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# REALITY

*A Magazine Devoted to the  
Elimination of Prejudice,  
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*For Progressive and Constructive Thinkers*

ETHICS — CONSCIENCE AND INTUITION  
LUELLA F. PHELAN

THE ASCENSION OF ABDUL BAHA  
RAJ MOHAN DUTT

THE 12 BASIC BAHAI PRINCIPLES  
VI—Equality Between Men and Women  
HARRISON G. DYAR

THE SIGNIFICANCE OF PRAYER  
BEULAH STORRS LEWIS

OBSERVATIONS UPON THE SCIENCE OF  
ASTROLOGY  
G. V. RONALDS

VOL. V

DECEMBER, 1922

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17 West 42nd St., New York City, N. Y.

THE ONENESS OF MANKIND

TO SOLVE  
THE WORLD PROBLEMS

*Twelve Basic  
Bahai Principles*

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

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

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# The Bahai Movement

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

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

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

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



## Editorial

### THE VOLSTEAD LAW

There is a tendency in this country to go to the extreme in the making of many laws. Certain of these are held in light esteem by certain sections of the people, which has led others to take the stand that a law is a law, and it is as much of a sin to break one as another. It is argued, further, that for persons to become accustomed to breaking one law, leads to a contempt for all law, and thus to general lawlessness. These arguments have come prominently forward in the case of our newly tried national prohibition. Have they any great force?

A law is a rule by which all men must abide to promote the general welfare of the people. It will be readily seen that such rules fall at once into two classes: First, the prevention of actions which are directly destructive of society by infringing on the security of life, property and the freedom of action of the individual. Laws against murder, theft and those listed in the "Ten Commandments" come in this category. There is no question about the fundamental necessity for these laws. But there is a second class of laws which are merely business regulations, like the tariff or the income tax. Others attempt to regulate the conduct of individuals. Now, no law should be held to have greater authority than its source. In a republic, the ultimate authority of a law is the opinion of a majority of the people. A good law is one which appeals to the vast majority of the citizens as just, a poor one is one on which opinion is evenly divided, and a bad law is one to which a majority of the people is opposed. Now these matters are generally of common knowledge. Men will transgress a law in which they think that a good many of their neighbors will back them up, when they would not transgress one that would invite general condemnation. In other words there is a tendency for men to transgress bad laws when they would not do so with good ones.

We offer this simply as an explanation of the phenomenon. In regard to a remedy, there should be less laws of a doubtful or unnecessary nature. In a republic, however, the members of the legislature must necessarily represent a general average

of the voters rather than the wisest ones, and so it is too much to expect that only good laws will be made. To combat bad laws, two methods are open. The first is to enforce them laxly and wink at violations. This method has happened in the case of certain old laws which are still on the statute books, but nobody thinks of invoking. This method allows the laws to become obsolete, and so harmless. The other method is to vigorously enforce the bad law, to make it as obnoxious as possible, in order that public opinion may force a repeal.

According to the standards cited above, the Volstead Law is clearly a poor law, as opinion is divided about it. It would even appear to be a bad law, since according to the Literary Digest's poll, a considerable majority is shown against it. It should therefore be changed. As to the method necessary to bring about the change, our officers at present in charge of the enforcement of law seem to be in favor of the second method which we mentioned.

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## Ethics

### CONSCIENCE AND INTUITION

By Luella F. Phelan

Conscience is the power or faculty in man by which he distinguishes between right and wrong in conduct and character, and which imperatively commands and obligates him to do the right and abstain from doing the wrong; the moral nature; moral feeling; moral sense.

Conscience has been regarded as the simple intuition or immediate perception of right and wrong; the feeling or sense of right and wrong, an intuitive moral impulse; a moral imperative commanding that the right be done. A conscience is needed for the age as for the individual—a power that shall reveal itself, and arouse and convict.

Intuition is quick perception of truth without conscious attention or reasoning, or the possession of such perception. It is knowledge or feelings. Genius works less by process of conscious reasoning than by a flash of intuition, and less by abstract conception than by prophetic beholding of results.

Conscience and Intuition may be called the Ethical Memory, viewing all things from the highest standpoint as to their worth and value in contributing to the general welfare, comfort, justice and righteousness of the few or the many.

The theory advanced by certain schools of thought, is that man knows right from wrong intuitively, that Deity imparts to each man through his conscience an instinctive knowledge of good and evil, that he may govern himself accordingly. This school urges that man must refer all the details of his conduct to his own conscience. It overlooks the fact that the conscience of no two individuals is alike, and that such theory implies that there may be as many different standards of morality and conduct as there are people, and that the statement, "My conscience approves it," would preclude any argument as to Ethics.

Every locality, city, state, and nation has its own standard of Right Action, and as before stated, the standard is based upon the civil and social laws of the state or nation, and such governing laws are made to fit the environment. The laws are all in advance of the needs of the hour, so that man may have the vision of higher planes of thought and action.

Primitive man committed all the things we now call crimes—and was not blamed for them, providing the crimes were committed upon persons or places, sufficiently removed from the tribesmen. According to the customs and ethics of the time, the greater the crime the greater the 'good' or 'right' was it considered.

As the race evolved, many of these 'right' things began to be considered 'wrong and bad' according to the revelations made by priests and prophets; according to the awakening Conscience in the people, arising from an Un-conscious recognition of their relationship to one another.

Things that were considered perfectly right and justifiable a few hundred years ago—even to the best people of the times, are now regarded as very wrong and base. Many things that seem perfectly justifiable and right today, will be regarded by posterity as barbarous, wrong and almost incredible; thus it is that a conscience is needed for the age as well as the individual.

Read a chapter of life in the Middle Ages, and see how ideals and ethics have changed. No people—from ages remote, until now—have a yoke imposed upon them unless their necks are bent to receive the yoke. When the yoke is outgrown it is thrown off—this applies to the average of people, not of individuals. Individual cases are under the law of psychology, and each is a separate study. Each life has its own modifications. All theories and comparisons must, of necessity, be Relative. There are three phases of mind active in the evolution of man. The Instinctive Mind; The Intellect; and the Spiritual Mind.

Temptations—or the impulse to do evil, or wrong things, come from the lower regions of the mind—that part of the mind that has to do with the animal passions, tendencies, emotions, etc. These passions, tendencies and emotions, etc. are our inheritance from the past. They are not bad in themselves, except that they belong to the low vaulted past of our soul's history.

Intuition may come from the impulses of spiritual mind projecting itself into the field of consciousness, or from the sub-consciousness region of the Intellect. In the latter case, the Intellect has been working out some problems without bothering the Consciousness, and having worked the matter into shape, presented it to the consciousness at the needed time, carrying with it authority that causes it to be accepted. But many Intuitions come to us from the Spiritual mind, which does not Think but KNOWS. The Spiritual mind gives us—always—the best that we are able to accept from it, according to our stage of development and unfoldment. It is anxious for our REAL welfare and is ready to aid and to guide, if we will allow it to lead. The Great Father said, "I appoint unto you a kingdom." That is the greatest promise ever made to mankind. The nature of this kingdom is Thought. Man himself was a thought before he was a thinker. He is the compound idea of God—made in His image and is partaker of the divine nature. He is the embodiment of the principles of the universal being. Whatever there is in God is potentially in man. Whatever is in the divine original is in the divine image. Among these, man is a thinker. His thought processes show the same divine order. Man thinks and calls by name that which he thinks, and the creative forces of the universe move out to become that which he thinks and calls by name. If he thinks the thoughts of God, he sets in motion all the creative powers of God to become that which he thinks. If he thinks the thoughts of God, then he does the works of God. It becomes a transparent fact that to be able to dictate a code of Ethics and have the code a practice instead of theory, a re-education of the race, the nation, the state, the community and the individual is necessary.

Credo, laws and codes are the concrete expression of groups of individuals; when they are outgrown they are superseded by others made to meet the changes wrought by evolution. When the masses become dissatisfied with existing laws they are amended. How? Through Mass-Intellectual-Pressure. Thought is a mode of motion and is carried by the law of vibration the same as light or electricity. Life is vibration and

everything in life, big and little, high and low, are but the result of a different rate of vibration. This idea crystallizes mass-thought and comes forth a new something for men to follow. The whole scheme of creation, whether it be stars, rocks or the mind of man, is reduced to one simple scheme of vibration. The whole upward struggle of human life has been what it is by the mere disturbing force making cellular displacement of the pitch of the human mind. Vibratory-thought-ideas are continually the state of man's development, and the higher the rate the finer will be his conscience and intuition.

Conscience is the light of the Spiritual Mind passing through the screen of enfolding sheaths of the soul. Imagine an electric light bulb, tiny but strong, confined in many wrappings of cloth. The light is the spirit—the glass bulb, the spiritual mind, through which the spirit shines with a minimum of resistance and obstruction. The outer layers of cloth are very thick, but each layer is thinner than the one next further away from the light; the layers nearest the light are quite thin, until they grow almost transparent. When this figure of illustration is fixed in your mind, you will see that very little light reaches the outside layer of cloth, but that which does reach it is the best light it is capable of receiving or conceiving. When layer by layer, the cloth is removed; more and brighter light is revealed, until finally the light of the spirit is seen shining brightly through the glass bulb of the spiritual mind.

Conscience is the light of the spirit, but we see it more or less dimly because the layers of materiality enmesh it. We see only as much as filters through the cloth. This is what St. Paul meant by, "For now we see through a glass darkly; but then face to face." Every man is more or less conscious of an inner vision—a Knowing, apparently independent of his Intellect. This voice speaks to him in an authoritative or coaxing tone. It either commands him to do so and so, or to refrain from doing something. Sometimes it impels him to higher action; and sometimes it seems to tempt him to perform an unworthy act. "To thine own self be true and it must follow as the night the day; Thou canst not then be false to any man." Stand aside and watch yourself grow. Each day will add to your experience. Go on living your life, the best in you impelling you to do the best you know how; doing your work in the manner that seems best for you Today; living in the great glorious NOW. Enjoy the beauties of nature as you pass along; enjoy the re-

freshing breezes; enjoy the night as well as the day. It is all good and beautiful. Find the beauties in life, the friends, the children, the flowers, the clouds. The man who counts the milestones and worries about how much further he has to go, and how slowly he is moving, makes his journey only tedious and tiresome, and loses all the beauties of the way.

Use all gently, let the soft sweet voice of conscience enter into all your secrets. Guard well thy heart; keep the Intuition clean and do not whet either conscience or intuition on another's rights; at another's cost of happiness. "Be just and fear not. Let all the ends thou aims't at, be thy country's, thy God's and Truth's."

The highest pattern of excellence from which to formulate a system of Ethics, is the Christ Standard—Love, Service, Obedience, Co-Operation with all men, Justice and Mercy. Establish the Christ-Conscience within you, and let the spirit of Him who is the first born of every soul keep watch with you; then you will know the secret of Right Action and the peace that passeth understanding; and will be able to measure life by the golden rule and add to, "Do unto others" this altruistic principle: Give to others that which you, yourself desire.

## HOME

I'm tired! So tired!  
There's no use pretending I'm not:  
The day's been long, the road weary,  
My eyes are heavy, my step lagging and slow.

But,  
I'm homeward bound!  
Bound for that haven of shelter and peace:  
Home—  
There I shall find perfect rest and contentment,  
Where the marigolds gleam in the sunset,  
Where the asters flame 'neath the wall,  
Where there's a heart loyal waiting that loves me,  
Ah, home! It's the best place of all.

And, so, at the end of Life's journey,  
When the light in my eyes has grown dim,  
When my footsteps grow slower, and falter,  
Then I pray to go Home to Him.

Helen Wendell

## MAHATMA GANDHI: APOSTLE OF NON-VIOLENCE

By Blanche Watson

"Non-violence is the first article of my faith. It is the last article of my creed."—M. K. Gandhi.

Six hundred years before the Christian era and a century before the advent of Buddha, Lao-tze summed up what was to him the golden rule of life, in the fine words: "The good I meet with goodness." Then came the Buddha, who exhorted his disciples thus: "Let a man overcome anger by love. Let him overcome evil by good—the liar by truth." The classic formulation of the doctrine however is to be found in the "Sermon on the Mount," "Whoever smiteth thee on thy right cheek, turn to him the other also," that is to say resist not evil, which in its positive sense is to be read, cooperate with the good. It was not until the latter part of the nineteenth century, when Tolstoi attacked the very foundations of the Christian church, that the world realized the full import of the doctrine of peaceful resistance to evil. Realization of the truth however, except in rare instances, was not followed by action; and it was left Mahatma Gandhi—the politico-religious leader of what is known as the non-cooperation movement in India—to reclothe the ancient doctrine, to emphasize its positive character, and to put it firmly on the plane of practical achievement.

The Mahatma, which translated means "Great Soul," has been described as a man "who is shaking the world with a new idea—a man who is fighting with a new kind of weapon, enlisting the souls and hearts of men to break the power of machine guns."

The Mahatma's idea of non-violent resistance is not new; it is the peculiar manifestation of it—as used in India today—that is new. Under the name of "passive resistance" it has been used by the Hindus from time immemorial, and Gandhi is a Hindu. He belongs to the Jain sect, and long years ago took the three-fold Jain vow of chastity, temperance and abstention from flesh food. He is a frail little man, about 53 years old—rather plain as to face and insignificant as to figure, but with a smile that is described as radiance itself. Judging from what his countrymen who have known him say, Frazier Hunt must be said to picture him adequately, when he says of him: "He had eyes that were deep with pity and love, and burning bright with great purpose." And Gandhi's "great purpose," and his pity and love reach out to all the world.

"My life" (says Gandhi) "is dedicated to the service of India through the religion of non-violence, which I believe is the root of true Hinduism. I believe absolutely that India has a message for the world—that of non-violence, the power of Right holding no sword or bayonet in her hand. My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself."

Today this "saint" lies in a British-Indian prison, charged—as was the Nazarene 2,000 years ago—with "stirring up the people." Gandhi admitted the charge, and said, furthermore, that the sentence of six years was less than he had expected. On his departure for the jail he admonished his followers to carry on the non-cooperation program with "clock-work regularity and the speed of the Punjab express." Work—work hard, he added, wear Khadi, and keep non-violent.

The following appreciation of India's great leader is taken from the TRIBUNE, Lahore.

"This is not the time for a critical estimate of the great work of Mahatma Gandhi for his country and for humanity. Such estimate has been attempted in the past and may again be attempted in future. The present is the time for a reverential farewell, and we cannot perform that duty better than by attempting to say in a word what Mahatma Gandhi really stands for in our eyes. He cannot justly be described as the Prophet of Indian Nationalism—that role belongs to Arabinda Ghosh—or the Prophet of Indian Swaraj—that distinction belongs to Bal Gangadhar Tilak. Nor can the national awakening he has produced in the country be said to sum up his achievement, because here, too, he only completed the work begun by another. Even Non-cooperation does not properly describe his role, for he made no secret of the fact that Non-cooperation to him was only a transitional stage, and it was only the accident of India's political state that made him a Non-cooperator instead of being what he had always been, a whole-hearted cooperator with all that was good. To us he is above everything else the Prophet and Apostle of Non-violence or soul-force, of fearless, uncompromising and yet completely peaceful assertion of the Truth in us, not merely, in the individual affairs of man, but in the collective affairs of mankind. It was this distinctive characteristic in him that made the late illustrious Gokhale describe him many years ago as the man in whom Indian humanity had reached its high water-mark."

This is the man who has India at his feet. A fellow-countryman said of him:

"The secret of his success lies in the spotlessness of his character, the simplicity of his life, the honesty of his intentions. He is a saint—and saints still have a chance in India."

Editor REALITY:

Dear Friend: You have written me that REALITY stands above all things else for truth, and have very kindly given me the opportunity to reply to the article "The Attitude of the Mahatma Gandhi" in the September issue of the magazine. The truth is hard to get and in some cases, next to impossible. One of these cases is in a circumstance where the ability to give out the truth (?) rests in the hands of a group that is dealing unjustly with an individual or a people.

The British have held India with the cooperation of the Indians themselves (generally speaking—those who profited in some way by the contact), but in the face of an increasing opposition of the majority. Since the revolution of 1857 (referred to by the British as a "mutiny"), this opposition has been often intense and always determined, fed by various high-handed acts of the British bureaucracy, by persecution and cruelty, by manifestly unjust legislation, by humiliating conditions imposed by the self-styled "superior race," and last and not least by the growing, grinding poverty of the masses of the people. In his sometime-to-be famous statement before the Court which recently sentenced him to six years in prison, Mahatma Gandhi—in explaining why, from a staunch loyalist and cooperator he became a disaffectionist and non-cooperator—makes a telling case against the alien rule which has become unsupportable to a united India.

But persecution and oppression had one good result—as it always has. It united the people of that continent as they had not been united in many years—and when I say "united" I mean politically. Culturally, as geographically, India had remained a unit, so Indians tell us. They saw an improved India, improved in many ways—growing under alien rule, but unfortunately many of these improvements were for the "foreigner," who took the best parts of their land all too often. They saw railroads built, but they realized that they were for the better movement of the troops—the military, for the support of which half at least (today 60 per cent) of the national income was

set apart. They had no officers in this great military body, and they could not but know that it was for holding down their own people should they chance to rise against the ever-growing oppression and exaction of taxes.

Revolutions come when bread becomes a luxury! In the past century somewhere in the neighborhood of two billion dollars have been taken out of India. Brooks Adams says that the industrial stability that has obtained in England since the last part of the 17th century owes its inception to the "plunder from India which began to arrive soon after the battle of Plassey" (The Law of Civilization and Decay, pp. 259 to 260). The result has been such that Mrs. Besant had to say that from 50 to 60 million were always hungry in India! Famine has been called the "gift of England to India." Before that India had famines as did Europe, except that they were somewhat less devastating in Europe perhaps. In the 350 years preceding the coming of the English to India there were 15 famines. In the succeeding 150 years after, there were 38—with a much greater loss of life. I must jump to the year 1899—1900, one of the worst famine years. In that year grain to the amount of more than 60 million dollars was exported to England, mostly. The famine of 1917—1918 caused the death of about 30 millions. In March of that year Sir John Meston reported that the export of cereals rose more than 50 per cent—such exports being valued at \$180,000,000. (British figures in financial reports). Sir William Digby in his book with the ironical title, "Prosperous British India," holds that the average income of the Indian people is about \$5 a year—but this is usually given as \$10—out of which however, must come the taxation (The per capita income in the United States is about \$372). Is it any wonder that the average age of an Indian at death is reported to be twenty-three years?

This is not an indictment of a nation. It is the indictment of the Bureaucracy, against which has been directed the strongest kind of condemnation from fine justice-loving and upstanding Englishmen almost from the beginning of British rule in India. In addition to Digby's book, I would refer to Hyndman's "The Bankruptcy of India" and Sir William Strickland's "The Black Spot in the East," nor forget that Frederic Harrison wrote in "National and Social Problems" (page 256)—"In twenty years and more we have sought to make our voices heard when Hindus were being blown from guns and hunted like wild beasts. For years we have called out against the military oppression of India."

The unique non-cooperation movement which the Mahatma has inaugurated is first of all working towards the self-purification and the self-discipline of a nation—secondly, towards the self-dependence of that nation, and thirdly towards self-rule. It is far more than the ordinary political upheaval of a disgruntled population, or the extraordinary overturning that comes from crass injustice carried beyond the breaking-point. It is a complete remaking—spiritually, morally, socially and politically of a once great people who have faith that they can again gain the heights they once held so proudly. The goal of the non-cooperators may be visualized in the five points of their program, to wit, the removal of "untouchability," attainment of Hindu-Muslim unity, the discarding of imported for homespun cloth, the giving up of drugs and drink, and non-violence.

This program is a call to the Indian people to non-cooperate with the present misrule in order that they may—through co-operation with all that is inherent in their civilization—rebuild a free Indian state. The negative part of the program is balanced by the positive, constructive part of it, in which the spinning-wheel plays the leading part. In a way it may be said that there is retrogression, but it is the going back of a nation that has gone for 160 years along the wrong road and would go back to where the roads branched, and begin over. These 160 years, they say, are negligible compared with the previous thousands of years of their history. They have accepted in a most surprisingly united manner the Gandhi policy, which advocates at once both the rejection of slavery and the achievement of Swaraj through absolutely peaceful methods.

If successful it must result, not only in a free India, but in the taking of the British people themselves from under the thralldom of Imperialism and all the injustices that it connotes,—and Gandhi says that in time it is bound to rescue the whole world from the toils of a wrong ideology, which sees brute force as the only way to settle the difficulties of nations and peoples, a world which has gone on killing its members until it seems almost impossible for men to break out of the vicious circle of violence unspeakable.

Such a one as Gandhi comes at long intervals to this planet, and then when humanity is in dire need! Let it not be said of him in the future—as the clear-visioned Christian of today must sadly say of Jesus—that he came before his people were ready for his teaching and leadership.

Blanche Watson.



# A Rejoinder

By Harrison G. Dyar

The question of India is an involved and difficult one, and as Miss Watson justly says, the facts are hard to get. Miss Watson cites a number of statements and opinions, which for the moment may go unchallenged in order to arrive at the points at issue. These, it appears, are two: (1) Is a revolution justified in India? (2) Are the methods advocated by Gandhi non-resistant, namely the overcoming of evil with good?

There is only one criterion known to the writer to distinguish a revolution that is justified from one that is unjustified, and that is success or failure. The revolution of the United States from England was justified because it succeeded, whereas the intended secession of the Southern States was unjustified because it failed. If England had not been otherwise occupied and had crushed the colonies in 1776, we would all be true British subjects today, and as loyal as the Canadians. If the South had succeeded in 1864, there would be three friendly nations above the Mexican boundary instead of two as at present. These would have been the verdicts of history and no one of us would have thought of questioning the matter.

Now if England is able to suppress the national spirit of India (I do not know how extensive it really is), then any revolution will fail, and will therefore be unjustified. Might has always made right in cases like these. This is the plain fact, though it offends our sense of justice.

Let us ask ourselves how this strange and unmoral condition can exist. What is a successful revolution? It is the creation of a new nation, the division of what was once one, into two. This can be accomplished only by internal violence, for the nation is the ultimate unit of mankind. The nations are wholly unrestrained by law. They are like gigantic companies or trusts, but entirely uncontrolled, existing only by their own strength and exulting in it. Every nation has been like a free-booter on the earth's highway, a law unto himself. Advanced thinkers have begun to see that this cannot go on. It is time for the nations to be harnessed together, to submit to a general authority. The League of Nations is being tried as a first step. Unity is in the air, for men see that this idea of nationalism as hitherto practiced will end us all. The world-war was due to it, and to nothing else. How many more world-

wars do we want? These are the thoughts that are seething in men's minds. We do not want to revert to old sickening conditions. We are not interested in a revolution in India. This is old-time matter, worn out, to be discarded. Let India wait, and help us with the new ideas. India is willing to go back 160 years, so Miss Watson says, in order to begin over and build herself up, after having accomplished a successful revolution (if that is possible). India will not have to wait the half that time till the progress of the new ideas and the unification of mankind shall redress all her just grievances. How misguided and vain seems the talk of revolt!

In Gandhi we are asked to behold a miracle. This man will produce a revolution, will violently rend an empire into two parts, against the will and armed opposition of the larger part, and do it without resistance, in love, by non-cooperation, as they say. It sounds well at a distance. Let us bring it nearer home so we can see it the better. Suppose I do not like Prohibition. I will "non-cooperate" then. I will buy my stuff without the law and I will drink it on the sly. Suppose my taxes are higher than I like. Again I will "non-cooperate." I will not pay them. What do we call these things at close range but plain law-breaking? Is this non-violence? Is this love? We are playing with words. "Non-cooperation" is violence, pure and simple. It is not armed opposition, granted. It is the sullen insubordination, the growling menace, stubborn, unreasoning, but violence none the less. To see it as it is, we have but to strip off the smooth gloss of words with which it has been concealed.

We cannot see in Gandhi a saint nor a hero. He knows that armed revolution cannot succeed, and so he would nag England into letting go. I believe that that would be the worst thing that could happen to India; but this point was not raised in discussion and need not be enlarged upon here.

I would not be understood as not appreciating, admiring even, Gandhi's vision of a free united India. It is a noble ideal, an inspiring contemplation. It shall yet come to pass. But now Gandhi and his friends are deceiving themselves and us with words. Their non-violence is not violence of a certain form, it is violence of another form. There is no new principle here. There is no new gospel to be preached to the world. Love is mentioned, but it is not practiced. Those whom we love, we cooperate with, we do not "non-cooperate." The Golden Rule is mentioned, but it is not used. Would the Indians like to have the English behave as Gandhi advocates if they were in English

shoes? India will be free, but not in this way. It will be free when the nations of the earth have subordinated themselves to the will of mankind as a whole, when "The Oneness of Mankind" is realized in fact. In the meantime let the people of India show true non-resistance, and really return good for evil. They will then cooperate with the English, until India has learned and assimilated all that they can teach. Then India need not go back 160 years to build anew, but will be ready for her place in the world, and to do credit to it.

To return briefly to the charges made against England. These are wholly unsifted. Events and conditions of a century ago are made to appear as if existing today. The battle of Plassey was fought in 1757. Gandhi is dealing with the India of today. That England entered India for philanthropic motives originally is not contended. That she never made any profit out of the venture is not postulated. It is conditions today only that concern us, and today England makes no profit out of India. India is a charge, a burden, "The white man's burden," which may not be relinquished without dishonor. Indeed Miss Watson absolves England from all responsibility and brings her charges of spoliation, over-taxation, intimidation by a standing army and intentional starvation against a governing bureaucracy. This sounds rather absurd. Every calamity that has befallen India for the last 160 years is charged against them by wilful intention. It would seem more charitable to assume that some of these calamities at least happened because this handful of English among the teeming millions of India was powerless to prevent them. Famines occur in other lands. China is notorious, but there are no English to blame it on. The Chinese die just the same. In both cases the fault will be found to be the same, the lack of proper means of distribution. This, in India, the English are striving to rectify. No one is doing that in China. Miss Watson would have us visualize tyrannical England exporting the grain that the people might starve. But England did not export the grain. The owners, natives, sold it, and for the usual reason that they could get a better price abroad. Those who sold the grain were not the ones who went hungry. Those who suffered were the people of remoter districts, whose crops had failed, and who could not be succored on account of the antiquated and insufficient means of transportation at hand.

What India needs is not to go backward but forward. If the masses of India were educated and enlightened, India would

be a free member of the British Commonwealth, proud of her position and loyal, like Canada, Australia, New Zealand, South Africa. All that stands in the way is her incompetence, her backwardness. Gandhi would have her go backward still further. Is any more proof needed of the inability of India to stand alone than the very attitude of this Mahatma?

## THE ASCENSION OF ABDUL BAHA

By Rai Mohan Dutt

How can our souls be sad when one we love  
Has passed from earth to Heaven above.

He wrote the tablets that touched the heart;  
He found and showed the gems we should wear;  
We looked with wonder at His Divine art,  
And yet unmindful of Him we were.

He suffered long in various form  
To show salvation for erring man;  
For us He braved the roaring storm,  
For us He showed the road of wisdom.

He planned this world a paradise,  
We owe our comforts all to Him  
For us He governed or obeyed,  
He risked His life to please our whim.

He shields us as ever where the ways are dark,  
He is our Minister and Guide,  
His passing makes our tasks the drearer;  
Yet Heaven should seem to us nearer and dearer.

When I look back to the distant past  
All holy books, all churches, creeds  
Remind me of Prophets from first to last,  
But none greater than He, the Beloved of ours.

No greater love hath man than this—  
But he, the Beloved of our heart departs—  
Heaven grant Him peace and lasting bliss  
Dear God—bind up our breaking hearts.

I know not where His currents glide  
 Into the noiseless, tideless main;  
 I know His love and Wisdom guide,  
 His Truth and Goodness still remain.

I am left o'er earth to roam—  
 All cherished hopes are from me torn;  
 Still know I yet that Truth Supreme—  
 Asleep, awake, will keep watch over the forlorn.

Oh Lord, I will knock upon the door of heaven  
 And shake God's window with the hands of prayer  
 To send back a message to my searching soul  
 Though at the right hand many Angels have found you there.

Though I wandered Thou hast found me,  
 Though I doubted, sent me light;  
 Still Thine arms have been around me,  
 All my ways are in Thy sight.

Bread of Heaven—  
 Feed me from thy bounteous store;  
 Glory of God, Gate of Heaven—  
 Show me light till I want no more.

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

Abdul Baha



# True and False Universal Mind

By G. A. Kratzer

Universal mind was, with the race as a whole, and is with the average individual, the phase of mind to be observed and recognized next after some degree of development of the personal mind. Men and women are not far along the road of mental evolution before they become aware of what has been aptly termed "a power, not ourselves, which makes for righteousness," and before they begin also to see that in the universe around them is manifest a vast and complex order of intelligence, co-extensive with the cosmos, which is more powerful, more intricately wise in many ways, and vastly more far-reaching than the personal mind of the wisest human, or of all humans combined.

Both the **Inner Witness of Righteousness** and the manifest **Planner and Ruler of the Cosmos** have been recognized as Universal Mind; and because they are both universal, they have almost uniformly been supposed to be identical, and, among English speaking people, they have both been included in thought under the one name, "God." This is unfortunate, and has led to no end of confusion and scepticism, because the universal **Inner Witness of Righteousness**, manifest and observed in the field of unseen consciousness, is the Standard of morality and righteousness, according to the best that these words mean, throughout the earth, while the **Planner and Ruler of the Cosmos** manifests in ways that, from the human standpoint, are sometimes good and sometimes evil, in ways that are often cruel and destructive, in ways that are often immoral, or non-moral. These two kinds of universal mind are not at all identical; but, for the most part, this is a comparatively recent discovery.

The **Inner Witness of Righteousness** is the true God, who creates man in the image and likeness of Him-Herself, Spirit, and is often spoken of as Divine Mind. This Mind creates and has to do with only the immaterial, the limitless and formless, the eternal and changeless, the perfect and harmonious, the illimitably good. That grade or quality of human consciousness which thinks in these terms, and is thus aware of this God, is spoken of as "spiritual consciousness," "superconsciousness," "the mind which was also in Christ Jesus."

The Planner and Ruler of the Cosmos is the "Lord God" of the Second and following chapters of the Book of Genesis, the creator of the dust-man, "the god of this world," and is well spoken of as "cosmic mind," which projects and has to do with the universe that is called material, and deals with the order that is manifest as material, limited and bounded in its various parts, changeable and destructible in its various specific forms, imperfect and incomplete or unfinished in all its manifestations, often discordant and cruel in its government of human and animal life, often wasteful and irrational in its processes, and perhaps ultimately destructible even as to its fundamental existence. Because even the champions of religion have failed to distinguish between this "cosmic mind," which is often to humans a cruel monster, and the true God, who is illimitable, changeless Love, but have implicitly and explicitly tried to identify the two, and have asked the unconverted to accept the unholy mixture, and call it "good" and worship it as God, no wonder that the world is full of atheists, infidels and scoffers. "What fellowship hath righteousness with unrighteousness, and what communion hath light with darkness, and what concord hath Christ with Belial?"

The eternal and the temporary, the infinite and the finite, the perfect and the imperfect, the changeless and the changeable, the good and the evil, are opposite and contradictory, since, in proportion as each of the first of these contrasted pairs comes into experience, in that proportion the second goes out. Therefore, the kinds of mind which are at the bases of these opposite manifestations must be opposite or contradictory in character, and whatever is true of one, the opposite must be true of the other; and that is the fact with regard to Divine Mind and cosmic mind. If the eternal, changeless, perfect Divine Mind is regarded as real and true, then the cosmic mind and its order must be regarded as unreal and untrue, or as "illusion," "error," and they have been so denominated in the sacred writings of Christianity, Brahmanism and Buddhism, and in the writings of the world's greatest philosophers, such as Plato and Kant.

There are laws of both Divine Mind and cosmic mind, obedience to which by humans results in happiness and success, and disobedience to which results in suffering and failure. God never tempts humans to break law, but never directly punishes them if they do. If they do not obey God, they automatically cut themselves off from the good of God. But cosmic mind,

through the lack of balance in its pseudo-mental realm, tempts humans to disobey both God's law and its own law, but directly and specifically, though automatically, punishes them if they do. In its tempting and punitive aspect, cosmic mind is "the great red dragon," "the devil and satan." Considered as a whole, it is "the god of this world" (2 Cor. 4:4). Even in the scriptures, the cosmic mind is often confused with God, so that God is represented as creating the material universe, and as being a creator of both good and evil, and as wrathfully punishing the disobedient, all of which are functions of cosmic mind. The true God is "of purer eyes than to behold evil, and can not look upon iniquity"; and "God is light, and in Him is no darkness at all," as the clearest of the scriptural writers declare.

The automatic rewards of God and cosmic mind for obedience to law, and the automatic punishments of cosmic mind for disobedience, cooperate effectively in evolving and educating human mentalities, ultimately graduating them into perfection.

Humans are related to the cosmic mind to a considerable degree through the observations, inductions and deductions of the personal conscious mind, but they are much more vitally related to the cosmic mind through the subconscious phase of the human mind.

When consciousness of the cosmic mind and its government of the material universe becomes unusually clear, ample and inspiring, this is rightly spoken of as "cosmic consciousness," which consists largely in attaining consciousness of the subconscious realm.

Humans are related to God to a considerable degree through the observations, inductions and deductions of the conscious mind, which result in superconsciousness, but their relations to God are most vital through a phase of superconsciousness which with most people is extra-conscious, but if they become conscious of this extra-conscious phase, they attain what is called "spiritual illumination."

Those who become spiritually illuminated to a high degree also become cosmically conscious, so that all the secrets of earth and heaven are known to them. They are in a state of mind such that they practice what has been called "immortal Mind-reading." This spiritually exalted state of mind is sometimes spoken of as "cosmic consciousness," but this is a misnomer; for the cosmos is the material universe, and spiritual illumination is something vastly more than deep and intimate consciousness of the cosmos, though it may include this.

The erroneous use of the term "cosmic consciousness" to signify that state of mind which is legitimately named "spiritual illumination" carries with it two misleading implications; first, the pantheistic suggestion that the material universe is of God and that all its laws and processes are divine, and, second, that the important element in such a state of consciousness is the material phase of it. In other words, to name this exalted state of consciousness "cosmic consciousness" amounts to an unconscious or purposed attempt at deification of the material order, and that seems to have been the result among all those who have used the phrase in this way. Sensuality and sexuality, even in their grosser forms, are regarded as divine. On the other hand, to speak of this exalted state of consciousness as "spiritual illumination," while it may, in a way, stand for the same content of consciousness, suggests an entirely different attitude. It emphasizes the spiritual factor as of prime importance, and suggests the comparative unimportance and the ultimate elimination of the cosmic factor, rather than its preservation, and it is interesting to note that those who think of themselves as spiritually illuminated always take this attitude. In other words, it will be found that those who are fond of the phrase "cosmic consciousness" almost uniformly regard the lower order as divine and seek to perpetuate it, while those who incline to the phrase "spiritual illumination" prize their intimate and unusual understanding of the lower order only as a means of overcoming it for themselves personally and for the race ultimately.

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## LET IN THE JOY

By Edwin Markham

(From Nautilus)

O friends, come out of your grief, your sorrow-chill:  
 Live in the joy of the Eternal Will  
 That swings the great stars in their happy flight  
 Over the vast abysses of the night.  
 Cast out the griefs that bind you to the clod;  
 Let in the joy that is the youth of God,  
 The young Eternity. On life's great way  
 Kindle a music in the heart of day.

# Observations Upon the Science of Astrology

By G. V. Ronalds

In this article we shall touch in greater detail the specific influences of planets, and thenceforward shall travel on to a study of some of the remarkable facts brought out in connection with the practical application of theory to fact.

Each of the twelve two-hour periods of the rotation of EARTH around her axis brings to any definite and stationary point on her area a new set of Heavenly influences. This was shown in a recent article where we discovered that during the course of twenty-four hours' travel around herself, Mother EARTH also travelled through the influences of twelve different signs. That is to say, any stationary spot on the EARTH during those twenty-four hours is spattered with the rays of twelve signs. These in ASTROLOGY are known as HOUSE DIVISIONS. They are so called because they give a home every two hours, more or less to one or other of the major twelve influences radiating from these signs. However, let it be emphasized that this allotment of two hours for the passage of any point on Mother EARTH through each sign is nominal, and is regulated very largely by the latitude of that spot. For this reason, that the rays of the SUN strike the EQUATORIAL CIRCLE at a rate different to that noted in the Polar regions. For the moment we shall content ourselves with presenting a few interesting figures showing how the problem of TIME and SPACE in the limited consciousness of MAN today is complicated in the working out of these allotments in the science of ASTRONOMY.

We have two different latitudes—St. Petersburg, LAT. 60, and Cairo, LAT. 25, both North. When it is NOON in the great RUSSIAN city the 3rd degree of LEO is due east; when it is NOON in the vicinity of the African metropolis the 11th degree of CANCER (the preceding sign) is due east.

By midnight Cairo has passed through about 160 degrees of SPACE; during the same twelve hours St. Petersburg (Petrograd) has passed through less than 118 degrees of SPACE. By eight o'clock in the morning Cairo has passed through 300 degrees; during the same twenty hours St. Petersburg has

passed through 308 degrees of SPACE. And all through the twenty-four hours of any day one notes similar shades of difference in the flight of SPACE at these two points of latitude so far apart at the same moment of the day.

The real reason for these differences may be found in the fact that the EARTH is not fashioned as a perfect geometrical circle but rather as an ovoid or as some might say an oblate spheroid, which means that it is an oval flattened at the ends because of the immense velocity of the rotation on its axis. It is also noteworthy that the axis of the EARTH bears to one side, and may be considered as twenty-three degrees more or less off the rectangle in its general relationship to the SUN as it courses around the latter during the 365 days comprising the period of a single orbit of the EARTH around our FATHER LUMINARY.

It is also true that in the study of SPACE and TIME in ASTRONOMY the nearer one is to the EQUATORIAL CIRCLE the more nearly one approaches to the time limit of two hours for passage through one sign, and this tendency would be more marked at NOON any day and at the 21st of each quarterly month—MARCH, JUNE, SEPTEMBER and DECEMBER, SPRING, SUMMER, AUTUMN and WINTER.

These points may not be of great moment. They should prove interesting, and may serve to clear away some of the difficulties in the path of the student.

Perhaps we may now move forward with a clearer conception of some of the factors involved in the adjustment of time and space measures, and of the allotment of the influences we intend to discuss. We have noted already that VENUS, MERCURY, SUN, MOON, URANUS and NEPTUNE bear upon MOTHER EARTH with influences which have a marked power upon all things earthly, and that the individual partakes of these influences in varying degree. The influence of URANUS for instance is nearly always that of generating a new force upon the ashes of an old power swept away by the tidal wave of URANIAN influences into oblivion. The part played by URANUS is most often that of overturning, sudden changes, impetuosity, originality. Badly aspected with influences from other Heavenly bodies this URANIAN force beomes the reverse of spiritual, and may destroy instead of regenerate the individual unless curbed. This is specially the case where URANUS and MERCURY or URANUS and VENUS are in evil relationship toward each other. The planet VENUS is the home of all

the gentler influences, those giving music to the soul, giving artistic faculty to the individual, and giving to all individuals the power to love and to aspire. All of these faculties are regulated by the aspect VENUS bears toward other Heavenly bodies. Likewise the planet MERCURY imparts intellectuality, brain force, rationalism to the individual, all these again regulated by aspects to this planet. And as with VENUS and MERCURY so with JUPITER, SATURN, SUN, MOON, NEPTUNE, MARS.

Each of the HOUSES already referred to has a special significance in ASTROLOGY. There are the CARDINAL HOUSES, those directly east, west, north or south. That due east is the most potent in influences of all the twelve. But, there are other houses which while not as potent nevertheless give pronounced faculties and environment to the individual. One of these is the NINTH HOUSE, the home of the HIGHER MIND on our immediate plane of thought. The other is the THIRD HOUSE, the home of the RATIONAL MIND as distinct from the religious or philosophical mind. Planets in these three houses or aspecting any of these three houses will have a direct bearing upon the nativity.

With this introduction we may now proceed to give a few applications of the law to facts already gleaned. The writer will deal for the moment with several cases of people born allegedly mentally deficient. All of these were born in Lancashire, England, during the first decade of 1,900. They are MARTHA R.; RUTH McD.; LEWIS S.; RALPH S.; ALICE S.; REGGI F.; SARAH ANN.

MARTHA was born at six o'clock on a November morning, 1,905. Hers was a specially unhappy lot. And this she endured with the stoicism of dogged childishness. Looking up her chart we find that the planet SCORPIO was rising, the first or second degree. The SUN was in splendid aspect with NEPTUNE, and the ASCENDANT degree was in fine aspect with the MOON. So far so good. On the other hand MARS was in very evil aspect against VENUS. The MOON was in exceptionally evil aspect against SATURN, one of the most unfortunate influences possible, and both these were in opposition to and therefore in very evil aspect against the NODE of the MOON, the representative of the spirituality of the native; MERCURY was dead against the NODE of the MOON, indicating that the mental quality was non-spiritual, and was also against JUPITER, denoting a lack of further moral balance,

sense of honesty being largely absent. While, to cap this array of adversities NEPTUNE in the NINTH HOUSE, the home of the HIGHER MIND was against URANUS in the THIRD HOUSE, the home of the RATIONAL MIND, denoting the warring of the two minds against each other.

Let us now consider RUTH McD. In this chart we have the luminary (both SUN and MOON are considered luminaries since both directly affect the EARTH by reason of direct light or magnetic waves as against the more indirect influences of the planets) SUN in conjunction with SATURN. The conjunction of SATURN with any other Heavenly body is said to be evil in that it is repressive. Perhaps not evil so much as hindering. Again we note the opposition of NEPTUNE to URANUS. We note also that the planet MARS is in very untoward aspect against SATURN. Also VENUS is against the NODE of the MOON, the spiritualizer of the nativity. Hence the love nature would seem to lack the required spiritual influences to lead an orderly life. Yet, these tendencies might have been curbed had the parents been warned of their presence in time, and given the child training needed to meet this emergency. Perhaps the most pronounced adversity is the evil aspect between MERCURY in the NINTH HOUSE and JUPITER in the ELEVENTH HOUSE. This latter is the home of friends and acquaintances, and would seem to indicate that the mental unbalance was such as to repel rather than to attract friends. Hence a final disintegration of the elements of social feeling, and the consequent inward curve of non-social bias. This is a nativity of counterbalancing positions and shows a number of very fine characteristics, giving the impression that had the child's training been all it might have been the woman of later years might have been saved from her baser self. In this nativity MERCURY was in excellent aspect with the NODE of the MOON, MARS was in fine aspect with the ASCENDANT, and MERCURY was in splendid aspect with VENUS. It is evident, then, that the adverse influences of SATURN with SUN, MERCURY with JUPITER, VENUS with the NODE of the MOON, and both SUN and SATURN with MARS proved too strong for improvement to be registered, her training being apparently of that character which militated against any success in this respect.

Shall we now consider LEWIS S.? He was born in Lancashire on the afternoon of OCTOBER 10, 1903. In this nativity the MOON in the THIRD HOUSE was in splendid aspect

with both MERCURY and the NODE of the MOON. The MOON was also in good aspect with SATURN, and SUN was in excellent aspect with MARS. This denotes that the deeps within were full of grand possibilities. However, we discover a very dangerous setting elsewhere. Both VENUS and MERCURY are in the HOUSE of ENEMIES or PARTNERS, the 7th HOUSE, and both are in very evil aspect against major bodies in the Heavens, one of these, the most dangerous of all, NEPTUNE being in the 5th HOUSE, the significator of the HEART. VENUS is also dead against JUPITER, and MERCURY is dead against NEPTUNE. These two aspects alone bear with them influences of very grave disorder. Add to these the evil influence of the aspect between SATURN and NEPTUNE, and the situation could not well be worse. But here, let us note, there is ground for much hope, and ten thousand years hence the character may provide the highest type of service to humanity.

Here is the case for RALPH S., LEWIS's brother. He was born on OCTOBER 25, 1907, allegedly a congenital idiot. GOD alone knows the growth of souls no matter how unpromising the outward and visible signs of this growth may seem to the finite mind of MAN. We have in this nativity several very hopeful conditions. The MOON is in excellent aspect with SATURN; she is also in fine aspect with the NODE of the MOON; also MERCURY is in good aspect with SATURN. But, against these benefits we have an adversity which is physically almost insuperable: The MOON representing the personality is dead against MERCURY representing the MIND, with the MOON in the 6th HOUSE, home of disease, and MERCURY in the 12th HOUSE, significator of an imprisoned mind. Added to this URANUS is in evil aspect against NEPTUNE, MARS is against VENUS, MARS is against the SUN, and SATURN is against the NODE of the MOON.

Let us now take a case of dangerous proclivities submerged by the grace of the ALL HIGHEST in the barren soil of a mindless form. This is the third member of the family, ALICE S. In this case the MOON in the NINTH HOUSE is dead against VENUS, SATURN and MERCURY in the THIRD HOUSE, with both MERCURY and SATURN joined together in the occult sign AQUARIUS, with also URANUS, Lord of AQUARIUS in evil aspect against JUPITER. Well might one venture the hope that for the present this soul might remain thus submerged in the best interests of humanity. We would judge this to be the nativity not only of an idiot but also at

heart the incarnation of malignity, and decidedly prone to criminal acts. If it be true that once the great continent of Atlantis was more than a mere myth and that its fall was occasioned by the all powerful machinations of evil spirits it would not be difficult to believe that today one of those all powerful evil spirits now rests, under GOD'S lock and key in this nativity.

Here is the nativity of still another congenital idiot. This is REGGIE F., born at 2 P. M., May 19, 1907. In this case both JUPITER and NEPTUNE are in absolute conjunction in the 10th HOUSE, the HOUSE of the CAREER, dead against URANUS in the 4th HOUSE, the HOME OF ENVIRONMENT. Also we have MARS against both JUPITER and NEPTUNE, and we have SATURN against the ASCENDANT, the MERIDIAN and against the NADIR, that is against the 1st, the 10th and the 4th HOUSES. On the other hand he is in splendid aspect with the NODE of the MOON, the significator of the spirituality of the native. He is also in fine aspect with both SUN and MERCURY. Also both SUN and MERCURY are well aspected with the ASCENDANT. Again, MARS is in conjunction with URANUS in the 4th HOUSE besides being dead against JUPITER, NEPTUNE and the NODE of the MOON. It is evident in the study of this nativity that the benefits of the positions of Sun and MERCURY in the NINTH HOUSE were unable to throw off the counterbalancing influences of the 4th HOUSE. This denotes that the spiritual qualities of the native were of quite a high order but that because of the lack of proper parental care the native was unable to rise above the untoward influences of a heavy past KARMA. It is also very evident that in the years of the not distant future this soul will advance rapidly forward in evolution, having watched its enforced hindrance in progress with dismay, therefore with greater determination. Often indeed insanity and imbecility may prove beacons of light to the growing soul in that they must provide very awful moments of contemplation, contemplation which must of necessity purge the soul of lethargy and impart to it the needed impulse to advance upward. That is, naturally, taking it for granted as the writer does that insanity is merely a physical condition, and that the soul itself views this condition as a dilettante might view a suit of soiled dungarees.

SARAH ANN'S nativity provides yet another illuminating touch in the application of the science of ASTROLOGY to the

everyday life of humanity. She was born on OCTOBER 18, 1906. In her nativity URANUS in CANCER in the NINTH HOUSE is dead against both JUPITER and NEPTUNE in the THIRD HOUSE. In other words the higher and the lower minds are at war with each other, and the mental state of the individual is that of chaos. Mental chaos spells imbecility. This is regrettable since this child was favored in many ways from an astrological standpoint. But, if we accept the views put forward by the writer we need have no fears for this or any other nativity since this condition of insanity is but a means placed in the hand of the soul to carefully note the inconsistencies of the past and to properly contemplate the possibilities of the future. This child was doubtless one of those mentally deficient people of whom it could be said, "there is one of Nature's gentlewomen," a gentle, spiritual soul fated for reasons only God knows to pass through the Gethsemane of insanity. Doubtless a very beautiful character awaiting greater fulfilment than our minds can conceive, today fulfilling the inexorable law of KARMA so well exemplified in the LAW of MOSES, a tooth for a tooth, an eye for an eye. There is no reason to not believe that the so-called congenital idiots of this age may become great leaders of thought and deed at a future not too distant.

At a later date the writer may deal at some length with the problems of marriage and health in connection with the study of ASTROLOGY. These two factors are among the most vital and insistent in life, and need to be considered with the most profound discrimination and circumspection. They form the most delicate and at the same time the most potent of all the forces in the study of life. The aim of these articles is to help every interested man or woman to learn how to judge for himself or herself, and thus to be better armored for war, for, without doubt the most powerful struggles of the deeps within every man, every woman arise from consideration of these two principles of existence.

We desire but the good of the world and the happiness of the nations; that all nations shall become one in faith, and all men as brothers; that the bonds of affection and unity between the sons of men shall be strengthened, that diversity of religion shall cease, and differences of race be annulled. So it shall be. These fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. Words of Baha'o'llah



Editor's Note.—The following article by Marie A. Watson requires a little explanation. Not on Mrs. Watson's account, let us hasten to say, for she is too well and favorably known to our readers to require any introduction. The explanation is to be offered on behalf of REALITY.

REALITY stands for the Bahai Idea, the essence, the principles of the movement. REALITY appeals to the untrammelled individual judgment as to the adequacy of these principles. Authority and personality are discarded as factors in this movement, although we delight to mention and honor those who founded it and brought it to perfection. However, humanity is not all alike, and abstract principles seem to many too cold and formal. Personal allegiance and personal authority are craved by those feeling themselves too weak or too humble to trust themselves fully. This does not necessarily imply timidity, but is, perhaps, a virtue of modesty, which the more venturesome among us might do better to emulate. However that may be, those who desire personal leadership have been gently dealt with by Abdul Baha. His departure has cut off this support, which had endeared itself to his devout followers. Mrs. Watson writes from this point of view, using the peculiar expressions and phrases which have endeared themselves to the "believers" for so many years. We are glad to present this view of the case, and desire only to remark that REALITY has adopted for itself a more universal field. Personalities, however loving and noble, must pass, and their counsel and authority become frozen in the written word, no longer giving life and joy. The principles, however, shall endure, and on these REALITY would establish an edifice of permanence.

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## The Great Adventure

By Marie A. Watson

It is to apply the Bahai Principles in the daily life. First, we should avoid censuring members of other up-lift movements or religions, declaring that they do not live up to the teachings advocated by their schools of thought, philosophies or religions. Let us ask ourselves, do we do so? If we are absolutely honest with ourselves we shall find we do not measure up, even in a minor degree, to the highest Bahai ideals. The acid-test of demonstration is demanded at this time, and another phase of

the teachings of the Bahai life is to be accomplished. The penetration of the Word of God from the Spirit of the Center of the Covenant must be effective and manifest in the character of the believers of God. The doors of favors are now closed, no unmerited special assistance and privilege is permissible. Leniency, the overlooking of selfishness, greed, excuses, blotting out of error, these former mercies applicable to infantile conditions of souls who have marched under the banner of the Covenant as candidates for the Reality of the Kingdom of Abha are now suspended. The exhortations of the Center of the Covenant calling continuously, vociferously to the hearts of the believers these many years, must now reveal the depths of their influence within these hearts. Have they become conscious of their own needs? Have they become mellowed? Do they feel sympathy for the poor and unfortunate? Do they wipe the tears of suffering? Have they learned discriminations between the enemy or friend? In short have they developed wisdom after the manner set forth by the Center of the Covenant? This is required of the teachers, nothing less can be acceptable. "O people of My Garden! I set the plant of love and friendship in the Holy Garden of Paradise and watered it with the Showers of Mercy. The time for its fruitage is at hand. . . . Now the Assayers of Being accept naught but pure virtue in the Portico of the Presence of the Adored One, and will receive none but holy deeds." Baha'o'llah.

The Harvest Time of the seeds sown by the Potent Hands of the Covenant is now at hand. Many people think the way to get rid of selfishness is to see it in some form in others and strive strenuously to uproot it there, whereas the real need is to examine ourselves, and as some form of it exists in all beings, let us frankly acknowledge this and strive to purify these natural elements, transmute them through the Power of the Holy Spirit, which is the Covenant-Spirit, and when this has been accomplished the traces of the Spirit of Holiness becomes evident. Now is the time these "mysteries of being" become manifest.

The Composite Bahai Body of Reality is now in process of assembling. The crude elements will be eliminated and when this new Body is composed of the elements constituting the Desired Magnet, many ready souls from various other centers will become attracted to and welded into One Great Body of Unity, vibrating to the Center of centers for the real brotherhood and the redemption of humanity.

All who have in reality entered into the Ark of the Covenant are of the first to be "called" and from these are the first to be "chosen" to compose the Divine Body of the Spirit of the New Day. Who is ready? Not one from whom the natural, dark elements of greed, hate, envy and injustice are not entirely eradicated.

This ripening process is going on in all domains of Nature, on all planes; this is apparent to the eye of reality, it is referred to here in a brief manner as a manifest sign to the observant, a clue to be followed, revealing some of the inner mysteries as a manifest door to the seeker of Divine Realities, quickened by Him who doeth as He Willeth unto those who do as He Willeth. This is a subtle distinction unto those who know, inasmuch as He is able to do as He Willeth unto all, yet, He Chooseth to do as He Willeth unto some, others, He permits to do as they will, prefer and desire. This latter is considered by some to be a favor and the burdensome path an affliction. But the wise—spiritually, are humble and subordinate to His Will of their own volition, hence in an inner sense also, He doeth what He Willeth unto them whose eyes are open, whose hearts are aflame with His Love, they are the recipients of His Divine Bounties to be distributed by them to the needy world.

One can only give as he possesses, this applies on all planes and in reality possession everywhere is dependent upon consciousness. One of the greatest principles mankind in general has yet to learn is that he must use what he possesses or he will lose the "little" even that he hath. He must give generously, lovingly on all planes of that which he hath. "Generosity is one of My Attributes" says the Knower, The Perfect One.

Self-denial or suppression is not real victory. One does not overcome a weakness by running away from it. Every David must face the Goliath of self—he must disarm this foe by the Sword of Truth and the Armor of Love. The Sword is for triumph in the will and the Cross is the symbol of renunciation, both are necessary for the complete victory. Many a paradox is contained in a single statement and the outer speech often veils a significant truth unseen by the self-important, who fail to perceive the opportunity for self-improvement; and so the seed of speech falls upon a barren soil and the tree of progress becomes stunted and dwarfed. Blessed are they who know and put into activity the knowledge for the welfare of all, the tree of their being shall flourish and produce abundant, precious fruit. In every well cared for orchard there will be a superior

tree, in every cultivated garden a perfect rose, and in every divinely loving heart a celestial angel whose breath will quicken the "dead."

Blessed are they who labor without ceasing in the spiritual laboratory within and are effectively assisting to reconstruct the garment of the old world. "These are my redeemers." "Glory be to the possessors of glory who encircle My Throne before My Face." "Resist not evil." "Hear no evil and see no evil." These words from the Divine Manifestations, why are they so little heeded? If they were practiced in general, the Abha Kingdom would be established and manifest upon this plane. Science and religion today are in perfect harmony. "Resist not evil" is based upon perfect scientific knowledge and wisdom, because man's prosperity, health and happiness is dependent upon the actual practice of this principle, and when this is rightly understood and applied it will be known and realized that the very opposite *modus operandi* is required against the old way of thinking and acting for centuries, which has culminated in the Great World War; for what we sow we must reap. Now, instead of bewailing, crying over spilled milk, let us get together; get right inside first, for all ills as well as all good start from there. Let us learn the Power of Non-resistance. We must begin in the interior. The quality of non-resisting thought expands the solar plexus, the opposite thought contracts it. Symbolically the solar plexus is the Sun to our Earth-bodies. It generates the life-giving currents to supply the whole system. When this operation is hampered, the result is detrimental to our entire well-being. Our thought-entities must be controlled by the mind and reason; this host must be trained through right spiritual thought, then our foes will become transmuted into friends. "A man's foes are of his own household" will be realized. The results of our "work" will be according to our understanding, sincerity and good will to all mankind. "This is the Day of Deeds."

We are impotent because of ignorance, pride, conceit and selfishness. The Blessed assurances are so many to stimulate us to higher endeavor and to fill us with hope. We will quote lest we forget:

"Verily, We behold you from our realm of effulgent Glory, and shall graciously aid whosoever ariseth for the triumph of our Cause with the hosts of the Celestial Concourse and a company of our chosen angels."—Baha'o'llah.

# Behold Thou, Who Thou Art!

By Mary Alberts

"I see in a glass darkly."

A world peopled with men, women and children; children being born into it and living a little while, learning, hating, loving, marrying, warring, striving, struggling, in sickness, in health, in poverty and wealth, in pleasure and sorrow; cursing, praising, aspiring, longing—longing! always longing for something above, and beyond—and dying? at last! A hurrying, passing through. Why are they there? and why must "these things be?"

It is a beautiful globe, set in the firmament, and yet its inhabitants leave no "continuing city," and they know not "whence they come, or whither they go." They are bound by darkness, and know not even "what a day may bring forth." And stranger still! all are lost; I hear it said. And ever there is among them one who is called Satan, whom many follow, and another, who came down from Heaven also to "lighten their darkness," and to "turn them from the power of Satan unto God." A Saviour who "Left His home in Glory for the cross on Calvary."

Psalms—"What is man, that Thou art mindful of him, and the son of man, that thou visitest him?"

Spencer—"And is there care in Heaven, and love in Heavenly Spirits to these creatures base."

Fairy Queen—"That 'Blessed Angels He sends to and fro, to serve to wicked man?"

Bible—"So! 'As the mountains are round about Jerusalem, so the Angels of the Lord encampeth round about him!'"

"I see in a glass"—more clearly.

In the light shining through many a page (today), writ by the pen of scientist, philosopher, occultist, mystic, as well as in the sacred writings—I see a system of worlds: Revolving, cycling, shining to "The music of the spheres." And this earth is one of them and the souls that are upon it pass on to another and from planet to planet, as they evolve.

And color and number and sound, the signs of the zodiac, the vibrations in ether, of electricity, and light, and heat, and

thought. "His embrace slides down by thrills, through all things made through sight, and sound, of every place." To aid in their unfoldment, to fan into life these sparks from the Divine Flame—the Microcosm of the Macrocosm—to develop (Bible) the "I Am" the god in the making—the "spirits that are being made perfect through suffering, and are returning to God."

Even the "forces of evil," the principalities, and powers, and the rulers of the darkness all are working for good—for their good—and the darkness grows light about them. The vision passes—and another of greater perspective—down the vista of the ages—above and beyond.

"Before the mountains were brought forth, or ever Thou hadst formed the earth, or the world"—"Yonder spheres sublime pealed their first notes, to sound the march of time."

I see Heaven through a dazzling light.

"And there was war in Heaven, Michael and His Angels fought against the Dragon (or the Devil), and the Devil fought—and His Angels,— and prevailed not, neither was their place found any more in Heaven—"they kept not their first estate" for they were cast down to the earth and "Paradise was Lost." "Hail horrors hail! infernal world and thou profoundest Hell." And I hear another voice saying: now has come Salvation and Strength, and the kingdom of our God, and the power of His Christ. "God has devised means that His banished be not expelled from Him."

I see the solar system—I see the world again, and Satan walking up and down in it. He and His Angels—bound—bound, these shining ones, by chains of darkness—the chains of darkness! the chains! they are bodies of flesh and blood—and I see incarnate gods! and they, why they are they who comprise the inhabitants of these planets! Yes! and on the earth He who was "foreordained before the foundation of the world, was manifest in these last times" and "As the children were partakers of flesh and blood, He Himself likewise took part of the same that through death He might destroy Him who has the power of death—that is the Devil." "He came to seek and to save that which was lost" and turn them from the power of Satan, unto God.

"Redeemer" and the "Prince of Peace," so that is why you came? Came to suffer and bleed and die—why such interceding, turn ye, turn ye, for why will ye die? Why? that prayer, "as Thou Father art in me, and I in Thee, so may they also be one

in us." And because of this Thou didst say, "ye are gods, and all of you are children of the Most High," "heirs of God, and joint heirs with Christ," "ye are Christs and Christ is Gods." That is why Thou didst teach me to pray—"Our Father, who art in Heaven, (hallowed be Thy name,) and why "God so loved the world" and why, "Like a father pitieth his children, so the Lord pitieth!"—"why Heavenly God to men has such regard. Why Angels, holy Angels, for us fight, and watch, and duly ward." And their bright squadrons round about us plant. And all for love, and nothing for reward? Why "they rejoice over one sinner that repenteth."

Brightest vision! Wondrous thought! "Ye shall know the truth and the truth shall make you free." My Father, I thank Thee; give us the glory that we had with Thee before the world was, "when Thou hast tried us and know our hearts, searched us and know our thoughts—and there is no evil way in us."

## AS WE WILL

In the loom of life we weave each day,  
 On the warp of circumstance,  
 The colors grave and the colors gay,  
 However the threads may chance.  
 But the web is our own to make or mar,  
 And the patterns ours to choose;  
 We may make it strong and firm and fair  
 And blend as we will the hues.

The glint of gold from our happy days  
 May shine through the sombre shades,  
 And love's warm gleams like the morning's rays  
 And beauty that never fades.  
 When the Master Workman judges at last,  
 May He find our weaving good;  
 The texture firm and the colors fast,  
 And His purpose understood.

—Author unknown



## THE SIGNIFICANCE OF PRAYER

By Beulah Storrs Lewis

Prayer cleanses the soul of dirt and raises the standard of perfection in the enemies' camps of sin. It is the vacuum of the spirit that cleanses all the hangings of the soul and restores order in the house of mortal sin. It is the key of deliverance from satan and temptation. It is the door through which the soul passes upon its flight to God. It is the avenue of approach to the kingdom of Abha and His throne of the omnipotent love. It is the passageway to eternity and its glorious realms of peace.

He who enters that door finds solace. He who passes that way is in the house of God.

Prayer—the great sewer system of the soul, where all the evils of man are carried away to the sea of forgiveness in the hour of man's trust in God. It is the only way out of darkness into light—the only medicine that heals the human ills.

O man—live at that door of virtue; become affixed to that door-step of praise, that ye may attain wisdom, strength, perfection, honor, obedience and trustworthiness in thy search for the love of God.

Prayer is the tool that hews the way to heaven. It is the ladder that leads to the throne on high. Scale its rungs in holy supplication, sincere longings and in faith of its divine end.

Prayer is the mortar that the great architect shall accept of man in this hour of the building of His kingdom come.

Prayers are the jewels that are set in the crown of God's love by which His mercy is crowned. It is that intercourse of man with God that draws man from the grasp of satan and places him upon the throne of love. It is the phonographic record of the soul played upon the instrument of the attention of God. It is that all that reaches the Father's ear in paradise from His son in the regions of hell. By that cry man reaches the kingdom and attains eternal life.

Earnest prayer is above the language of man—it is the language of the spirit—the interchanging of holy thoughts in the moment of man's deliverance and remembrance of God. It is that holy communion held in the heart before the altar of perfection; the throne of the King of life. It is man's remembrance of his station before God—and his debt of gratitude paid.

Only in prayer—earnest, heartfelt prayer—can man inter-

pret his feelings to God and humble himself before His Almighty Throne.

There are two kinds of prayer—this holy communion, devout worship, supplication, prostration before the holy throne in heart worship and grateful songs of praise—and the prayer in action, force; as obedience to God's laws, service to His cause, faithfulness to all that He has ordained, and thy duty performed in the world of men in cheerfulness and obedience to the laws of man. That task which is performed in loving service for the comfort or happiness of others, or the uplift of the great human race, is a prayer that ascends upon the wings of swiftness to the gates of the Merciful One and registers upon His records of trust.

He who worships God in service to mankind, is he who shall sit upon the right hand of justice and rule in righteousness his house of clay. Prayerful service is heavenly melodies of worship and pleasing to the ear of God. Each act can be made a prayer to God; each word a praise and each life a melody of prayer chanted in the temple of obedience and love.

The temple of prayer is the heart. Only from that altar is prayer prayer. Only from that station can the message of prayer be sent. The forming of words, the chanting of verses, the calling of God, God, is not prayer until the heart speaks, until the heart bows in worship. Then, and only then, is prayer prayer or the throne of eternity reached.

Deeds of virtue performed through force, backed by conceit, or performed in the hope of reward, are not prayer, and though great good comes of such a deed or service, still it is not a prayer of the doer, for his heart acted not nor spoke in love. Verily I say, he received his reward.

Man of search, look deep into thyself, clean the corners of thy soul with the love of God, and refuse to harbor an evil thought, an unclean desire, or a deceitful enemy of God. Bid them depart in the name of virtue and replace their evil by righteousness and love.

If ye are courted by deceit, call truthfulness to take his place. If harrassed by pride, ask meekness to thy house of love and by so replacing the evil with the good, a perfect harmony of virtue will appear. Be ever prayerful, humble, meek, pious, virtuous, and place thyself last upon the list of names and prefer others to thy dust.

This is the true road to happiness—the only path to contentment, and the certain approach to life in God, the Knower and the Wise.

# The New Order Cometh

By Rev. Walter Walsh, D. D.

(From The Devalaya Review)

The old order changeth, yielding place to new;  
And God fulfils himself in many ways,  
Lest one good custom should corrupt the world.

Tennyson.

The Old Order changeth implies that the New Order cometh, and that is the note which should be sounding in our ears.

For once let us be old-fashioned and happy, dividing the subject into three heads—First the fact, "the old order changeth"; Second, the reason, "lest one good custom should corrupt the world"; Third, the issue, "God fulfils himself in many ways."

All change is not progress, but all progress implies change. The vital principle expands to fuller life, or decays towards death. Physical science discerns a law of inertia, according to which things that are going tend to keep going exactly at the same rate, and in the same line and direction; while things which are at rest tend to remain at rest. The law of inertia has its counterpart in human character. Men dislike change; they get tired; they have other interests; leave well alone; why meddle? Thus speaks the do-nothing instinct in human nature, which has always resisted its own improvement. The element of invariability is seen to perfection in creatures such as bees, ants, and beavers, whose habits have not changed within the knowledge of man; and in less degree among Bushmen, Hotterlots, Gypsies and some Oriental peoples who have used the same tools and practiced the same customs from time immemorial. These human immovables seem to cry in the words of the New Testament, "Since the fathers fell asleep, all things continue as they were from the beginning of the creation."

I grant that the disposition to fixity, the dislike of change, has a survival value to earth's races. But it becomes excessive and destructive when employed by rational beings to keep society in a state of immobility. If it could, it would keep the earth from spinning, and rob us of the heavenly changes of night, day, and the four seasons. No sooner did Moses carve

the tablets of the law than it cried, "Let there never be any other laws!" When Christianity came, it said, "Let there never be another religion!" And so it has gone on. When Robert Ingersoll and Bishop Colenso analyzed "The Mistakes of Moses," they were denounced as infidels. Darwin's "Origin of Species" was received with shouts of laughter, by none louder than by the Universities and the instituted Churches.

Every invention or reform has been received with hisses, jokes, or curses. The loom, the spinning frame, the reaping machine, the locomotive, the steamship have pushed their way against torrents of ridicule and mob-frenzy. Only by prodigious efforts did Wilberforce and his comrades get slavery abolished in the British Dominions. Hurricanes of persecution assailed Garrison and the abolitionists in the United States.

The wonder is that the human race has made any progress at all. It is explanation enough to recall that the law of development could not be evaded by the human mass, and that there were always progressive individuals to create variations. Probably mankind as a whole is incapable of discovering new truth, which came to individuals here and there, who no sooner began to announce it to their compeers than trouble ensued, so that to name the first thinker would be to name the first martyr also. No impulse for the reform of abuses ever started in more than a few hearts at once. It is the individual who pushes society from its polar fixity and sends it spinning in wider and wider circles. The Saviour is always an enthusiast, and is always alone, whether you call him Prometheus or Jesus, Buddha or Christ.

The New Order cometh only as men and women open their minds to the New Spirit. A mere change of institutions is useless. The word Prussianism, for example, is not a geographical term, but denotes a state of mind, which can be expelled from Great Britain only by a new idea of life. From a military temper you will never get a pacifist society. That is why the Washington Conference brought forth so little, and the League of Nations remains so ineffective. Without a new spirit you will never get new politics, new statesmen, new labor leaders; just the old diplomacies, trade-unionisms, strikes, wars, the same as before. It is only to men of good-will that the promise of peace is given.

Thus we get the paradox that innovation is generally regarded as a hostile act. To the conventionalist an innovator is a disturber of the peace. To Ahab, the royal thief, Elijah the

prophet was merely a troubler in Israel. To the Church, the reformer is a heretic; to orthodoxy, an enemy of the faith, despised by the rulers on one hand and rejected by the crowd on another. The great mass of humanity is lazy and indifferent, while the active and energetic are mostly out for self-interest and their own ends; so that with different feelings they unitedly resent the pioneer who summons them to leave the sheltered caves of Sinai and follow the pillar and the cloud to the promised land that flows with milk and honey. The multitude would rather bivouac than prospect, camp than march, lag than lead, put on the break rather than the speed, and cannot understand why Moses should want to lead them away from the flesh-pots, or Mohammed from their idols. To tell the truth, neither Moses nor Mohammed can quite explain himself. All they can say is, "Woe is me if I preach not the Gospel!"

The entire Christian Church declines to recognize the law of progress with the necessary fullness and frankness, thrusts the pioneer outside her pale, and puts him, willy-nilly, into the position of a revolutionary, while he all the time is desirous of being a peaceable evolutionary. That is the way Free Religious Movements are created. Here is an astonishing phenomenon. Law-abiding people are forced into the position of revolutionaries for no other crime than that of thinking religious doctrines should be such as a man can honestly believe; that churches should formulate no unalterable standards of opinion, erect at their doors no barriers of dogma or ceremony, and make no inquisition into the personal faith of any worshipper.

When a Free Religious Movement has by these means been brought into being, it is bound to be faithful to its own evolutionary principles, obedient to the law of progress which involves re-statement, reconsideration, readjustment, change as the wheel of life moves round. Your true pioneer turns past experiences into means of a greater future. New times demand new methods, and occasionally new men. It is no reproach to progressive movements that they may blunder against obstacles unforeseen till they find their fairway and sweep into the great sea of opportunity.

Now then, the reason why the Old Order changes is, "Lest one good custom should corrupt the world." Mark you, the goodness of the Old Order is not denied. It was good in its time and place. But in our time and place it has ceased to be good, like bread that has become mouldy or clothes outgrown by the growing boy. In our new day, the Old Order is an

anachronism, a thing out of date, a back number; and may even degenerate into a positive nuisance, a danger to life and health, like an unburied corpse, or like dirt which is merely matter out of place. It is generally granted that the truths of one age become the superstitions of the next. The laws of one age may be the tyrannies of the next, and so on. One good custom—by which the poet means a custom that formerly was good—thus corrupts the world.

Sitting among reformers gathered for consultation, I have seen old men mingle their gray locks while they muttered to one another, "We want to see something done before we die." It is surely an evil act to bind either old or young to the methods and ideas of those who have left the scene of conflict. It defames the dead whom it is meant to honor, for it makes them deadly, a cause of death to others. I am weary of seeing tombs built to defunct prophets, while stones are flung at contemporary ones. By all means scatter violets in fragrant memory over the graves of the honored dead; but let us then go forth to reap the harvest from the seed they sowed, remembering that the harvest is never an exact likeness of the seed, neither is the method of harvesting the same as that of sowing.

Come now, to the happy issue of all these changes in history and experience, the happy issue being that, "God fulfils Himself in many ways." Surely that is the one thing to secure which a Church of God exists. I hear a whole school of moralists who have more sentiment than conscience lamenting that the old standards are disappearing. Well, what of it, since we can see higher standards drawing near to take their places? Churchmen are trembling lest the days of their church are numbered. But what of it, if Christianity merges into the Universal Religion of Humanity, which in its turn, materializes into the political Brotherhood of the Peoples?

For Religious Universalism is the only sure corrective of dogmatism, and is destined to unite the world in a worship which will be in spirit and in truth. In that happy day, no church will claim a monopoly of divine favor, nor pretend to keep the keys of an impossible heaven and an unbelievable hell.



## The Sunrise of a New Day

DECEMBER! The month of Christmas!

Then, the New Year!

There's somewhat of sadness about the passing of a year. Like the going of a friend whom we shall not again see.

There's a joy about the New Year, with its promise that thrills by reason of its uncertainty. And, in the thrill of that vague promise, the old year slips out, at the end, without our minding much about it, after all.

That's human nature.

Human Nature's God-given gift of looking ahead, rather than back. Anticipating tomorrow's success, rather than yesterday's failure.

And, why not?

Why should we waste precious time mourning over what has gone with the past? Why grieve over the opportunity missed, the chance lost? Never a day but brings fresh opportunities, and puts them within our grasp, never a day but brings another chance!

If our hands are grouping back into past yesterdays, instead of reaching out into tomorrow, how are we going to seize the new opportunity when it shall come?

But, there is Memory! And, again there is Conscience!

Both of them are inclined to travel backward rather than forward. Both of them delight in retrospect. Sometimes retrospect is a good thing, it helps us to weigh values, to judge more clearly. Frequently it is disastrous. It destroys our initiative. We become slaves to it!

True, Memory is liable to play us queer tricks. Things really unimportant in themselves, recalled again and again, assume greater proportions, until they are finally monumental.

Nevertheless none of us would willingly give up our memories. None of us would choose to have the past completely erased from our minds. There is a subtle pleasure in looking back.

Conscience? Fortunately it never bothers us without cause. Like memory, it may trick us a bit, but it is more reasonable, not so likely to go to extremes. As with Memory, we should be lonesome without our Conscience. Most of us are so constituted that we need both.

However, we can train Memory to travel in pleasanter

channels, rather than bury us in a Sea of sad retrospect. And, since Conscience will not trouble us without reason, we need but be careful that there shall be no reason.

It all seems simple enough. The answer appears to be: Cultivate will power. The will to rule ourselves, our thoughts and acts, instead of their guiding us.

This is not so simple. It will not come all at once. It may, perhaps require constant effort, constant striving, but whatever its cost, we know without any further analysis, it is worth it!

And the sooner we apply this thought, in its fullest intent, its most complete, comprehensive sense, the more quickly there will dawn for each of us that radiant day of fulfillment. The sooner our eager, watchful eyes will behold its glowing rays of hope, shining from the East, afar: The Sunrise of a New Day.

Helen Wendell

## To Abdul Baha

By Edith Burr

From the far goal of silence, rising high,  
 He thrilled my soul with heart-beat of God's love;  
 And on through infinite space was seen above  
 The luminous way whose light-rays glorify!  
 He was my friend, and knew the upward sigh  
 Consuming all my being; deep inwove  
 With fire of every dream, my spirit strove  
 To lift triumphant—lest I longing die.  
 And he is gone! Swiftly the door of hope  
 Is closed; my soul, a saddened thing, must grope  
 In chaos of the world with the dread fear  
 Of the black night—no vision in the dark;  
 Yet I would live, to fan the fading spark  
 And heaven implore that memories linger near!



## The Drama

Frances Eveline Willcox

Probably the greatest sensation in the theatrical field this season is the production of "Rain" at the Maxine Elliott Theatre. This is a dramatization of Somerset Maugham's short story, "Miss Thompson" and has given Miss Jeanne Eagels the opportunity to prove beyond all question of doubt her remarkable talent as an actress. It has long been conceded that Miss Eagels had the necessary qualities to make her one of the foremost of our emotional artists, but up to her present role she has not been supplied with the proper material to demonstrate her capabilities.

"Rain" is a psychological study as well as containing nearly if not quite all of the attributes that go for success. There is comedy, pathos, melodrama, tragedy, heart interest, sympathy, and a wonderful combination of character types. Besides, it is what may be termed "quite different" from anything that has been seen in a number of years. The rainy season in the South Sea Islands lends unusual atmosphere to the presentation and the setting itself comes in for its share of importance.

Mr. Augustus Thomas, who is not only a playwright but a critic as well, and a severe one, was heard to remark, after seeing a performance: "It is the best play I have seen in years, from every point of view, and Miss Eagels is splendid! In my opinion, 'Rain' could remain indefinitely anywhere."

The play originally opened in Philadelphia for two weeks as a sort of test as to its completeness before subjecting it to the New York critics. In spite of the fact that the try-out was even more promising than the management expected, there was still a feeling that perhaps New York would not be as enthusiastic. At the Garrick Theatre in Philadelphia, it was necessary to place extra seats in the orchestra to accommodate the overflow, for the first time in six or seven years.

Then followed the New York premiere. And what a night for everyone! At the end of the second act climax which Miss Eagels carried to the very top notch, the audience rose to its feet and gave vent to their pent-up emotions by cheers, "bravos" and applause. There were so many curtain-calls that finally when it was possible to leave the stage the young actress was completely overcome. This is what it means to have a talent and an opportunity to demonstrate it.



When the question was asked: "Does the play appeal to the after dinner, evening dress, society and pleasure loving element or to the 'gallery gods'?" The answer was, "Both!" And true enough those who do not belong to the dress-suit clientele, but go to the theatre to thoroughly enjoy themselves, grow more and more excited as the play proceeds and when the climax is reached, they stamp and whistle and call. This has not happened for some time in New York. Miss Eagels has an appeal that reaches all parts of the theatre.

A word about the characters. They are all human, and true to life and as someone remarked about the character of Joe Horn splendidly played by Rapley Holmes, the trader who prefers a life of ease to the hurry and bustle of metropolitan life in the states: "He lives in the play as many would like to in real life if they had the courage to do so." The lines are full of philosophy and the Doctor portrayed by Fritz Williams also has his ideas of life and its problems. Then there is the missionary, perhaps not as pleasant to consider as that of the more broad minded Doctor, but clearly drawn to present his particular kind of missionary. The minister's wife and the Doctor's helpmate are types and cleverly played while the natives add color and finesse. Joe Horn's Polynesian wife played by Emma Willcox, has received well-deserved attention for the careful study that has been made of the type as regards make-up, and characterization. The guttural tone, the dialect with occasional native phrases, carriage, even to the slow undulating, easygoing walk make Ameena seem to be all that she is supposed to be. The three children which tugged at her skirts on the first night and for a few subsequent performances, added to the picturesqueness of the Horn family, but it was necessary to eliminate them later owing to arguments with Societies who do not agree that children should be even seen on the stage. It is to be hoped however, that the children may be allowed to resume their parts later on.

Since the opening night, Miss Eagels' name has been placed above that of the play which means that public recognition has been given her wonderful portrayal.

Apropos of emotions! Otis Skinner, who is one of the closest students of the theatre in all its phases, speaking of the reaction of people to stage emotions and the relationship between plays and audiences, declared: "It may not occur to the individual theatregoer that he or she contributes in his or her own way to an entertainment which to the student of 'mass

psychology' is often as entertaining as the play itself. The play of emotions, from tears to laughter, which stirs any unit of an audience, and which, in the concentration of his attention on the action of the play, evokes from him unknowing gasps, sighs and bursts of laughter—this emotional reaction, when multiplied by say two thousand others, curiously unifies and causes the beholder to fancy himself listening to the sigh, shudder or roar of a giant. In a well-written play a tense situation, skillfully enacted, will react upon an audience with amazing swiftness, and a gasp or shudder will sweep through the theatre from the orchestra floor to the last seat of the gallery. Or, if the line or situation be really funny, it will be met with a corresponding roar of laughter. Sometimes, if the humor be more subtle, you will hear a slight ripple of merriment from the more alert-minded in an audience, which will increase in volume as the situation is grasped by everyone, and then die down again like the outflow of a huge breaker. This sympathetic co-operation of the audience is as essential to the successful presentation of a play as the skill of the actors themselves. An invisible bridge of interest must, at the very start of a play, be thrown across the footlights before the citadel of the audience's emotions may be stormed, but these emotions, once captured and held, mean success to the play, whatever it may be about."

\* \* \* \*

This department is open to all Reality readers and we will gladly answer questions concerning the drama, criticize any dramatic manuscript and help ambitious writers who have good material for the theatre. There is always a market in the dramatic or motion picture field for clever ideas and there is no doubt that a Bahai play would interest the theatregoing public.

#### CORRECTION

In the July issue of REALITY, an article appeared entitled, "Torch Light Animal Luminescence," and through an oversight we neglected to give the Author due credit, to which he was entitled to. We are therefore, glad to announce that it was written by E. J. Stevens Light and Color Laboratories, 242 Powell Street, San Francisco, California.

## THE TWELVE BASIC BAHAI PRINCIPLES

### VI—Equality Between Men and Women

By Harrison G. Dyar

"The Woman's Party" is demanding of Congress the enactment of laws to provide the absolute equality of the sexes, and it would thus seem as though the Sixth Bahai Principle was about to be put into practice in America. But we do not thus understand the meaning of the Principle. Men and women are not alike, being dimorphic sexual forms of one species, and to enact laws treating them as though they were alike would simply be a piece of folly. Let us consider why men and women are not alike and why it is necessary to have a principle establishing equality between unlikes.

Nature is not restricted by artificial bounds. Some animals have not only male and female but other forms as well, several kinds of females perhaps, or other sexes which are neither male nor female, but adapted for other purposes. Always these forms have a certain type, and in general they remain true to it, just as though they were independent species. In the class of animals to which the species, man, belongs; there are only two forms, male and female; but the condition mentioned above holds good, these come true to type as though they were distinct species. Each remains plastic and is adapted for its own needs and functions in respect to the species. Sexes differ from species in the fact that they are produced from the same parents, and thus it is possible for a number of characters to be transmitted from one to the other. A daughter may resemble her father, a son his mother or the inheritance may be more remote. These inheritances coexist with the sex form, and though they do not interfere with each other in any way, the result is confusing to the observer. Now the sexes differ not only in the fundamental characters adapted for reproduction, but also in other characters, perhaps to some degree in all characters, both physical and mental, just as two different species would do. A man has muscular structure adapted for hard and prolonged labor; a woman has not. The mind of a man is adapted to the apprehension of general principles and to originality; that of a woman to details and is imitative. These differences and a hundred others which could be mentioned have been implanted in the sexes by ages of adaptation and natural

selection, and are now inherent and fundamental. Laws will not change them, nor environment, nor education. They could only be changed intentionally by a process of artificial selective breeding, the mere suggestion of which is preposterous. How, then, are we to make equal, things which are inherently and necessarily different?

The injustice in the idea of inequality, I think, lies in this: That the inequality has been made comparative, and has been called superiority and inferiority. The male sex, as being naturally endowed with originality and fore-thinking, has compared the female with its standard and found her inferior. The comparison is improper. Much suffering and humiliation has been inflicted upon women in the past on account of it, and now much silly talk is indulged in and foolish laws advocated or enacted, all of which will have to be undone in the future, on account of the present day reaction in the opposite direction. Women are not inferior to men, nor are they superior; they are simply different. A proper appreciation of this point would have saved much trouble in the past and will save much nonsense in the future. Men and women are not superior or inferior, they are equal. This is not to say they are alike, or should have the same laws applicable to both. They are equal, yet different, each adapted to his place in the economy of nature.

### TRANSITION

Lo, in the lap of infinity deep,  
He graciously giveth his loved ones sleep;  
There, midst the hushed throng,  
Cradled by glad song,  
The angels stand waiting  
A vigil to keep.

I peered through a portal  
And saw life immortal,  
Where death sate, a fantasy  
Rapt in stilled ecstasy  
Waiting the call.

Lo, in the lap of infinity deep  
He giveth his blessed ones great glory to reap.  
'Tis then, the soul bright, intense with joy light,  
Awakens immortal, God's kingdom to keep.

Grace Gray Wilson

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# The World of Art

(Through Courtesy of New York Times)

The exhibitions opening this week in New York indicate the frightful odds against which artists and students of art must struggle in the present hospitable century.

Today in America not only news of art and reproductions of art but art itself arrives on every ship from every land. To receive and absorb and unify until his creation is in his own likeness is the task of every artist. To fuse into a harmonized background against which each newly seen work of art stands clearly individual is the task of the student. It is a sequel to the old story of the hundred years of Europe that is better than the cycle of Cathay. You must do what you can with the brief American year that includes all of Europe and all of Cathay and the rest of the world into the colossal bargain.

We begin with William Walcot's water colors of Rome and London, an exhibition which opened at the Knoedler Galleries. They are the work of an architect, but in no respect do they resemble the conventional architectural drawing. Dedicated to cities that have held their sites against invasion through many centuries, accumulating layer upon layer of the fine lacquer of civilization, they are both deeply sophisticated and gayly spontaneous, an association of qualities irresistibly engaging. The artist uses a highly developed technique, brilliant, succinct, accurate without pedantry. He makes vivid pictures of Roman streets under radiant sunlight, strong accents of color telling sharply against the warm solidity of heavily built walls. He sees his Rome not only in the direct illumination of the present, but in the reflected light of its immortal past, and his unusual experience in archaeological research lends depth and intimacy to his expression of the spirit of the city. He was for several years in company with Professor Lathaby at work upon the reconstruction and designs of the ancient temples of Sicily and Rome, and a resulting series of large oil paintings have been on exhibition in Rome and probably will be brought here in the Spring. To show the water colors first was judicious. They prepare the public to expect not only archaeology but art. Art can put life into the past just as surely as the absence of art can take life out of the present, and Mr. Walcot has the vitalizing touch that can make the pulse of any subject beat strongly,

His etchings are shown with his water colors and the one resplendent oil that has been included with these. As an etcher he is divided against himself. The big restructive plates are handsome and skillful and essentially alive, but they lack entirely the appealing beauty of the small plates inspired by the waterfronts of London, Liverpool, Newcastle and other river cities. In these a fastidious care for precision of statement is balanced by an equally fastidious dread of surplusage. Fine and clear and sensitive, they are the flower of intellectual appreciation of both subject and medium. Plates interpreting the New York waterfront are to be made during the artist's visit here, and there is every reason to expect a portrait of the significant American scene that will reveal its subtler aspect.

Walter Ufer's exhibition of Taos pictures also opened at the Milch Galleries, opposing a primeval West to the deep initiation of Mr. Walcot's theatre of activity. Mr. Ufer is one of the later members of the Taos Society, whose general exhibition is still open at the Howard Young Galleries. He has felt the picturesqueness of the region and of the Indian customs more violently than most of his companions and has won many a substantial mark of recognition with his clever illustrations of the life of the Taos Indian. In painting them he avoided recipe and achieved a degree of realism, together with a greater degree of drama—often melodrama—that made them "clous" an any academic wall. Technically, they are excellent craftsmanship, and in subject they invariably are interesting, which certainly cannot be said of all the Taos material. But they told us practically nothing about the artist except that he, too was interested and was alive to his objective opportunity.

Now he comes forward with a group of recent paintings in which we seem to detect a more promising attitude of mind. His earlier things attracted attention as promptly as would a buffalo or a mounted cowboy forging full tilt down Fifth Avenue. These pictures are not, on the whole, so arresting, but your concern with them lasts longer. There is more of Ufer in them, and perhaps quite as much of Taos—not a formidable, uncompanionable Taos, but something of an old home town. Here is a Winter view of it that might almost be a Boston suburb in its lonely decorum. Here is a Summer backyard—one of the best linear designs, by the way, in the whole exhibition—showing a comfortable, broad space where one could sit and read the Sunday paper—all of it.

Here, against the little gray prayer house at Llano Inemado,

lean two slim figures, clad in pink and black, engaged in lively intimate gossip and not too saliently detached from the rest of the composition. Here are glimpses of vermilion roofs and cheerful skies and quiet sunlight. One picture shows an Indian squinting in his garden and bending over plants that fill all the space not occupied by his bulky figure. He also is a part of the composition, and his white shirt is painted with a true painter's gusto for a good thing to paint. A pretty little canvas is a portrait of a full-breasted Indian girl with calm but crooked eyes. There are landscapes as quiet and uneventful as a Connecticut lane in July. There are no harsh contrasts and no forcing of the note. The artist is the familiar of the place and his showman gesture has been discarded.

Of course there is more than this to the exhibition. The drama of nature itself is not easily suppressed in New Mexico, and Mr. Ufer is happy with it in the scenes of the mountain and desert where human nature plays its properly inconspicuous part. For example, this tremendous saga of the meeting of desert with mountain range. The sky dissolves in tears and they are the tears of a Brunhilde, no ordinary whimper and trickle, but great downpouring columns of water descending in mass and slashed by jagged lightnings. In the foreground a little ship of the desert careens its way through the tumult.

In another picture a storm gathers, the mountains turn pale, there are patches of white on the ground and between them the gray scrub of the pinons; donkeys stand like supers in the wings, waiting their cue.

The exhibition of the Japanese Art Association is open still at the Civic Club and indicates the ardor with which a certain group of the younger Japanese artists are adopting Western traditions, a desertion from the national school characterized by Okakura-Kakuzo as an "attempted protective coloring against the universal condemnation of Eastern customs."

If all the young deserters were as successful with their "protective coloring" as Mr. Watanabe in his painting of a waterfall, there would be little cause for complaint. It is a powerful interpretation of a scene which has daunted all but the strongest of the artists of the West. Courbet was equal to it, and so was John La Farge, and there is something of each of these masters in the treatment of the coarse slabs of brown rock showing the marks of the mighty convulsion that threw them into their irregular relationship, and of the water

pouring with such weight and intensity over the brown sides of the cliff.

Another painting by the same artist has for its subject, "An endless Wall." The Japanese past and Chinese influences show clearly in the impressive distance and the strong chirographic outline playing among the forms. A beautiful study of "Moonlight After Rain" is saturated with the feeling of the subject, and a house wall covered with morning glories unites to its Western technique the worshipful attitude of the Japanese toward flowers. Mr. Watanabe is among the strongest of the painters represented. No other has so triumphantly fused the finer qualities of two schools.

Toshi Shimizu's work is familiar through recent exhibitions, where it has held a prominent place. The "Impression of Yokohama," with its dark roofs clear against a dark sky, its startling note of green and its sombre foreground reds remains the most powerful of his works. It combines in the characterization of the figures and the dignity of the composition and color scheme his racial delight in the grotesque and laughable and his extraordinary sense of harmony between form and color.

Other artists in the group are B. Usui, self-taught and sensitive, whose transitions of color are delicate and certain, and who places a vase of flowers against a fall of drapery with all the tact of his ancestors, then—Eve-lige—spoils it with apples; Rio Miki, who has succumbed to the academic, and Gado, the Japanese Futurist, whose falling houses and whirling crowds unquestionably do move, which, of course, was the intention.

It is not an exhibition to make one feel that the Oriental in changing his art has improved it; but it shows that an artist of marked original talent can reconcile two opposed traditions without losing himself in the effort.

The exhibition of water colors at Mrs. Sterner's Gallery is an expression of many minds, and homogeneity hardly could have been expected. As a matter of fact, the medium is all that holds it together, and the methods of using the medium differ so greatly with the various artists that even this fails somewhat in its cohesive function. Think of Winslow Homer flanked by Joseph Pennell and George Luks, with Walkowitz and Sterner and Bellows and Beal at the same table!

They all make themselves heard. Mr. Burmfield's pictures are not his best. They clatter. Clinton Balmer is not a well-known exhibitor. His idyl is charmingly Fantinesque, but the design seems to have been pinched in to fit the size of the paper.

Walkowitz leaves out facts and concerns himself entirely with composition, with a fine old-fashioned feeling for cutting up a space into interesting small shapes. Mr. Pennell keeps on with the beauty of beauty as his windows reveal it to him. His water colors are more than ever his masterpieces. Mr. Luks is like him in one respect only—he grows younger as he grows older. Mr. Bellows, on the other hand, seems not quite as vigorous as of old. His men at the well with the rainbow is incoherent. But it is an exhibition of water colors, and that in itself makes it stimulating.

At Pratt Institute is a collection of original paintings for illustrative purposes made by Dean Cornwall. They have much more than ordinary zest, and give an agreeable impression that the artist had an unusual amount of fun with them. They are suited for exhibition at Pratt, which always has leaned toward the romantic aspect of common things in its decorative departments. Mr. Cornwall not only perceives the decorative possibilities of the sign of the dragon outside of a Chinese shop, or a carved oak chest and blackrobed priest supplying a background for a dash of intense scarlet in a book marker; he also finds decorative values in a kitchen bowl and a coffee grinder, in a green bottle and a red jug. Either he has been taught to look for the right thing and find it wherever he looks or he has a talent for decoration strong enough to overpower the influence of modern feebleness in this line. His exhibition lasts until Nov. 25.

## Bahai Activities

### ORGANIZATION

The following extracts from a letter of a correspondent bring up a matter to which some space may well be devoted:

Montreal, Canada.

Dear Mr. Robinson:

In your letter to Horace Holley in reply to your letter from him apropos the subject of the September issue, I beg to draw your attention to the fact that Abdul Baha never said that the Bahai Cause can never be organized. That was published as one of his sayings in the little blue booklets. Dr. Esselmont of England, when in Haifa (as he wrote me personally) asked the Master about the blue booklet, and one of the sentences the

Master then corrected was that one referred to twice in your letter. It was changed personally by him to "The Bahai Cause can never be confined to an organization." Therefore in all the later editions of the blue booklet, the latter wording appears according to His Will.

Question to Abdul Baha: "It is misleading, is it not? to say the Bahai Cause can never be organized?"

Abdul Baha: "How is it possible that there should be no organization? Even in a household, if there is not organization, there will be hopeless confusion. Then what about the world? What is meant is that organization is not rigid, etc., etc."

Yours also in the Service of the Bahai Revelation,  
Jeanne Bolles.

The question of organization is a vital one to the Bahai Movement, and it is important that it should be understood aright. If not accurately apprehended, the whole movement will fail of its mission, and as the letter of our correspondent shows, the wrong apprehension of Abdul Baha's idea is only too prevalent. Fortunately he made himself very clear. Our correspondent herself quotes Abdul Baha as saying "The Bahai Cause can never be confined to an organization," and "what is meant is that organization is not rigid, etc., etc." Abdul Baha made himself still clearer. In the *Star of the West* (Vol. 12, No. 9, August 20, 1921) is an account of his words, written from memory by Mr. Charles Mason Remy. Mr. Remy is known as an ardent advocate of organization, so his testimony will not err in the present point of view:

"In carrying on the Bahai work, it is necessary that we should organize our institutions upon the divine plan outlined in the teachings, rather than according to the standards of men. When the work is thus spiritually organized, the forms of organization are so subtle as to admit of limitless expansion and development; thus this spiritual organization is ever ministering to the life and growth of the Cause. However, if methods of human organization creep into the Bahai work, the growth of the Cause is hampered, and troubles ensue, and such continue until the cause is removed. When an iron band is placed around a living tree, one of two things happens: If the band remains intact, it kills the tree or seriously impairs its life; or the growth of the tree bursts the band asunder. So it is with the Bahai Cause and the limitations of human thought. The life of the Cause will be impaired unless these human fet-

ters give way, allowing the Cause to grow and develop after the divine plan of the Kingdom."

In penning these comments, Mr. Remy has done us all a great favor; yet it is plain to be seen that Mr. Remy has no conception of what a spiritual organization might be. He has solely in mind a human organization, and in this sense he writes:

"In the principles of the Cause we find the foundation for a very highly developed spiritual organization, which will center about the establishment of the Bahai House of Justice. Ample provision for this institution is found in the revealed Word. The House of Justice will be the organic center of the Bahai Cause. Its duties will be so important as to be the central point of all Bahai matters in this world, even to the explanation and amplification of the holy Words."

But Abdul Baha supplies the key to this seeming difficulty: "This will be a spiritual organization."

Now a spiritual organization is not a human one, as Abdul Baha carefully distinguishes. A human organization which is spiritually minded will not do. Abdul Baha is trying to express a wholly new idea. It is very important to realize that he is not referring to something which we already know and understand, but is expressing a new principle peculiar to the Bahai Movement. This organization is not organization as we understand the word. It is a spiritual tie that unites all the workers in this Cause, but has none of the characteristics of a human organization such as we know so well. Organization is, perhaps, the nearest word, but in the ordinary sense in which the word is used, "the Bahai Movement can never be organized," is a better expression, and was the first expression of the idea. Literalists were confounded by this statement and expressed their confusion to Abdul Baha. They thought it meant that there could be no cooperation between individuals, no work for this one and that one to attend to regularly, etc. Abdul Baha tried to make them understand, and so he used the word organization. He permitted it—and then he explained his idea. But he has been wholly misunderstood. Because he said "organization," although he explained fully, this word was taken in the usual sense and his explanation ignored. The proposed organization of the Bahai Cause, which has made some small headway, is not a spiritual organization; it is rigid, not flexible, proposes to bind and restrict and exclude, and is confined to an organization, namely itself—in short the exact opposite in every

particular of what Abdul Baha described. Far better were it not to alter the original expression "The Bahai Cause can never be organized," for this nearly expresses Abdul Baha's idea, while the conception of "organization" is entirely opposed, and renders the Bahai Movement not different from any set religion.

Every religious system under the sun is organized, using this word in the usual sense. It has a head or heads, a form of government or control, members, and those who do not belong to it, a fixed creed of belief which can only be changed with great difficulty. All the points are fixed, rigid, and peculiar to the religion or sect in question. How do you know a Jew, an Episcopalian, a Roman Catholic, a Mohammedan? By their fixed belief and adherence to a certain organization. Are we to tell a Bahai that way?

Abdul Baha said that this Movement is not a new religion. Then we must find some new standard to distinguish a Bahai. The old ones fail us. If this is not a new religion you cannot tell a Bahai by his fixed belief and adherence to an organization. How did Abdul Baha tell a Bahai?

"Bahais, you must conduct and deport yourselves in such a manner that you will stand out among other souls distinguished by a brilliancy like unto the sun. If any one of you enters a city, he must become the center of attraction because of the sincerity, faithfulness, love, honesty, fidelity, truthfulness, and loving-kindness of his disposition and nature toward all the inhabitants of the world. That the people of the city may all cry out: 'This person is unquestionably a Bahai; for his manners, his behavior, his conduct, his morals, his nature, and his disposition are of the attributes of the Bahais'."

Nothing about organization, or belief, or even adherence to any Prophet whomsoever. Any man may behave in this way, whether Jew, Christian, Mohammedan, or simply an Atheist, and when he does so, then he is a Bahai. If he does not do thus, he is not a Bahai. It is Abdul Baha's own definition.

Let us briefly review the question. Our Mr. Robinson is taken to task (and we are very glad it was done, for the opportunity of making this explanation) for his letter which stated or rather quoted the expression, "The Bahai Cause can never be organized." We are told that he should have said: "The Bahai Cause can never be confined to an organization." Well, what is the difference? For the reason of his letter was a distinct attempt to confine the Bahai Cause to an organization. Mr. Robinson put on the cover of the August issue the caption,

"The Bahai Magazine." He was asked to take it off, and furthermore to publish the statement that no one but the editors and management are responsible for the contents of the magazine, the object being to imply that "Reality" is not a Bahai magazine because it is not controlled by a certain organization, and they are not responsible for anything that appears in it. Mr. Robinson replied with the quotation cited (and we are perfectly willing to substitute Mrs. Bolles' correction) in order to show our friends their mistake. They had approached him in the most formal manner possible, with a formidable letter-head purporting to represent the Bahai Cause, and the argument runs that this society is the organized Bahai Cause and anything outside it is not the Bahai Cause. They wish "Reality" well as a secular magazine devoted to what its name implies—reality. All this attitude is the exact opposite to Abdul Baha's careful explanations, and this is all that Mr. Robinson wished to have understood. As a matter of fact, "Reality" is a Bahai magazine in the sense intended by Abdul Baha. We fully expect this sense to prevail, and our critics will find that they were themselves short-sighted.

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