact on the Zoroastrian, Aryan, Hindu, Brahman, Chaldean and other Sciences or what may be termed Preadamite religions. Unfortunately owing to the passage of these Records through centuries of time, many of the old truths and stories have become perverted. The story of the Creation, which a few years ago was thought to be about 6,000 years ago, is now known by Scientists and Divine Scholars to be millions of years of age, in fact of date unknown.

The story of Jonah and the Whale and the Ship and Tarsus originated in the Stars in the Heavens. The story of the Star of Bethlehem, the birth of the Nazarene, the twelve Apostles, the twelve months of the year, the twelve Tribes of Israel, the seven Candlesticks, the seven days and other Symbols of Metaphorical origin are simply a re-hash of what the Ancients gave to the world when the world was really a great deal more civilized than it is today.

Abdul Baha

By Yone Noguchi

Light comes from the East. Light comes from the West in the sense that West is but East with a changed position. Light comes from everywhere and anywhere to those whose eyes are clear enough to see it. Light sometimes called truth, or beauty, has neither creed nor theory—an universal thing that will embrace and kiss all mankind, white and black. But it's strange enough, foolish enough that we try to monopolize Light, or Truth, or Beauty, and call it the name of our selection. Get away from your creeds and theories, above all, your narrow minds, the haven for cowardice and ignorance. We will welcome anything that makes us advance a step forward in forgetting our narrow minds, the havens for cowardice and ignorance.

I am sure that as long as we are fettered with them, the true kingdom of civilization will never come in our spiritual horizon.

I have heard so much about Abdul Baha, whom people call an idealist, but I should like to call him a realist, because no idealism, when it is strong and true, exists without the endorsement of realism.

There is nothing more real than his words on truth. His words are as simple as the sunlight; again like the sunlight they are universal.

I was so happy to read somewhere that he answered someone in the following words: "I am a Confucian-Christian and Brahmin-Christian; a Jewish and Mohammedan-Christian, I am a brother to all who love truth—truth in whatever garb they choose to clothe it." Such an attitude makes him a true teacher who will deliver us from our narrow minds, troubled with creeds and theories. No teacher, I think, is more important today than this Abdul Baha.

The thought of the age is turning, I am happy to say, towards universal brotherhood, even in international politics. The growth of a disarmament policy in the powers for instance is certainly a step advanced towards universal peace, because no spiritual civilization will be perfected without material support.

Spirits always go together with substances. I salute by shaking the hand of a Bahaist, or anybody who believes in truth and beauty.

TWELVE BASIC BAHAI PRINCIPLES

Compiled from the Words of Abdul Baha

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

- 1—The oneness of the world of humanity.
- 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—A universal language.
- 12—An international tribunal.

1—The Oneness of the World of Humanity

Baha'o'llah addresses himself to the world of man saying, "Ye are all the leaves of one tree and the fruits of one arbor." That is, the world of existence is no other than one tree, and the nations or peoples are like unto the different branches or limbs thereof, and human individuals are similar to the fruits and blossoms thereof * * * while in all past religious books and epistles, the world of humanity has been divided into two parts: one called the "people of the Book," or the "pure tree," and the other, the "evil tree." One-half of the people of the world were looked upon as belonging to the faithful, and the other as belonging to the irreligious and the infidel; one-half of the people were consigned to the mercy of the Creator, and the other half were considered as objects of the wrath of their Maker. But Baha'o'llah proclaimed the oneness of the world of humanity—he submerged all mankind in the sea of divine generosity.

2—Independent Investigation of Truth

No man should follow blindly his ancestors and forefathers. Nay, each must see with his own eyes, hear with his own ears, and investigate truth in order that he may find the Truth; whereas the religion of forefathers and ancestors is based upon blind imitation—man should investigate the truth.

3—The Foundation of All Religions Is One

The foundation underlying all the divine precepts is one

reality. It must needs be reality, and reality is one, not multiple. Therefore the foundation of the divine religions is one. But we can see that certain forms have come in, certain imitations of forms and ceremonials have crept in. They are heretical, they are accidental, because they differ; hence they cause differences among religions. But if we set aside these imitations and seek the reality of the foundation we shall all agree, because religion is one and not multiple.

4—Religion Must Be the Cause of Unity Among Mankind

Every religion is the greatest divine effulgence, the cause of life amongst men, the cause of the honor of humanity, and is productive of life everlasting amongst humankind. Religion is not for enmity or hatred. It is not for tyranny or injustice. If religion be the cause of enmity and rancor, if it should prove the cause of alienating men, assuredly non-religion would be better. For religion and the teachings which appertain to it are a course of treatment. What is the object of any course of treatment? It is cure and healing. But if the outcome of a course of treatment should be productive of mere diagnosis and discussion of symptoms, the abolition of it is evidently preferable. In this sense, abandoning religion would be a step toward unity.

5—Religion Must Be in Accord With Science and Reason

Religion must be reasonable; it must agree perfectly with science, so that science shall sanction religion and religion sanction science. The two must be brought together, indissolubly, in reality. Down to the present day it has been customary for man to accept a thing because it was called religion, even though it were not in accord with human reason.

6—Equality Between Men and Women

This is peculiar to the teachings of Baha'o'llah, for all former religious systems placed men above women. Daughters and sons must follow the same form of study and the same education. Having one course of education promotes unity among mankind.

7—Abandonment of All Prejudices

It is established that all the prophets of God have come to unite the children of men and not to disperse them, and to put in action the law of love and not enmity. Consequently we must throw aside all these prejudices—the racial prejudice, the patriotic prejudice, the religious and political prejudices. We must become the cause of unity of the human race.

8—Universal Peace

All men and nations shall make peace. There shall be universal peace amongst governments, universal peace amongst religions, universal peace amongst races, universal peace amongst the denizens of all religions. Today in the world of humanity the most important matter is the question of universal peace. The realization of this principle is the crying need of the time.

9—Universal Education

All mankind should partake of both knowledge and education, and this partaking of knowledge and of education is one of the necessities of religion. The education of each child is obligatory. If there are no parents, the community must look after the child.

10—Solution of the Economic Question

No religious books of the past prophets speak of the economic question, while this problem has been thoroughly solved in the teachings of Baha'o'llah. * * * Certain regulations are revealed which insure the welfare and well being of all humanity. Just as the rich man enjoys his rest and his pleasures surrounded by luxuries, the poor man must likewise have a home, be provided with sustenance, and not be in want. * * * Until this is effected happiness is impossible. All are equal in the estimation of God; their rights are one and there is no distinction for any soul; all are protected beneath the justice of God.

11—A Universal Language

A universal language shall be adopted which shall be taught by all the schools and academies of the world. A committee appointed by national bodies shall select a suitable language to be used as a means of international communication, and that language shall be taught in all the schools of the world in order that everyone shall need but two languages, his national tongue and the universal language. All will acquire the international language.

12—An International Tribunal

A universal tribunal under the power of God, under the protection of all men, shall be established. Each one must obey the decisions of this tribunal, in order to arrange the difficulties of every nation.

About fifty years ago Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the "divine banquet of international arbitration" so that the ques-

tions of boundaries, of national honor and property and of vital interests between nations might be decided by an arbitral court of justice.

Remember, these precepts were given more than half a century ago. At that moment no one spoke of universal peace, nor of any of these principles; but Baha'o'llah proclaimed them to all the sovereigns of the world. * * * They are the spirit of this age, the light of this age; they are the well being of this age.

The Bahai Revelation is not an organization. The Bahai cause can never be organized. The Bahai Revelation is the spirit of this age. It is the essence of all the highest ideals of this century. The Bahai cause is an inclusive movement: the teachings of all religions and societies are found here. Christians, Jews, Buddhists, Mohammadans, Zoroastrians, Theosophists, Freemasons, Spiritualists, etc., find their highest aims in this cause. Socialists and philosophers find their theories fully developed in this revelation.

The cause of Baha'o'llah is the same as the cause of Christ. It is the same temple and the same foundation. In the coming of Christ the divine teachings were given in accordance with the infancy of the human race. The teachings of Baha'o'llah have the same basic principles, but are according to the stage of the maturity of the world and the requirements of this illuminated age.—Abul Baha.

SPRING RAIN

"O, the rain," you sigh,

"The dismal rain!

"I'd rather have all sunshine!"

"But, no!" I cry,

And, when you ask:

"Why?"

I reply:

"Because, I love to watch the tender leaves

"Unfold;

"Because, I love the brown, moist, warm earth's generous

"Promise

"Of posies sweet and gay,

"In May.

"That's why!"

I reply.

Helen Wendell.

Bahai Activities

The centre of the Bahai Cause in New York City has been very active during the past month in spite of the warm weather. A huge bulletin board at the door draws many strangers within, and though the schedule of meetings is not so full as during the winter months, the activities still go on.

July 19th, which is always a gala night at the Centre, Roy Wilhelm gave a talk about the Building of the Temple of great eloquence and power of conviction, with the result that more than sixteen hundred dollars was subscribed and contributed by those present to the completion of the edifice. Mr. Wilhelm himself gave a check for One Thousand Dollars. Urbain Ledoux, who is in New York, talked in his best vein, and offered to go upon the streets and ask for a penny from every citizen for the erection of this mighty structure, which will be the first place of worship ever erected, free to all religions. Mr. Ledoux will begin a series of open air meetings in New York for this purpose. He believes that such an appeal to the country would bring a generous response and the pennies of the world would easily build the first great temple of mankind.

On July 24th a very joyous party was held at the centre in which many shared. It was a masquerade in which only one person was really masked, though all were curiously and sometimes fearfully costumed. Ledoux appeared as Chantecler, and was a huge and befeathered rooster of the most noisy variety. Refreshments were served, including a marvelous and fragrant punch, and every one present made a talk according to his or her inspiration and inclination, after which there were games and dancing.

The "Knights and Ladies of the Round Table" had charge of the entertainment, and its success was such that they decided to repeat it at the same date each month. The Rainbow Circle Friends participated in the entertainment and all were very happy.

A series of street meetings in the populous and business centres is to be inaugurated and this has been prompted by the article by Dr. Frank Crane in Current Opinion, in which he suggests that the Bahai Teachings hold the panacea for the unrest of the world and asks what is the matter with the Bahais that they are not more active.

Give 'Em What They Want

By Dr. Frank Crane of New York Globe

God forbid that I should even own a newspaper or attempt to manage one! It takes vaster quantities of both courage and tact than I possess.

But if I did own a newspaper, or have the say over one, I would have a department in it devoted to the oldest known subject of human interest, a subject upon which the entire population of the earth is thinking about every day of the world.

I mean the Soul, which implies God.

There is no one human being who reads these lines that within the last twenty-four hours has not interestedly considered some such matters as these:

Why was I born?

What will become of me when I die?

How can I attain self-mastery?

Am I doing right or wrong?

Ought I to be ashamed or proud of myself?

Am I doing the square thing by my family and my friends?

How can I get poise, avoid worry, be happy, and be decent?

What can I do to make amends for my mistakes or deeds of selfishness or other evil?

Now, all of these questions are distinctly spiritual; that is, they have to do with us as spirits, or minds, not as animals.

And they are thought about by the fifty millions of Americans who do not regularly go to Church as much as by the others who do.

Everybody thinks about them. Even burglars, chicken thieves, harlots, gamblers, and confidence men think about them.

The newspaper has its financial page, its sporting columns, its society rubric, and its political section; but each of these appeals to a Class, while the things of the spirit appeal to All, and are of a true democracy.

There is no reason why the Church should monopolize them. They belong to the human race.

I would run such a feature in my paper, not to do good,

nor to uplift, but for the same reason anybody publishes a paper at all, which is to make a living, to make money; and you make money by interesting people, by printing what they like to read.

In other words, I would do this because the public would like it.

Of course such subjects would have to be treated by the best writer I could hire, a man with wordcraft enough to write entertainingly, and skill enough to keep any one from accusing him of being a propagandist, whether Jew, Catholic, Protestant, or Free Thinker.

He should ignore all such distinctions, and write straight to human Spirits and give them the help they need.

Such a man would need to be sincere, truthful, sane, frank, clever, and have a sense of humor and a deal of sound common sense.

People want faith, courage, beauty; why not give it to them? They don't want pessimism, cynicism, and smart aleck talk; why give them so much of it?

We herewith reprint an article that appeared in THE ENTERPRISE NEWS, of Cambridge Springs, Pennsylvania, and we are sure that the friends of REALITY will read it with great pleasure.

"Universal Education—the Four Ways of Acquiring Knowledge" was the subject on which Miss Martha Root spoke, Saturday evening in the Chamber of Commerce room. She said there are only four methods of comprehension known to man. The first is by the senses, the eye, the ear, the taste, the smell, the touch, all of which can only be relied upon in part as they commit errors. Sight was mentioned, the greatest of the senses how it sees the mirage as real, the sun in motion while the earth appears to stand still, the whirling point as a circle. One cannot trust absolutely to the senses.

Second, the reason as a method of understanding is not always infallible. The want of stability and the variations of philosophers' opinions prove this.

The third method of understanding, she pointed out, was by tradition, that is through the text of Holy Scriptures. For people say: "In the Old and New Testaments people spoke thus." This method equally is not perfect because traditions are understood by reason. The reason is liable to err—the

reason is like a balance and the meanings of the Holy Books are like the thing that is weighed.

But God has given one standard of comprehension which never fails—the help of the Holy Spirit. Through the help of Holy Spirit certainty can be attained.

The speaker said God's greatest gift to humanity is this Bounty of the Holy Spirit. It is when, through meditation, the Holy Spirit shines on the intellect that the human spirit catches the reflection of the Divine, Cosmic Spirit and then through comprehension, meditation, and action the greatest discoveries, art, books may come into reality. Human spirit inspired by the Holy Spirit will be able to educate a nation. Read the Holy Word, pray, meditate and then act, Miss Root said was the way to progress.

She gave lines from the Wisdom of the Ages, a few are these:

"In the Silence characters are formed and developed.

"In the Silence geniuses are born.

"In the Silence great truths shall come to thee, and thy soul be blessed with the rich increase of celestial knowledge.

"In the Silence all perplexities shall vanish, all troubles shall cease, all sorrows be assuaged.

"In the Silence the clouds shall lift and the light that is ineffable encompass thy soul.

"Into the Silence and commune with self, find there thy mission in the world.

Miss Root also quoted Abdul Baha that there is a sign from God in every phenomenon: The sign of the intellect is contemplation and the sign of contemplation is silence, because it is impossible for man to do two things at one time—he cannot both speak and meditate. When one meditates he is speaking with his own spirit. The spirit answers: the light breaks forth and the reality is revealed."

"Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowal of the Spirit is given in reflection and meditation.

"Meditation is the key for opening the doors of mysteries.

In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective mood he is immersed in the ocean of spiritual life and can unfold the secrets of things-in-themselves. To illustrate this, think of man as endowed with two kinds of sight, when the

power of insight is being used the outward power of vision does not see.

"This faculty of mediation frees man from the animal nature, discerns the reality of things, puts man in touch with God."

This faculty brings forth from the invisible plane the sciences and arts. Through the meditative faculty inventions are made possible, colossal undertakings are carried out; through it governments can run smoothly. Through this faculty man enters into the very kingdom of God."

The vast wealth of the Promises of Christ to those who turn to the Holy Spirit was cited. Miss Root said eleven men so lived by the Power of the Holy Spirit two thousand years ago that they changed the whole thought of the world—and eleven men who would stand as devotedly in the Power of the Holy Spirit today could change it again to a divine civilization.

Some of the cardinal principles to which Cambridge Springs, schools, colleges and universities throughout the world hold to help bring the "Kingdom come on earth" a reflection of the heavenly are: First "Wholehearted service to the cause of education, the unfolding of the mysteries of nature, the extension of the boundaries of pure science, the elimination of the causes of ignorance and social evils, a standard universal system of instruction and the diffusion of the lights of knowledge and reality. Second: "Service to the cause of the students, inspiring them with the sublimest ideals of ethical refinement, teaching them altruism, inculcating in their lives the beauty of holiness and the excellency of virtue and animating them with the excellences and perfections of the religion of God. Third: "Service to the oneness of humanity; so that each student may consciously realize that he is a brother to all mankind, irrespective of religion or race. The thoughts of universal peace must be instilled in the minds of all scholars—in order that they may become the armies of peace, the real servants of the body-politic, the world. God is the Father of all. Mankind are His children. This globe is one home. Nations are the members of one family. The mothers in the home, the teachers in the school, the professors in the college, the presidents in the university must teach these ideals to the young from the cradle to the age of manhood."

This lecture closed the series of three, the other two being also on educational lines, the harmony between science and religion and spiritual proofs of immortality.

A Crying Need of the Hour

The Laws of Life which govern man are great impersonal Forces which can be used either constructively, or destructively as he wills; thus the greatest curse. The light into the home as well.

One of the blessings of this age to humanity is the Moving Picture. If it be true that "the pen is mightier than the sword," then it is also true that the Moving Picture is mightier than the pen. Through this marvellous invention humanity at large is being educated along all lines. Pictures are the universal language of the world, which every race and nation can understand.

As its power for constructive enlightenment is unlimited, so in the same ratio is its power of demoralization. God has placed in the hands of man through this channel a means of universal good, or the opposite. It is in reality a sacred trust. It is the missionary of the gospel of light, or enlightenment, and should be held to its high calling.

What one sees is recorded upon the records of memory much longer than what one hears, and its psychological effect is far more lasting; because of this the responsibility of a producer of moving pictures is doubly great.

Suggesting that the Motion Picture could be a mighty factor in helping to establish arms limitation and eventually universal peace, Watterson R. Rothacker, head of the Rothacker enterprise, in an open letter to American directors wrote in part:

"From an American statesman has come a proposal which may mean the starting point of world peace. From an American Motion Picture director can there not come a picture which will make the world peace a fact?

"Diplomats alone cannot bring about universal peace, because there will always be certain interests capable of thwarting diplomats. Only the peoples of the world can limit the size and uses of armed forces.

"War will be ended only when the people acting collectively

demand it. The people can have anything they demand. Thus far in history they have never demanded anything; as yet no great percentage of them have ever thought collectively in any one direction.

"Is there not an American director who, speaking the universal language of Motion Pictures, can sell the people of the earth the IDEA of world Peace? No mere propaganda picture will do it. It will have to be a bigger picture than any made thus far. But the man who succeeds in making such a picture will go down into history as one of the immortals."

The moving picture industry needs that a Joshua arise with a vision clear enough, moral courage strong enough, and willingness to sacrifice the commercial interest, for the good of humanity great enough, to lead those connected with it, out of the wilderness of the sensual and material, into the "promised land" of the Good, the True and the Beautiful.

The public, to a great measure, has grown tired of feeding upon husks, it wants that which will not only entertain and relax, but will feed it's spiritual hunger as well, that which will elevate and inspire to nobler thoughts and deeds.

As the Motion Picture is the chief weapon of warfare against ignorance, intolerance and superstition, so is it the chief exemplar of that which is highest and best in the nature of man.

We hear so often—"but the public demands that we give it, by way of photoplays, that which deals with the sensual, the nude, the sensational and the morbid, and we are but the servants of the public," as having been stated by some of the producers and distributors of such creations. This may be true of a small percentage of the public, but not so of the greater majority who often remain away from the motion-picture theatres, because of the general class of pictures exhibited. What if there are those who "demand" the above mentioned class, does the Government lower its standard of temperance because there are those who still demand to have liquor and narcotics?

The intemperance of low passions, animal lust and seduction, and the narcotics of sensual luxury, are equally deadly and destructive to the moral nature of man, which are introduced into many of the so-called "great photoplays" of the day. Raise the standard of pictures and the best of our American

people will attend the theatres, and the others be educated up to this higher ideal.

It is true that here and there appears a worth-while picture, which is soul refreshing, as well as entertaining, which flashes as a brilliant star upon the horizon of the night of the common place. There are comedies which are as wholesome as the breath of a June day. But the majority of photoplays are either "flat, stale, and unprofitable," or unfit for our young girls and boys to see.

Again it is true that the purpose of many is to "point a moral," but the end does not justify the means as a general thing. It is like writing the wrong way of doing an example upon the blackboard to impress upon the mind of the student that "this is the way you must not do it."

As Carnegie donated vast sums of money to establish libraries to further education, is there not some one with the same noble ideal in this great America who will through endowment produce picture libraries for international use? Truly the one so inspired will be a universal benefactor. If a small part of the money spent for war, and implements of war, could be invested in this way, the peoples of the earth would "learn war no more," for the ideals and benefits of Peace would be visualized and better understood by all nations.

Greater than educational institutes, greater than lectures and greater even than the church today is the moving picture, for its influence is universal and its message encircles the world.

It is fear of commercial loss that is clogging the wheels of progress in this great industry at the present time, therefore the "Joshua" needed must dare to take the initiative and holding fast to his vision, press forward to higher and nobler things.

Truly the producer, or director who can accomplish this will as Watterson Rothacker has foretold, "go down in history as one of the immortals."

Louise Waite.



Do You Like This Magazine?

We feel sure the answer is YES, and therefore expect you are willing to help us make it a real power for the enlightenment and spiritual development of all who are hungering and seeking for truth.

If you can do this and at the same time make a very profitable investment—surely we need only to tell you how.

REALITY is nearly three years old. It is growing fast and becoming well-known everywhere. We now need capital, properly to take care of its possibilities. The REALITY PUBLISHING COMPANY has been incorporated under the New York State laws, and we are offering to our friends, Reality stock at only ten dollars per share, which you can purchase in easy monthly installments and pay for it in amounts to suit your convenience.

We firmly believe that Reality will ultimately pay handsome dividends, and we hope that day is not very far off.

Come and be one of us. Write us for full particulars.

Reality Publishing Corp., Inc.

17 W. 42nd St.

New York City

PLEASE MENTION YOU SAW IT IN REALITY

Don't Overlook Our

Indispensable Advertising Service

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

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

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

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

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

Read the Advertisements Regularly

PLEASE MENTION YOU SAW IT IN REALITY

INTUITION

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

By WALTER NEWELL WESTON, LL M.

THIS book deals with that sense or faculty in the human mind by which man knows (or may know) facts of which he would otherwise not be cognizant, facts which might not be apparent to him through process of reason or so-called scientific proof. This faculty is called *intuition*. The possibilities of training the sense are limitless, and when so trained man is enabled to transcend his former self, thus opening new realms of discernment, wisdom, joy, realization and self-expression.

—Foreword.

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

—Foreword.

There are persons who are considered failures and whose work is mediocre in fact yet who actually have the ability to express themselves in a superior way, if they could do something in which for them was inspiration, in other words if they could work not mechanically but intuitively.

—Chapter II.

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

—Chapter II.

WHAT OTHERS SAY OF IT:

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

—Howard A. Colby.

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

—Emma Curtis Hopkins.

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

—Charles Fillmore.

"Your volume, INTUITION, is full of beautiful and wonderful truths, freighted with inspiration and life, all hammered out on the anvil of your own rich experience. I have read the book three times—I trust to much profit."

—Gorham Tufts, Jr.

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

—An Oregon Reader.

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

Address orders to

REALITY PUBLISHING CO.

17 W. 42nd Street
339-340

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

PLEASE MENTION YOU SAW IT IN REALITY

REALITY AGENCIES

AKRON NEWS CO.

17 So. Main St., Akron, Ohio

ANTHRACITE NEWS CO.

Scranton, Penn.

BAHAI LIBRARY

115 E. 34th St., N. Y. C.

CAROLINE M. BARBEE

A-13 Exchange Bldg., St. Louis, Mo.

JOHN F. BEHRENS

Corbin Junction, Idaho

RICHARD E. BOLDEN

105 W. 130th St., N. Y. C.

BRENTANO'S BOOK STORE

27th St. and 5th Ave., N. Y. C.

T. W. BUTLER

c/o New Thought Temple
935 Pandora Ave., Victoria, B. C.

BURWOSSERS NEWS AGENCY

Atlantic City, N. J.

COLE'S BOOK STORE

George St., Sydney, Australia

ASEYEH A. DYAR

804 B St. W., Washington, D. C.

O. D. EHLERS

1801½ B St., Birmingham, Ala.

EDWARD FERNALD

4803 Lincoln Ave., Chicago, Ill.

M. A. FOX

Sec'y Bahai Assembly, 14 E. Franklin Ave., Minneapolis, Minn.

M. E. FORTIER

795 Ellwood Ave., Buffalo, N. Y.

FORSYTH & CO.

Vancouver, B. C.

CORA M. FRYE

3841 N. Irving Ave., Chicago, Ill.

HANSEN NEWS AGENCY

Santa Barbara, Calif.

HERRICK BOOK & STATIONERY CO.

Denver, Colorado

KEEFE BROS. P. O. NEWS STAND

25 W. Park St., Butte, Mont.

LEAGUE FOR THE LARGER LIFE

222 W. 72nd St., N. Y. C.

C. LEHMAN

Kilworth, Ont., Can.

ANNIE K. LEWIS

259 W. 137th St., N. Y. C.

GRACE K. MANN

23 S. Highland Ave., Baltimore, Md.

MACY DEPT. STORE

34th St., N. Y. C.

A. C. McCLURG

330 E. Ohio St., Chicago, Ill.

H. M. NEWTON

516 Bedford Ave., Brooklyn, N. Y.

C. W. POWERS

Washington, D. C.

SAN FRANCISCO BAHAI ASSEMBLY

2550 Buchanan St., San Francisco, Calif.

SMITH & McCANCE

2 Park St., Boston, Mass.

MYRTA P. SWINGLE

1666 E. 118th St., Cleveland, Ohio

HENRIETTA C. WAGNER

102 E. Mill St., Akron, Ohio

LOUISE R. WAITE

1543 Stanley Ave., Los Angeles, Cal.

JOHN WANAMAKER

New York City

JOHN WANAMAKER

Philadelphia, Pa.

WILKIE NEWS CO.

27 W. 5th St., Dayton, Ohio

PLEASE MENTION YOU SAW IT IN REALITY

*Very Special To !
Reality Readers !*

A CLEARANCE SALE OF (2) GREAT BOOKS

We only have a limited supply of these wonderful books on hand, and while they last we will dispose of them at the following special rates.

BAHAI—"Spirit of the Age"

By Horace Holley, \$2.50, to close out only **\$1.50**

INTUITION—Its Office, Its Laws, Its Psychology, Its Triumph and Its Divinity.

By Walter Newell Weston, L.L.M. \$2.00, to close out only **\$1.00**

Here is your opportunity of purchasing these books at a tremendous discount.

Include 15c. additional for postage

Reality Publishing Corp.

17 WEST 42ND STREET

NEW YORK CITY

To You, Readers of Reality

The work of rebuilding, energizing and making REALITY a better, a broader publication, is under way. You have answered its appeal by your own subscriptions.

Show your friends the interest REALITY has for you. Get them to share your pleasure. Get them to subscribe!

To any one sending *two* yearly subscriptions we will send post paid a copy of your choice of the following two books:

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

By *Walter Newell Weston, LL M.* selling for.....**\$2.00**

BAHAI!—The Spirit of the Age

By *Horace Holly,* selling for.....**\$2.50**

SUBSCRIPTION PRICE ONLY \$3.00 PER YEAR

To carry forward the work undertaken by REALITY

To spread into wider fields the BAHAI CAUSE

To bring funds necessary for the production of the magazine

REALITY wants more readers!

REALITY calls to more friends!

REALITY needs more subscribers!

The above premium offer will hold as long as the stock of these books last.

Reality Publishing Corporation

17 WEST 42ND STREET

NEW YORK CITY

WHAT "REALITY" STANDS FOR!



REALITY is a magazine designed to be what its name implies. Its dominant spirit is "Investigation." To be sure, it calls special attention to the Bahai Revelation, because from a profound study of that Revelation it believes it to be worthy of a broader field of discussion and investigation than it has had heretofore. REALITY also believes in this Revelation as embodying all forms of modern and ancient thought, with a specific significance at this time. The columns of REALITY are open to those who care to enlighten us if we are wrong in these assertions; hence it may become the clearing-house of the difficulties between many of the different forms of thought advancing toward a mutual co-operation and unity for the ultimate benefit of the World of Reality, which is an understanding of the Will of God—of the purpose of man's creation, or any other benefit which is universal. REALITY has no prejudice—social, class or religious. It is open to and invites criticism. Articles upon any constructive principle will be published in REALITY if typewritten, with name and address of sender, but will not be returned unless accompanied by stamped envelope with request attached.

Published by

REALITY PUBLISHING CORPORATION
17 WEST 42ND STREET NEW YORK CITY

Make me a co-worker in your great universal message. Accept my subscription of \$3.00 for REALITY for one year.

Date

Name

Address

Send Us Names of Your Friends

Your Eyes

Do they Ache, Burn, Grow Misty or Dim?

Renew them the natural astonishing successful "Eye Gladness" Way. Investigate. Postcard brings the "Evidence." FREE.

EYE GLADNESS CO.,—DEPT. F-2—ALLEGAN, MICHIGAN

ASTROLOGICAL READINGS

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

REGENERATION SYSTEM

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

DR. EDWARD L. FERNALD, OSTEOPATHIC PHYSICIAN
4803 Lincoln Avenue, Chicago, Ill.



THE TRANSCENDENT SCIENCE (HINDU) SOCIETY, INC.
SWAMI BRAHMAVIDYA (INDIA), Pres.
MASONIC TEMPLE, CHICAGO, ILL.

Genuine East Indian Purple or Blue Gazing Crystals, first time sold in this country, \$3.00; The rarest of Hindu Literature, "Things Kept Secret from the Foundation of the World," containing full instructions on Levitation, Materialization, Astral Body Travelling, Instantaneous Hypnotism and Influence at a Distance, Transcendentalization, \$5.00; "Reader of Souls," complete instructions on Genuine Crystal Gazing, Mind Reading, and Clairvoyance, enabling one to get peoples names immediately, \$1.00; "Hindu White and Black Magic," or the Book of Charms, \$1.00; Private lessons in the Occult Arts on Request. Send 10 cents for our lists of Genuine Hindu Occult Literature and Novelties, Specially Prepared Incenses for Ceremonial Magic, Genuine Hindu Prata Candles, Censers, Idols, Statuary, Seals, Parchments, Hindu Rings, etc., etc.

"No more toothache, No more false teeth \$1.00. MEYER'S HEALTH SCHOOL —
1127 Chestnut Street, Richmond Hill, L. I., New York."

PLEASE MENTION YOU SAW IT IN REALITY

JUST OUT—1922

"VIBRATIONS—LIGHTS—COLORS—MUSIC—ETC."*"Latest and Most Complete Scientific Work" Along These Lines*

150 Large Pages, Bound in Weather Proof Leatherette

Profusely illustrated with colors, hues, shades and tints. The beautiful painting "NATURE IN SEVEN COLORS." Sample pages or Clippings from this remarkable book of nature's secrets unfolding, on request.

Write for Table of Contents, and a copy of letters from Luther Burbank, and other eminent authorities.

STEVENS LIGHT AND COLOR RESEARCH LABORATORIES

(Copyrighted 1922, with all Copyrights Reserved)

212 STOCKTON STREET

(Agents Wanted)

SAN FRANCISCO, CAL.

"THE INNER COURT OF HEALERS"

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

Address: THE INNER COURT OF HEALERS
30 Huntington Avenue, Room 220, Boston, Mass.**EARTHBOUND**A SUBJECT OF UNUSUAL AND POPULAR INTEREST TO ALL STUDENTS
OF THE NEW AND CHANGING CONDITIONS OF LIFE

By AUGUSTA FOSS HEINDEL

PRICE (Paper Covers) 10 CENTS EACH

FELLOWSHIP PRESS

Box 14, Oceanside

California, U. S. A.

Mrs. S. M. ELLWANGER

5919 ELLSWORTH STREET :: PHILADELPHIA, PA.

Spiritual Healer and Teacher—Daily Treatments for Health and Success

TERMS: \$2.00 per Week and \$6.00 Monthly. Write for Circular.

GEO. W. WALROND—PSYCHOLOGICAL ADVISOR

Address: 1717 Clarkson Street, Denver, Colo.

Over fifty years successful practice including twenty-five years in Denver.

Five questions answered, \$1.00; with advice, \$2.00; delineation and advice, \$3.00. Send date and sex. Married or single, place of birth and occupation. Psychological Readings, not Fortune Telling.

Full delineation, Adaptability, Proper Vocation, Health, Marriage, Finance, Business, Journeys, Changes, etc., with Good and Bad periods; 5 typewritten pages, \$5.00; with tables of Good and Bad days, 10 pages, \$10.00. An every day Business and Family guide. Questions answered.

KEEPING YOUNG

Diseases of all kinds are daily taking their toll of health, even life itself, from thousands who might be happy and well if the practical instructions given in these lessons had been followed. When lingering or fatal illness strikes, it is too late to prevent. Act before health fails. Learn how to live.

Newly discovered laws for retaining youth. Circular Free.

URIEL BUCHANAN, P. O. Box R-210, CHICAGO, ILL.

**Books at Reduced Rates with
Reality Subscriptions**These special offers hold good for yearly subscriptions,
new or renewals**1. Abdul Baha on Divine Philosophy**

By Isabel Frazer Chamberlain

A wonder book, written at the suggestion of

Abdul Baha. In nine chapters \$.75

REALITY, one year 3.00

Total \$3.75 only \$3.00

**2. Intuition, Its Office, Laws Psychology,
Triumphs and Divinity**

By Walter Newell Weston, LL M.

One of the greatest books of the century. Should

be in every home \$2.00

REALITY, one year 3.00

Total \$5.00 only \$4.00

3. Bahai: The Spirit of the Age

By Horace Holley

The wonder book on the Bahai Cause \$2.50

REALITY, one year 3.00

Total \$5.50 only \$4.50

4. Oriental Rose

By Mary Hanford Ford

The story of the Bahai Movement. In ten chap-

ters \$.80

REALITY, one year 3.00

Total \$3.80 only \$3.00

PLEASE MENTION YOU SAW IT IN REALITY