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

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Davenport Osteopathic Sanatorium,
F. B. Teter, D. O.,
J. S. Poynter, M. D., D. O.
Davenport, Wash.

March 15th, 1920.

Dear Dr. Luntz:

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We are with regards

Fraternally yours,

J. S. Poynter, M. D., D. O.
F. B. Teter, D. O.

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REALITY

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Elimination of Prejudice,
Religious, Racial and Class.*



A Magazine of Constructive Thought

THE THREE REALITIES OF THE MICROCOSM
ABDUL BAHA

POSITIVE RELIGION
LOUIS G. ESCH

ECCLESIA UNIVERSALIS
WALT LE NOIR CHURCH

THE GARDEN
H. C. B.

AN ADVENTURE
CHANNING H. STILES

MARCH 1922

PUBLISHED MONTHLY

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THE ONENESS OF MANKIND

Twelve Basic Bahai Principles

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

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

REALITY

Editors

EUGENE J. DEUTH
WANDEYNE DEUTH

Consulting Editors
Mary Handford Ford
Howard MacNutt
Richard Manuel Bolden
Horace Holley
Winifred M. Schumacher
Ann T. Boylan

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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 Bahaiism 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 impression exists among certain people that Reality Magazine is an "official organ" of the Bahai Movement. This is not the case—in no sense can Reality be called an "organ" of the Bahai Movement, except only from the point of view that any and all efforts to promote independent discussion of truth, or a clearer realization of the oneness of mankind, are in fact "organs" of that universal Cause given the modern world in the teachings of Baha'o'llah and Abdul Baha.

Reality was called into being for the purpose of supplying a platform for the discussion of fundamental issues not met by existing magazines. It has been the desire of Reality to voice certain aspirations ignored or suppressed in publications intended either to please or instruct the people.

Those aspirations are necessarily weak and inarticulate, for they have no basis in the present division of humanity into races, classes and creeds. They have reference to faith rather than to material influence, and to the unborn future rather than to the decaying past.

Therefore Reality from the beginning has accepted its own weakness and inexperience as an essential condition of its very purpose. Reality could not turn to those people or institutions most benefiting by existing divisions, but had to count rather upon the loyalty and insight of the few who are both able and willing to see the tree in the seed, and perform the difficult and often heart-breaking task of carrying water across the desert until the tree strike to the depths where the living water eternally lies.

That Reality has continued to exist is a victory—that month by month it reaches out into a little larger circle of friends—that month by month Reality learns better how to perform its tasks—this is a confirmation which should hearten us all. Not a day

passes without significant proof that the "New Day" is indeed at hand, and all things, both great and small, are judged solely from their capacity to serve the Spirit which is remaking the world.

It is your faith, dear friend, rather than your admiration or even approval, that Reality requires above all! Upon faith it will be possible to erect a solid structure deserving both admiration and approval in due time.

The articles which Reality wishes to receive from its contributors may reflect any aspect of the universal purpose—the spiritual significances, the economic tendencies, the ideals peace and international co-operation, etc. Each aspect has its relation to the one underlying Reality. In selecting material for publication, we look only to the criterion: does an article convey a real message of love expressed in terms of truth?

In presenting articles or news concerning the Bahai Movement specifically, Reality enjoys the co-operation of a committee representing the New York Board of Consultation. This committee will therefore assume responsibility for that portion of Reality devoted to spreading the Bahai teachings or information about the Bahai Movement.

HORACE HOLLY.

Announcement

The acting Editor is happy to announce to the readers of REALITY that the real editor is returning to her full duties with the April Number. Mrs. Wandeyne Deuth has returned from her visit to Europe, refreshed in spirit and health and will undoubtedly carry on the magazine with that sympathy and insight which have been its characteristics from the beginning. Her friends are delighted to welcome her home again and the magazine will undoubtedly be penetrated by the warmth of a generosity and independence which has arrived with her and which always actuates her. All who love her will look eagerly for the magazine to find in it her expression and those who do not yet know her will learn to do so through this expression.

Give Us This Day Our Daily Bread

This one sentence contains the true philosophy of life.

These seven words repeated so often by millions of souls are gems of radiance hidden within the soil of man's mis-understanding, "Give us this day our daily bread."

Christ did not tell us to pray for bread for to-morrow or next month, or an income to insure us bread for life. He left us that magnificent assurance of God's supreme power over the future. He gave us the basis of absolute faith in that power. He foresaw the conditions brought about by man's surrender to evil which have made it impossible for man to insure his material welfare from day to day—but those who had in His time and those who have since become spiritually developed He told to pray for bread for this day—THIS DAY!

In the final analysis all man has which he can call his own in absolute consciousness is THIS day.

"Give us this day our daily bread."

"Take no heed for the morrow."

"Store not up for yourselves treasure."

"Whosoever desireth thy garment give him also thy cloak."

"Whosoever asks of thee give unto him and whosoever would borrow of thee prevent him not."

All these admonitions given from the Divine illumination of the Christ spirit point to a transcendent optimism, a sense of secure well being in God's hands and would if applied by man eliminate much of the evil of today.

If all men have not the spiritual development to make practical use of this most practical and happy solution of life, it remains for those who have to reduce it so much a point, it dominates the fear of the future and sweetens each day with its sense of intimate contact with The Father.

Could a better illustration of the verity of Christ's teaching on this important subject be given than the millions of souls in the war stricken countries such as Austria for instance who had "stored up treasure" for their own lives, and the lives of

their children's children, only to find that treasure swept away in the changing value of money and during actual war time acquired the knowledge that gold could not buy bread!

What becomes of our treasure in the moments of great natural upheavals, floods, earthquakes and storms?

How impotent man is to discount the future!

Baha o'llah has said "Purge thyself from the dross of wealth and with perfect peace step into the heaven of poverty, thus shalt thou drink the wine of Immortality from the fountain of death." "Let not poverty trouble thee, nor rest assured in wealth. All poverty is succeeded by wealth and all wealth is followed by poverty"—therefore we have in the Manifestation of our own time the underlying thought contained in "Give us this day our daily bread."

Can you deny the happiness and security of this statement of Divine Truth and have you ever turned with absolute faith in God—mind you, absolute faith—and asked for your daily bread and been denied? Perhaps you have not had butter or caviar with that bread, but who can say the latter are necessary for life; and bread you will get if you pray for it with faith.

Many can testify to the absolute truth of this statement and some to whom the sky seemed darkest have witnessed the supreme radiance of God's love penetrate that darkness and in miraculous ways have been given their daily bread.

Think of those who live in fear of the material welfare of their future!

Think of the present self denial they inflict upon themselves in "storing up treasure," not only upon themselves, but upon others—withholding the gift—bestowing neither the garment nor the cloak—preventing those who wish to borrow and all for what, so they may be sure of an income intact, of treasure stored up—for protection in their old age—a million excuses these give for their failure to obey the inner voice of gladness and security ringing through the words "give us this day our daily bread." What is the result of this attitude of mind? About you everywhere, you see men and women who have become nervous wrecks in their efforts to accumulate treasure of one sort or another, and worse than that, you see the destruction of countless lives—laid low by those efforts and you see the sinful waste of the

glorious present day with its opportunities for happiness, and more precious of all opportunities of bestowing happiness, lost in the false promise of security in that tomorrow which never comes.

Altogether supreme is the wisdom contained in the Lord's prayer.

A summing up of the Christ-teaching.

A working basis for daily and individual life.

"Forgive us our debts, as we forgive our debtors."

Again man is powerless against debt as he is against other disaster.

With the best and truest intentions, with what seems to be absolute certainty of repayment, man contracts a debt. It is a fact however the payment of that debt is dependent upon certain conditions—in all sincerity and as far as human power can foresee, he is sure the conditions will be favorable when the moment arrives for liquidation, the conditions have changed, he is caught in a web of apparent dishonesty, cruel slander and persecution offtime follow and turn as he will, in many instances man has to rest under this imputation until the wheel of life takes its upward turn again.

Every payment of individuals and nations is dependent upon some payment to them—so is the destiny of each wound in the destiny of all.

Christ told us therefore to pray for forgiveness of debts as we forgave our debtors.

He knew we could not avoid the fullness of experience necessary for spiritual development which demands both humility and patience.

When one hears a man say "I have not a debt in the world," he is self deceived.

He has securities which may have declined at the moment of his speaking, making it impossible to fulfill his obligations. His salary may be reduced at that exact hour in the office of his company and that tomorrow of which he stands in fear, may find him a bankrupt, and if today a man can say "By the grace of God I have no debts that I know of" even so he speaks falsely for he has spiritual debts far greater in significance than dollar debts. I am a debtor to every needy one to whom I have not given alms—

I am a debtor to every opportunity of service I have over-looked or wasted and so are you.

Christ however did not advocate the contracting of debts. He told us to "take no heed for the morrow" to pray for this day's bread—but visualizing the consequences of the immaturity—of man's consciousness, He gave us the remedy for those very evils, He knew we would bring upon ourselves in His words "Forgive us our debts as we forgive our debtors."

Abdul Baha has said "There is a star of happiness in every heart. We must move the clouds so that it may shine brilliantly."

Can we better dispel those clouds of gloom and worry than by turning to God in absolute faith, saying "Give us this day our daily bread" and "forgive us our debts as we forgive our debtors" resting assured God will bestow bread upon his faithful ones and forgive the debts of those who with hearts free from malice forgive their debtors!

WANDEYNE DEUTH.

The Three Realities of the Microcosm

(From Address of Abdul Baha January 3rd, 1913)

When we ponder over the reality of the microcosm, we discover that in the microcosm, or objective man, there are deposited three realities. Man is endowed with an outer or physical reality. It belongs to the material realm; it belongs to the animal kingdom, because it has sprung from the material world.

This first side of life, or this first reality, is darkness and gloom, because the world of matter is the world of darkness. This is the animalistic reality of man, and it is in common with all the animals. Man, however, enjoys a second or higher reality, the intellectual reality, which comprehends all phenomena, or is infinite in its relation to phenomena. It is a governor, victorious over the world of matter. It discovers and unfolds the realities of the sentient beings; it is a victor over the world

of Nature; it explores the laws of Nature, because it is superior over and above the laws of Nature from a physical point of view. When we regard the morphology of the human body we perceive that man is like unto any other animal, subject like animals to the laws of Nature. All creation is the captive of Nature; it cannot deviate one hair's breadth from the mandates of Nature.

But man is endowed with a second reality, the rational or intellectual reality, and this being a conqueror over Nature, he is enabled to control the laws of Nature. The intellectual reality of man predominates over Nature. Through the intellectual reality, man is enabled to make a fruitless tree fruitful, contrary to Nature's tendency. He transforms the wild woods into fruitful orchards. Then there is the electrical energy which through science can shatter the very mountains. Through the application of intellectual force man takes this electrical energy and makes it captive within this incandescent lamp. Here likewise is a controlling of Nature's laws.

All these sciences which we enjoy were the hidden and recondite secrets of Nature, unknowable to Nature, but man was enabled to discover these mysteries, and out of the plane of the unseen he brought them into the plane of the seen. This is a breaking of the laws of Nature. All these artistic accomplishments and undertakings we have today were the secrets of Nature, but man discovered them and brought them into the realm of possibility.

In short, the exploitations of the laws of Nature are very numerous. With this power of ideation, contained within his physical reality, man has broken Nature's limit and law. Therefore the citation of these facts will demonstrate to you that man is superior over Nature. In fact, although his physical reality is a captive of Nature, man is the governor of Nature. It is self-evident that in man there exists an ideal power.

Yet there is a third reality in man, the spiritual reality. Through its medium one discovers spiritual revelations, a celestial faculty which is infinite as regards the intellectual as well as the physical realms. That power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality belonging to the divine, supernatural kingdom, a reality whereby the world is illumined, a

reality which grants unto man everlasting life, a reality which is an effulgence of the effulgences of God. This third, spiritual, reality it is which discovers past events, and looks along the vistas of the future. This reality is like unto a drop out of the infinite sea. It is the ray of the Sun of Reality. The spiritual world is enlightened through it, the whole of the kingdom is being illumined by it; it enjoys the world of beatitude, a world which had no beginning and which shall have no end.

That celestial reality, the third reality of the microcosm, delivers man from the material world.

That is a power which causes man to escape from Nature's world. Then, escaping, he will find an illuminating reality, realizing the limited reality of man and causing it to attain to the infinitude of God, abstracting him from the world of imaginations and superstitions, and submerging him in the sea of the rays of the Sun of Reality.

This fact is proved from scientific as well as spiritual evidence. When we ponder the conditions of phenomena, we observe that all phenomena are composed of single elements. This single cellular element travels and has its coursings through all the grades of existence. I wish you to ponder carefully over this. This cellular element has been at some time in the realm of the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having perfected its journey in the mineral kingdom, it has ascended to the vegetable kingdom, and in the vegetable kingdom it has again had its journeys and transformations through myriads of conditions. Sometimes it has been of the grain, again it was of the form of a leaf, anon it was of the flower, and then it was of a tree, or behold it was of the blossom. And then it attains to the stage of fruition, and is of the fruit. Thus this single element has had its transformations through these infinite images and forms. Having accomplished its functions in the vegetable kingdom, the cellular element ascends to the animal kingdom.

In the animal kingdom again it goes through the make-up and composition of myriads of infinite images, and then we have it again in the human kingdom. In the human kingdom likewise it has its transferences and coursings through multitudes of forms. In short, this reality or single primordial atom has had

its great journeys through every stage of life, and in every stage it was endowed with a special and particular virtue or characteristic.

Consequently, the great divine philosophers have had the following epigram: All things are involved in all things. For every single phenomenon has enjoyed the postulates of God, and in every form of these infinite electrons it has had its perfections of virtue. This, I hope, is evident and clear to you.

Thus this flower once upon a time was of the soil. The animal eats the flower or its fruit, and it thereby ascends to the animal kingdom. Man eats the meat of the animal, and there you have its ascent into the human kingdom, because all phenomena are divided into that which eats or consumes, and that which is eaten or consumed. The very breath we inspire, is it not a fact that it contains many thousands of infinitesimal microbes, each microbe going into the composition of our bodies? Which shows you how the lower forms of life are transmuted into the higher realm of existence. Therefore, every primordial atom of these atoms, singly and indivisibly, has had its coursings throughout all the sentient creation, going constantly into the make-up and aggregation of the various elements. Hence do you have the conservation of energy and the infinity of phenomena, the indestructibility of phenomena, changeless and immutable, because life cannot suffer annihilation but only change.

The apparent annihilation is this: that the form, the outward image, goes through all these changes and transformations. Let us again take the example of this flower. The flower is indestructible. The only thing that we can see, this outer form is indeed destroyed, but the elements, the indivisible elements which have gone into the composition of this flower are eternal and changeless. Therefore the realities of all phenomena are immutable and unchangeable. Extinction or mortality is nothing but the transformation of pictures and of images, so to speak—the reality back of these images is eternal. And every reality of the realities is one of the bounties of God.

Some people believe that the divinity of God had a beginning. Therefore with this principle they have limited the operation of the influences of God. For example, they think there was a time when man did not exist, and that there will be a time when man in the future will not exist. Such a theory circumscribes the

power of God, because how can we understand the divinity of God except through scientifically understanding the manifestations of the attributes of God?

How can we understand the nature of fire except from its heat, its flame? Were not heat and flame in this fire, naturally we could not say that the fire existed. The illumination of this lamp is through electrical energy, and if we believe that there was a time in this world's history when this electrical energy was not available, that is equivalent to saying that there was no life in existence at all. Or, to take another example, the sun: let us say that there was a time when the sun was not endowed with rays of light and heat. This amounts to saying at that time no sun existed, because the very existence of the sun implies rays of light and heat.

Thus if there was a time when God did not manifest his qualities, then there was no God, because the attributes of God presuppose the creation of phenomena. For example, by present observation we state that God is the creator. Then by definition there must always have been a creation—since the attribute of creator cannot be limited to the moment that some man or men realizes that attribute. That is the limitation of man, not of God. In the same way, we say by definition that God is omniscient. Therefore, God has no beginning and no ending; nor is his creation limited in time; nor is his creation ever limited as to degree. Limitations of time and degree pertain to the part of creation, never to creation as a whole. They pertain to the forms of things, not to their realities. The effulgence of God cannot be suspended. The sovereignty of God cannot be interrupted. If we conceive for the world of creation a beginning, then we have conceived for the dominion of God a beginning, which is manifestly a false theory. In reality, the sovereignty of God is without beginning and likewise without ending.

Now, as long as the sovereignty of God is immemorial, therefore the creation of our world throughout infinity is presupposed. When we look at the reality of this subject, we see that the bounties of God are infinite, without beginning and without end.

The greatest bounties of God in this phenomenal world are his Manifestations—his Messengers, his Christs. This is the greatest postulate. These Manifestations are the Suns of Reality.

For it is through the Manifestations that the reality becomes

known and established for man. History proves to us that apart from the influence of the Manifestations, man sinks back into his animal condition, using even his second reality, his intellect, to subserve an animal purpose. Therefore there is no cessation for the future whatsoever for the appearance of the Manifestations of God, because God is infinite and his purpose cannot be limited in any way. If we ever dare to limit and circumscribe God's purpose within any definite bounds, then of necessity we have dared to set limits to the omnipotence of God. The created has dared to define his Creator!

Consequently, the perfect man ever beholds the rays of the Sun of Truth. The perfect man ever awaits and expects the coming of the effulgence of God. He ever ponders over the methods and purposes of God, knowing of certainty that the reality of the Divine is not finite, the Divine names and attributes are not finite, God's graces and bounties are without limit, and the coming of the Manifestations of God are not circumscribed by time.

This fact is self-evident and clear.

Were you to enter any Bahai gathering in the East, it would be difficult for you to find out who is a Christian and who is a Jew—they are like so many flames which have become one mighty flame. All these separate channels, thanks to Baha'o'llah, are converging into one world stream.

"Praise be to God that the radiant century hath come. Praise be to God, the springtime of eternity hath pitched its tent. Praise be to God, this is the age of the discovery of the realities of things. Verily I say unto you, this age is the age of lights. This age is the age of sciences. This age is the age of the appearance of truth. This age is the age of the extension of the sphere of thought. This age is the greatest divine age. This age is the age of everlasting life. This age is the age of the breaths of the Holy Spirit. This age is the age of the flowering of all the hidden virtues of the world of humanity.

"May you receive these bounties day by day. Day by day may you draw nearer unto God. May you be submerged in the sea of these iridescent lights. May you be characterized by these praiseworthy virtues.

"This is the ultimate goal of human life! This is the fruit of existence! This is the brilliant pearl of cosmic consciousness! This is the shining star of spiritual destiny!"—Abdul Baha.

The Soul

Abdul Baha

As to the question concerning the soul, know thou, verily, that "soul" is a term applied to numerous realities, according to the exigencies of these following relations in regard to development in the world of existence:—

(1) In the mineral kingdom, soul is called "latent force," silently working for the disintegration of the substance of the mineral.

(2) In the vegetable kingdom it is called "virtue augmentative," or the power of growth, which attracts and absorbs the delicate materials of inorganic substance found in the mineral kingdom of matter, and transforms them into the condition of growth. Thus the inorganic substance found in the mineral kingdom becomes growing vegetable life through the effect of the word of God. This vegetable soul, i.e., "virtue augmentative" or power of growth, is a quality which is produced by the admixture of elements, and appears in accidental organisms, of which contingency is an essential attribute.

(3) In the animal kingdom it is called "sense perceptions" (or instinct). This soul term, as applied to the animal kingdom, is also a natural quality resulting from the mixture of the elements, and it appears from their mingling and combination, for it is a quality which results from the composition of bodies (organisms), and is dispersed at their decomposition. From this we are to understand that the animal soul is not endowed with the capacity of attaining immortality, as the life force is dispersed at the decomposition of the animal tissues.

All these things up to this point are a contingent reality, and are not a divine reality. But a contingent reality, which is perpetuated by the fullness of existence, will then suffer no corruption, and will thus become a divine reality, for the accidental reality is only distinguished from the existent reality by its subjection to corruption. For transformation is an essential necessity to every contingent reality, and this is what the Mature Wisdom has deemed advisable.

(4) In the human world, soul signifies the "rational being, or mind." This has a potential existence before its appearance in human life. It is like unto the existence of a tree within the seed. The existence of the tree within the seed is potential; but when the seed is sown and watered, the signs thereof, its roots and branches, and all of its different qualities, appear. Likewise, the "rational soul" has a potential existence before its appearance in the human body, and through the mixture of elements and a wonderful combination, according to the natural order, law, conception, and birth, it appears with its identity.

Be it known that to know the reality or essence of the soul of man is impossible, for, in order to know a thing, one must comprehend it, and since a thing cannot comprehend itself, to know one's self in substance or essence is impossible. As the comprehender cannot be the comprehended, man cannot know himself in reality or in essence. In order to obtain knowledge of any reality, or soul of man, the student must study the manifestations, qualities, names, and characteristics of man. This much can be stated, that the reality of man is pure and unknown essence constituting a depository, emanating from the Light of the Ancient Entity—God. This essence of soul of man, because of its innate purity, and its connection with the unseen Ancient Entity, is old as regards time, but new as regards individuality. This connection is similar to that of the ray to the sun—the effect to the primal cause. Otherwise, the thing that is generated, or the creature, has no connection with or relation to its Generator or its Creator.

Since the pure essence, whose identity is unknown, possesses the virtues of the worlds of matter and of the Kingdom, it has two sides—first, the material and physical; second, the mental and spiritual—which are attributes not found as qualities of matter. It is the same reality which is given different names, according to the different conditions wherein it becomes manifest. Because of its attachment to matter and the phenomenal world, when it governs the physical functions of the body, it is called the human soul. When it manifests itself as the thinker, the comprehender, it is called the mind. And when it soars into the atmosphere of God, and travels in the spiritual world, it becomes designated as spirit.

There are two sides to man. One is divine, the other worldly;

one is luminous, the other dark; one is angelic, the other diabolic. Man is equal to the animals in all sensuous conditions, for all animal characteristics exist in him. Likewise, divine and satanic qualities are contained in man: knowledge and ignorance; guidance and error; truth and falsehood; generosity and avarice; valour and timidity; inclination towards God and tendency towards satan. Chastity and purity; corruption and vileness; economy and avidity; good and evil; all are contained in man.

If the angelic side becomes more powerful, and the divine power and brightness surround man, then the second birth takes place, and eternal life is found at this point. Man becomes then the noblest among creatures. On the other hand if sensuous qualities surround, and if terrestrial darkness and sensuous passions predominate, if they meet in man only the worldly feelings, if they find him a captive of evil qualities and fallen into everlasting death, then such a man is the basest and most abject among all creatures. In such a man, divine power does not exist. An animal is not considered unjust and evil because of its cruelty and injustice, for it is not endowed, as is man, with divine qualities; but if man falls into the same evil condition, it is evident that he has permitted his ungodly attributes to overcome the divine qualities with which he was endowed. This shows the baseness and meanness that exist in human nature.

Unity

Barnetta Brown

The rock, my brother,
 And the tree, my friend,
 The rose, my lover,
 And the bird to send
 The word of oneness
 From world end to end.
 All men, my brethren,
 And all good, my grace,
 All truth, my riches,
 And all space, my space,
 All love, the herald,
 Of this, race to race.

In A Thousand Years

What will they think of this age in a thousand years,
 In the reaping-time of our sown and pregnant tears?
 What will they think of innocent people tortured and
 hanged because of different color.

What will they think when the hands of War at last
 Fall from the races throat and his reign is past?
 When on the hills where Verdun's cannon stood
 Gaul and Teuton are one in brotherhood?
 You of the future's nobler hopes and fears,
 What will you think of this age in a thousand years?

What will they think when the children toil no more,
 And the old folk rest from the labor long since o'er?
 When no man's need is cause for another's gain,
 And each man's grief is part of another's pain
 When the common sunlight finds not ever a thrall,
 And the whole great earth is home and heaven for all?
 You of the future's nobler hopes and fears,
 What will you think of this age in a thousand years?

Scorn us not for the fighting strain was strong!
 Scorn us not, for the ancient dark was long!
 Long our bleeding feet were slow on the path
 Up from the hells of ignorance and wrath
 You whose eyes shall see so freely and far,
 Know that ours were loyal, too, to a star,
 Seeing there, though blurred with doubting tears,
 The sun whose dawn shall surge in a thousand years.



Ecclesia Universalis

By Walt LeNoir Church

Though East be East, and West be West,
 "And never the twain," 't was said—
 Would cross their ancient boundaries—
 —By never one TRUTH be led.

Abdul Baha! Call THOU to Them:
 "O Seekers, COME YE TO ME!"

L'ENVOI

Though some go East, and some go West—
 They ALL will fare forth TO THEE.

November 29, 1921.

Editor of REALITY:

The foregoing was delayed because I was too busy to finish it till last night.

Just as I was about to mail it to you, comes the following telegram by mail from Mrs. Barbee, who received it from "HIS HOLINESS ABDUL BAHÁ ASCENDED TO ABHÁ KINGDOM."

Do not the circumstances demonstrate the fact that Bahai Leaders should prepare to induce Abdul Baha's Successor to do what was postponed too long? Perhaps you know that Abdul Baha told some pilgrims several years ago that THE CAUSE would grow very rapidly after his "DEPARTURE." But even that could not lessen regrets of those who love him.

One evening, two decades ago, at her New York Fifth Avenue home, Miss Barney told me so many beautiful things about Abdul Baha, that, "in my heart," I thought, "HE IS THE TWENTIETH CENTURY MESSENGER." At dawn next morning, I wrote and dedicated to Abdul Baha, "THE STAR OF ACCA," and sent it to Miss Barney.

In due time Miss Barney sent to me a wonderful letter written by Abdul Baha, Himself, appreciating my little poem, and telling me the astounding news that it was sung as a Hymn at the Daily Bahai prayers throughout Persia. And now, since the new "Ascension Day," once again am I moved to write:

"THE STAR OF ACCA"

"The Star of Acca set?"

Ah, No! 'Tis just arisen!
 It lights with Holy Glow THE WAY
 For Souls that were in prison.

"Abdul Baha no Martyr?"

Who knows the SPIRIT-BLOOD HE SHED
 Before He turned, and upward led
 The Shining Hosts that thronged his bed,
 While waiting for His leading.

THE PROPHET BAB—BAHA'O'LLAH—
 THEY TWO THE OTHER Meet—
 They greet ABDUL in Spirit-Land,
 Earth's conquest to complete.

"The Conquest of Eternal Peace,
 Of Justice, Truth and Right—
 When All Mankind shall hear THE WORD—
 And see The Undimmed L I G H T.

L'ENVOI

ALL MESSENGERS returned to GOD—
 Should Mankind—till another BIRTH—
 Still heed THE LAST, ABDUL BAHÁ?

That question NOW is PARAMOUNT!
 Let each Soul answer for Itself,
 And HEED — or not — THAT LATEST WORD!
 And TREAD — or not — THAT PATH TO GOD!

Walter Le Noir Church.

Saint Louis, Missouri, U. S. A.
 Monday, November 28th, 1921.

A Musing

Barnetta Brown

Slowly the sun was setting,
 Slowly light faded away,
 Slowly the glow on the river
 Turned to a dark dull gray,
 Slowly the shadows fell over
 The trees on the hilltop high,
 Slowly the stars came twinkling
 Out of the darkened sky.

Slowly God rights the error,
 Slowly He bends things straight,
 Slowly He makes love's power
 Appear in the place of man's hate,
 Slowly He pours forth His beauty,
 Slowly He gives good for ill,
 Slowly, forgiving and loving,
 He brings out the grace of His will.

The Garden

(A Bahai Allegory)

By H. C. B.

Once upon a time there was a garden in which from time to time had grown many delicious fruits and beautiful flowers of varying hues and differing varieties.

This garden belonged to one who had inherited it from his ancestors by whom it had been handed down from father to son generation after generation. For that reason, and because his ancestors without exception had all so stated, he became very much prejudiced and intolerant about it, regarding it as the most perfect garden in all the world in comparison with which no other was worthy of mention. Indeed, so strong was this feeling within him that it deprived him of all interest in other gardens so that he would never think of them or look upon them or even

talk about them save in terms of utter condemnation and disparagement.

At the time this garden was first planned it was indeed the most exquisitely beautiful, the most luxuriously fruitful and delightful garden of its day. But little by little as the years passed by the successive generations forgot the teachings of the master gardner who planted it and in their egotism and self-conceit ignored his instructions and applied more and more of their own ideas and methods. It therefore gradually deteriorated as each successive generation became more careless and more ignorant than the former of how to care for their garden and of what it was originally intended to be.

Finally, under the hopeless prejudice and neglect of the present owner, it had become so choked with weeds, alien sprouts and thistles that only here and there a poor stunted fruit tree or half blighted flower was discernible. Yet, because he had inherited with the garden its early reputation, the owner considered it still very beautiful, in fact unequalled, prizing the weeds and sprouts no less than the flowers and fruits and distinguishing but little between them.

One day, all unsuspected, there came to dwell nearby a gardener of most marvelous ability and attainments. Quietly and unostentatiously he planted and cultivated, bringing to bear all of the teachings of the other great gardeners of long ago and adding to their methods those more particularly adapted to the soil and climate of this newer garden, until, under his guidance and his handiwork, there was growing all about him a garden the like of which through all past ages the world had never known before.

Strange to say, the more expansively beautiful and gorgeously attractive became this new garden the more askance did the owner of the old one from his distant seclusion look upon it, the more jealous and bitter he became toward his new neighbor and the more presumptuous and offensive he regarded the latter's kindly advances and efforts to instruct and help him. In fact, he would have nothing whatever to do with the neighboring garden, not even to examine it.

All along our owner had been suffering from a malignant malady; and now he grew rapidly worse until forced to retire to his chamber and his bed. For days, weeks and months he lay

in pain of body and agony of mind. At times he lost his head altogether and with vengeful hatred and bitter revilings raved against his more successful and kindly neighbor.

Finally the invalid conceived the idea that he must have brought to his bedside daily a bouquet of the flowers from his garden. The nurses knew nothing of the adjoining gardener and each day would search almost hopelessly through the weeds and brambles of their patient's garden for the few forlorn blossoms still struggling for existence there. Each day these grew less and less and the bouquet became smaller and smaller. Then the day came when it was impossible longer to gratify the patient's demands or allay the fever of his increasing insinuations for more satisfying flowers.

At last the neighboring gardener, hearing of the patient's illness and unhappy plight, sent to one of the nurses a great bouquet of the rarest and most gorgeous flowers from his own wonderful gardens; and although the nurse at first refused to have anything to do with these exquisite blossoms, declaring that they might be poisonous and baleful for ought she knew, in the end she grudgingly consented to take them to the sick room.

For the first time the patient's eyes glowed with the light of real happiness, his fever faded away, a new brightness gladdened his face, and involuntarily he reached out for the brilliant bouquet. Before handing it to him, however, the nurse essayed to explain that these flowers were not plucked from his garden but came as gift from the garden of his neighbor.

Slowly the patient lowered his hand, slowly out of his face went the light of gladness, slowly back to his brow crept the dull red heat of fever and, impelled by jealous hatred and the inherited passion of prejudice which had narrowed his mind and shriveled his soul against all other gardeners, he grasped the beautiful flowers, ruthlessly tore them apart and viciously cast them from him out of the window. Sorrowfully the adjoining gardener, who with love and pity in his heart was watching, turned away.

For a long time the invalid lay on his bed of pain, day by day sinking lower and lower and ever calling for the flowers which now to his feverish imagination appeared to be perennially blooming in his own miserable, narrow garden.

After he had suffered long and deeply, pain racked and

fever wasted, filled with hatred, prejudice and blame for fancied wrongs on the part of his kindly neighbor, overcome by disappointment and the despair of unsatisfied yearnings, the patient began to realize something of his serious condition and to long with an ever increasing longing for a sight of the beautiful blossoms he had so inconsiderately thrown away. At last, no longer able to endure the anguish of his own blind obstinacy and with broken spirit and dissembling heart, he called for his neighbor's flowers.

Dubiously and hesitatingly the nurse once again crossed the boundaries, whereby this poor, circumscribed sick man had at once imprisoned himself and shut out the rest of the world, and there found the neighboring gardener expecting and patiently awaiting the call. Graciously the latter passed from bed to bed plucking the most exquisite and delicious blossoms until his arms were filled to overflowing. Never had the nurse before beheld so rare and gorgeous a bouquet nor been so enveloped with fragrance and perfume which indeed rose about her like sweet incense unto heaven.

When the grudging nurse returned to the bedside with this galaxy of beauty and glory the patient, with halting breath and pleading eyes, gazed long upon it, while slowly there awoke within him a realization, almost stifling in its intensity, of the great nobility, generosity and kindness of his neighbor. Dead in his heart lay the old jealousy, the old hatred and bitterness, forgotten were all of his inherited prejudices and animosities; and, with the light of love dawning within him and the radiance of a soul freed at last shining through him, he stretched forth his arms and gathered his prize to his bosom.

Day by day, as the patient convalesced, the neighboring gardener sent to him more and ever more of his delightful flowers. This not only satisfied the suppressed cravings of the patient but aroused within him a love amounting to adoration for his new-found friend; and strange to say, this freshly tapped fountain of love, fed by the thankfulness of his heart and the growing sincerity of his soul, soon began to flow out irresistibly toward all of his fellow men.

Then came the day when the invalid should leave his sick room and go forth into his garden. With self-conscious tread and averted gaze he walked hesitatingly toward his poor weed-

choked and impoverished garden so wretched and destitute compared with that which he now realized his neighbor must possess. But as he neared the spot of his own little garden and looked upon it behold there spread before him not weeds, not thistles, with here and there a struggling, stunted blossom, but instead a glorious array of most dazzling beauty. Never before had he known or dreamed of the existence of so marvelous a garden of roses.

Long he stood and gazed upon it. Nothing in all of his life had so thrilled and exalted him. So utterly absorbed and enraptured had he become that he was only half-conscious of the quiet approach of his unobtrusive neighbor and was not aware of the look of loving sympathy and tender forgiveness which the latter bestowed upon him.

Slowly, however, the convalescent awoke from his reverie to realize all,—the grandeur and nobility of character, the great heart of love and forgiveness, the vast store of knowledge and wisdom and the tender solicitude and care which had made of his weeds and brambles this garden of paradise. Then, with swelling heart and responsive pulses, he turned to embrace his at last appreciated and beloved master; but he had gone and the patient stood alone beside his garden.

One by one he took account of the blossoms, admiring them, revelling in them, inhaling their delicious fragrance, each so fresh, so perfect, until it seemed to him that all of the dead and dying flowers of his garden, for generations and generations down the years gone by, had each come to life and in its perfume was breathing out to him its hidden soul. Nothing in his garden was slighted, nothing missing, nothing gone. And all of this, in spite of his own hateful jealousy and bitter prejudice, he realized was the work of his wonderful neighbor.

Thereupon there came over the convalescent an uncontrollable desire and longing to find his adorable neighbor and pour out to him this flood of thanksgiving, this new love, this strange, divine emotion which melted his heart and flooded his soul and so lifted and exalted him above all the mean and petty jealousies and prejudices and hatreds and misunderstandings and smallnesses of life that it seemed he should never forget and could never descend.

And so, after awhile, he found the neighbor in his garden;

and there, with him, he felt he had lost and found the whole wide world. Little by little, under the wise counsel and teachings of his new master, he learned to walk the paths and labyrinths of that marvelous garden and to realize that in it were blooming all the flowers of his own dear garden and many more besides; that in it were gathered and growing side by side the rarest and choicest blossoms of every people, every age and every clime.

Gradually, as he continued to tend his own garden with utmost care and affection, and now completely recovered from his ills and sickness, he destroyed the boundaries about him until at last his smaller garden was merged in the larger one of his master and he became joint gardener in the greater garden. Then one by one all of the other gardeners 'round about became followers of the master gardener and began to tear away their fences and boundary lines until the whole fair land was one glorious and masterful array of delicious fruits and magnificent flowers absolutely unequalled in their variety and perfection.

We are all such sick neighbors! The poor, dark, narrow little gardens of our hearts are so weed-choked and forlorn and overgrown with the briars and thistles of creeds and theologies, rites and ceremonies, prides and prejudices, trivialities and superstitions, inspiring within us little else than personal spite and morbid jealousies, greed and hatred, narrowness and contention! And the Bahai garden is so big and beautiful and gorgeous and generous and welcoming and true and all-inclusive and selfless! And Abdul Baha is such a wise and loving gardener in Baha'u'llah's garden of the world!

The Individual Side Of It

Barnetta Brown

It isn't alone that I'm hungry,
 It isn't alone that I'm cold,
 It isn't alone that I'm longing
 For the friends of the days of old,
 It isn't alone I'm repining
 And thinking it isn't fair,
 But oh! it's bitterer far than all—
 Nobody seems to care.

It isn't alone that I'm homeless,
 O wanderer by night and by day,
 It's not that I'm weary stumbling
 Along my desperate way,
 While the crowds of men and women

Their careless faces wear,
 As they gaily chattering pass me by—
 It's that nobody seems to care.

It isn't it's hard to stay honest
 When you're tempted overmuch,
 It isn't the loss of good fortune,
 It's the loss of the comrade touch;
 And my tired heart is breaking
 In it's silent grim despair—
 I'm lonely, alone and forsaken,
 And nobody seems to care.

From the Tablet to the Christians

Blessed is the sleeper who is awakened by My Breezes!
 Blessed is the dead who is quickened by My Breaths!
 Blessed is the eye that is enlightened by My Beauty!
 Blessed is the seeker who sought the tent of My Majesty
 and My Greatness!

Blessed is the affrighted one who took refuge under the
 shadow of My Domes!

Blessed is the thirsty one who hastened to the Salsabil of
 My Favor!

Blessed is the hungry one who hastened from desire because
 of My Passion, and was present at the Table that descended
 from the Heaven of My Grace for My Elect!

Blessed is the lowly one who held to the Rope of My Might,

and the poor who took shelter under the shade of the Canopy of
 My Wealth!

Blessed is the ignorant one who desired the Kawther of
 My Knowledge, and the heedless one who held to the Rope of
 My Remembrance!

Blessed is the spirit who was stirred by My Breath and
 entered My Kingdom!

Blessed is the soul whom the fragrance of My Union shook
 and attracted to the Day-spring of My Command!

Blessed is the ear which heard, the tongue which witnessed,
 and the eye which beheld and knew the Soul of the Lord, the
 Possessor of Glory and Dominion, and the Lord of Majesty and
 Might!

Blessed are those who have attained!

Blessed is whosoever is illumined by the Sun of My Word!

Blessed is whosoever adorned his head with the Wreath of
 My Love!

Blessed is he who heard My grief and rose up for My assist-
 ance among My people!

Blessed is he who redeemed himself in My Path, and suffered
 tribulations for My Name!

Blessed is he who was assured in My Word and stood up
 among the dead for My Remembrance!

Blessed is he who was attracted by My Melodies and rent
 the coverings by My Power!

Blessed is he who performed My Covenant and was not
 prevented by the world from entering the Court of My Holiness!

Blessed is he who cut himself from all other than Me, soared
 in the ether of My Love, entered My Kingdom, perceived the
 Dominion of My Might, drank the Kawther of My Favor and
 the Salsabil of My Grace, and was informed of My Command
 and of whatsoever was hidden in the Treasuries of My Words,
 and, shone forth from the Horizon of Inner Significance in My
 Commemoration and My Praise! Verily, he is of Mine. May My
 Mercy, Grace, Favor and Glory be unto him!

ABDUL BAHA.

An Adventure

I had boarded a craft bound for Eternal Shores, but it went on the rocks. Vain Glory was at the wheel. After the collision I found myself clinging to some wreckage, drifting hither and yon. The clouds were hanging and sullen over me. I was alone on this trackless waste, cheerless and without hope. Each hour brought forth black despair, and then out of the gloom a boat appeared, hull down on the horizon.

Oh those anxious moments, the pitiful attempts to attract attention. Nearer, nearer approached the boat. Thru the fast gathering darkness I could discern the outline of a trim cruiser. I helloed and waved frantically, suddenly the cruiser veered in her course and at half speed made in my direction, then a boat was lowered, and I was rescued. "What boat is this? My auditor replied: "This is the Universal boat, her name, Bahai. Bound for The Eternal Shores. Come with me to your cabin, for a bath, change of raiment and rest.

By this time the ship was tossing more and more, my attendant said "The sea is much rougher, and we are driving into the teeth of a storm. He gave me a No'r western to don and bade me follow him. I went on deck, the spray deluged us as we gained the top of the gangway. We hurried to the wheelhouse I was invited to enter and the wheelsman gave me a few directions and left. I remonstrated and said "That I was not an experienced sailor, that we were on uncharted seas." My guide said, "There are no uncharted seas, you only read that in fiction. Baha o'llah has mapped out this course, follow His guidance. The compass acted strangely and my heart was filled with a new terror and I said "What must I do?" My attendant said "keep on this course as directed by Abdul Baha." Panic stricken I started for the cabin calling my friend to call the captain of the craft "that our safety depended on his taking charge" I was curtly but kindly informed that the safety of the craft depended on Baha o'llah and no one else, and that he who sails on this boat and is expecting to reach Eternal Shores must be on deck at all times.

The sea died down as my watch waned. At the expiration of my period I went below for a much needed rest. The next day

I was told to occupy the position as lookout. I said to one of the attendants, "It's strange that I held one of the most important positions on the boat in the teeth of a storm and today I am a lookout." My informant said, "It's a rule from Headquarters that one who sails on a Bahai cruiser must be proficient in all service that today he may be the wheelsman and tomorrow the stoker. There is no leadership at any time. The most menial service carries with it the same distinction. For Baha o'llah and Abdul Baha served in all grades and we are constantly receiving orders. He who wishes to serve best must be the servant of all."

While I was looking out at sea, in the midst of a mass of wreckage I saw a man. He was clinging to a spar, I signaled and instantly we changed our course, a boat was lowered and the man rescued. He was middle aged, with thick hair, his face seared with many lines, his eyes were blue and had an evil glint to them, his aspect sinister, his manner sullen. "We are just in time" said I cheerily, for I was glad the man was saved. The man with a dull eye and something of a leer replied "Time?" "Time for what?" "You are my brother and I have found you, and you are consequently a part of my life from this day forth." A strange misfitting smile passed over the man's face and with doubt tho not derision he almost automatically replied "Brother."

And behold a changed man appeared on deck the following morning, this my brother, a man reclaimed, in short a virile, potential human dynamo, His step was firm and eye was steady, his mouth was kind.

This is the most perilous lane of ocean travel beset by hidden reefs, shoals, sunken icebergs, contrary winds. Your utmost vigilance must be exercised, for the safety of the crew depends on absolute unity and integrity of purpose of every one on board this craft. Some of the boats which have sailed on dangerous voyages and seemingly about to enter the harbor of Eternal Shores missed their course and lost their way, the entrance to the harbor is so fraught with dangers that all hands must work in unity and receive constant directions from the Shores. One boat had made the voyage and just as it was ready to swing into the last channel the wheelsman who was intoxicated by his success navigating unknown seas disregarding the pilot, disregard-

ing the messages from The Eternal Shores attempted to bring the craft into the harbor, struck a hidden reef and all were lost.

And now Sir: You're my brother officer in this service and tho I may meet you and speak no word, remember "You're my brother officer In His Service." While we are thus employed there will be ever stern work to do.

CHANNING H. STILES.

I Have Seen Him Face to Face

Dedicated to Abdul Baha

When but a child I oftimes thought:
Had I but lived when Christ was here!
The whole world o'er I would have sought,
To be just in His presence dear.

But youthful pleasures banished soon
The held wish of childhood's heart;
Then cares and duties held their sway
And claimed of life the better part.

But, O to-day the joy is mine;
The sweetest story ever told:
I've drunk with Him the new, sealed wine,
And found the inner Gates of Gold.

I live to-day while He is here;
O heavenly boon; no merit mine.
"Haste, haste," His voice rings brightly clear;
"Be of the Heavenly flock divine."

Refrain

I have seen Him Face to Face;
Childhood's dreams come true:
Face to Face; what Heavenly grace
Thrilled my being thru and thru.

And so I pray each longing heart
May have its dearest wish come true.
To make this earth a Heavenly place
Is work for you and me to do.

MARIE A. WATSON.

Narrowness

From Diary Letter of Mizra Ahmad Sohrab Acca Feb. 12th 1914

Dear Friends:

Of late it has been observed in certain quarters, that there is an unconscious tendency to dogmatize the Bahai Teachings, trying to ascribe limits, to this limitless Cause, and endeavoring to measure this Ocean of Truth, which is unfathomable, exerting vainly to enumerate the countless stars of this heaven of Spiritual Grace and Mercy and daring to survey with crippled instruments of their human minds, the wide-expanse of the Kingdom of ABHA, and assign to It various boundaries.

What a shortsightedness this is! The Bahai Cause is universal and not local. It is all inclusive. The very word "exclusively" savors of dogmatic spirit, narrowness of mind, limitation of the outlook, which are wholly odious and unpleasant to a Bahai. The Spirit of the Word of GOD can not be monopolized. If we can monopolize what we breathe, then we may be able to form a trust of the Spirit of the Word of GOD. Deep down in the core of the heart of every Bahai, there must be a reverent universality and a great love for everything noble and true in the past religions of the world. What right have we to discard them? The good in every religion is always good. Because other revelations have appeared with more suitable laws more applicable to the time and to the country in which they lived. GOD has not placed in my hands or in thine, the Keys of His Mighty Cause. Most graphically the Lord describes the foolhardy presumptions of such egotistic spiritual geographers, in the following sublime words in the Book of Job:

"Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man: for I will demand of thee, as wert thou Me. Where wast thou, when I laid the foundations of the earth? Declare if thou hast understanding? Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations fastened? Or who laid the cornerstone thereof?"

When the morning stars sang together and all the sons of GOD shouted for joy..... Hast thou commanded the morning since thy days; and caused the spring to know his place.

Hast thou entered into the springs of the sea? Or hast thou walked in the search of the depth? Hast thou perceived the breadth of the earth?”

In the Bahai Cause religious prejudice must be entirely abandoned. Let us always be on the alert, lest we may become little by little imbued with a “Bahai prejudice”—I do not say, that such a thing is possible, or will ever come to pass—but it is better to be on your guard, lest we may become proud of our own humility. A Bahai is always thirsty for the water of Reality and hungry for the bread of life. If he drinks the seven seas of the world, his lips are yet dry. The Holy Scriptures of all the religions are his universal Bible.—Through the Lights of the Teachings of Baha’Ullah and the explanations of the Center of the Covenant, he diligently studies and reads other scriptures.—In the Bahai meetings the sacred books of all the Nations are perused according to the customs of the country and the spirit of the occasion. All the prophets of the past ages are the members of one spiritual brotherhood. From the standpoint of this celestial intimacy, there is not the slightest distinction between them, and therefore a Bahai loves all dispassionately and exerts himself to humbly walk in their footsteps and characterize himself with their several sublime teachings. A Bahai opens the windows of his heart letting the rays stream down through them, no matter from what horizon. He associates with all mankind with joy and fragrance and scatters to the winds the ashes of exclusion and mental and spiritual restraints.

When we descended the mountain this morning and stood in the Presence of our Beloved in the garden, while He was walking to and fro with a firm foot, He spoke as follows: “The Bible and the Holy Books of other Religions must always be studied and read in the Bahai meetings. Thus study will widen the circle of ones information and acquaint him with the wonderful prophecies fulfilled today.

“A Bahai publication must never contain anything, which may cause provocation or injure the feelings of anyone, or displease any soul. It must contain such matters as would be conducive to the happiness, hopefulness, advancement, guidance, and illumination, of the readers. Its field must be universal. Its sympathy must be universal. Its ideals must be universal. Its contents must establish fellowship between the hearts of all

the religionists and must not voice anything which might wound the feelings of others. The reading and study of the Holy Books are essential, so that man may become informed with the Glad Tidings. We must follow the Will and Command of the Blessed Perfection and not the promptings of our own hearts. We must consort with all the people with love and amity. If we possess a word of Truth, we will deliver It, to the people, if they accept It, the aim is attained, if they reject It, we leave them to themselves, and pray for them. We have to do this, however, most kindly, without the least sign of ill-feeling, and opposition. We will not engage in disputes and altercations. We must affiliate with all the religions and sects, speak to them from their own standpoint and show to them in practice, that we love their books, we read their scriptures and we honor and respect the founders of their religion. A Bahai teacher must keep these facts always, before his mind, lest in the course of his lecture he may make a dogmatic assertion, which may arouse their combative, prejudicial spirit in the listeners.” . . .

In connection with the above remarks He wrote the following with His Own Blessed Hands: To one of our Western teachers:

“Through whichever country thou goest, speak thou with moderation, to all the people of the Oneness of the world of humanity—The Dawn of the Sun of Reality from the horizon of Persia—and the Servitude of Abdul-Baha and then explain the Center of the Covenant and no more.” . . .

Recopied by H. G. Pauli, January 21, 1922.

The Current Art

The record of current-art has been very cheerful during the past weeks—because it has not only shown the presence of that excellent technical handling which is a necessity in good art, but also an originality of idea and vividness of conception without which art cannot become a true expression of anything.

The very striking exhibit of the daring young Russian artists Goncharova and Larionov at the Kingore Gallery naturally lingers in one’s memory for its independence, feeling and beauty of color. These artists have been creators of the stage settings of the famous Russian ballets and in Rimsky-Korsakoff’s *Le Coq*

d'Or for which she provided the imaginative and beautiful environments, Goncharova became known to fame. Larionov also became associated with these colorful and unique stage productions. The *Ballet Russe* is one of the distinctive revelations of a people today and to be successfully engaged in it as are these two artists, renders one a necessary part of a great expression. In the illustrations to *Le Bouffon* with music by Prokofiev the most original of the younger Russian composers, Larionov found recognition so that one may regard these two daring artists as bringing us the inner speech of their country.

The sculpture of Renée Prahar, shown also at the Kingore Gallery, was far removed from the ordinary lines of art, and extremely individual. It was intensely intellectual and not so full of the spirit as was the Russian exhibit which preceded it. It was, however, distinctly futuristic and expressive of the inner life—For instance the portrait bust of Nazimova, with the interrogation title *The Spirit of ———?* carried one into the realms of tragedy and question where the intellect ends and spirit necessarily begins. The decorative features of the exhibit were suggestive in the extreme. There was a breakfast room in purple, blue and cerise which Friederick the Great might have fitted up for Voltaire and the music room with its charming bas-reliefs illustrating *The Afternoon of a Faun*, is original and charming. It is suggested by the musical composition of Debussy, but only gives the physical side of that lovely music and hardly hints at the spiritual yearning which pervades the outward love dream and pursuit of the Faun. Nevertheless Miss Prahar has added a definite contribution to art in these original panels as in the odd and half-satirical portrait busts which complete the exhibit. Some of these are in different substances, red marble and black basalt, or as in the portrait of Mrs. Cyril Hatch, lead intaglio set in ebony. They are always bizarre and interesting in effect, but the more profound touch felt in the portraits of Nazimova is preferable.

To many art lovers the remarkable exhibit of Birger Sandzen, seen at the Babcock Gallery, will remain one of the most significant of the season. Sandzen is of Swedish birth, born of conventional and gentle environments, academically and liberally trained in art—and though a pupil of Bergh, of Zorn and of Aman-Jean in Paris, his early art was not particularly original.

But he became professor of languages and art—history in Bethany College, Lindsborg, Kansas, and for the last twenty years he has been absorbing and transmitting the color, the gigantic forms the feeling and spirit of the far western country into which he was suddenly thrust.

He was immediately impressed by its color and atmosphere so vastly different from those of the region in which he was born and bred and he put these upon his canvases and into his marvelous lithographs and woodcuts. In the beginning the black and white was more expressive than the painting; for Sandzen's earlier canvases while brilliant were somewhat hard and lacking in luminosity. But he lived on in the region he had come to love, more and more penetrated by its individuality, its gigantic forms and magnificent color, he was penetrated also by something greater—the infinite power behind this beauty and grandeur—so at length Birger Sandzen has become the only painter of the great west who can fitly translate its forms and charm, but more than all a stupendous painter of REALITY because his marvelous color and form leave one alive to the infinite power and glory of which the outer world is merely an expression. The artist is intensely alive to all the individual points of the country and locality he is reproducing and it is strange to find him such a realist and yet a painter of such spiritual intensity. His trees are the windblown ragged trees of the prairies and the Rockies, the Sierras and the Cascades, and his houses, like the *Homestead*, McPherson County, Kansas, are such as one could only see in these localities. One can never forget such things as *Sunset in the Grand Canyon*, or the magnificent *Autumn*, Smoky River, Kansas, or the flash of color in the *Two Pines*, from Manitou, or the vastly different *Willows* from Lindsborg. In fact Sandzen's work is so curiously even in its power that one can with difficulty select certain canvases for preference *par excellence*. He is a delightful instance of the artist perfectly trained in all academic secrets who has nevertheless created his own, technical forms for purely individual expression. His wood cuts and lithographs though done in black and white are as full of color feeling as his painted surfaces and in fact he achieved luminosity in his black and white before he found it in color. He undoubtedly stands at present as the greatest landscape painter we have in color and luminosity. Ernest Lawson held that place a few years ago, but he must now yield the palm to Sandzen.

Another most interesting exhibit held during February was that of the series of Paintings illustrating *The Song of Solomon*, by the young artist Claggett Wilson. The painter is far from being technically perfect and if one were to discuss his work simply from this point of view the result might be somewhat disheartening. It should rather be considered as a series of drawings in color suggesting the spiritual symbolism of the *Song of Solomon*. In this way the pictures are full of charm, possess always great beauty of color, and reveal that poetic symbolism which tells us that the love to which the poem is dedicated is the love of the spirit and has nothing to do with the infatuation of the senses which bear that name. The pictures are like visualizations from the astral or what is beyond the astral. The eyes of the women are full of visions filled with the joy of the spirit. The beautiful white nude extended upon cushions suggests nothing physical. She is the soul questioning the spirit, seeking God. So number 21 with the dark figure of the man lying against the very white body of the woman symbolizes that awakening of the dark body of man to the pure knowledge of God and spirit which transforms life, but it must not come too soon, and so the Bride warns the daughters of Jerusalem "that ye stir not up my love nor awake him till he please."

Another significant exhibit was that of Augustus Tack at the Kreuzhaar Galleries. This is one of the younger artists who is always interesting because he is experimenting in fresh fields. He is not painting what the public may buy but what will satisfy the questing of his own soul, so this year he has been studying the mysteries and paints a series of Christ pictures full of feeling and poetry, admirable in their technical treatment, lovely in color. A very significant canvas is entitled from Adam to Christ and shows three figures, Adam nude and primitive, Christ-heavenly and spiritualized and then Anti-Christ, who fittingly enough is portrayed as an armed knight, though today he might have been properly delineated as a selfish financier or politician, manipulating the knight.

At the Inn shows the conclusion of the walk to Emmaus and there is a touching significance in the gesture of the Christ toward the disciples who do not yet recognize him.

The House of Matthew the tax gatherer is also full of poetic feeling. It is like a resurrected masterpiece of the olden

time, faded but beautiful in color and alive with the genius of the new day.

Such work as is seen in these exhibits marks the progress of art and its sane and certain evolution. May there be many such in the near future.

MARY HANFORD FORD.

The Conditions of Immortality

Words of Abdul Baha

In the beginning of his life man was in the matrix of the world. There he obtained capacity and preparation for this world. The forces and powers necessary for this world he obtained there. In this world he needed eyes; he received them potentially in the other world. He needed ears—therefore he obtained them in the world of the matrix. Thus he was prepared for this world.

When he came to this world he found that all the necessary forces were ready; all his needs for material sustenance were provided.

Likewise in this world also he must prepare himself and become ready for the life hereafter. That which he needs in the world of the Kingdom he must obtain here. Just as man prepared himself for existence in this world by acquiring the necessary forces in the world of the matrix, so it is necessary that all the forces needful in the Kingdom be acquired in this world. After he is transferred from this world to the other world, what is man in need of for the life of the Kingdom?

In that world there is need of radiance, therefore radiance must be acquired in this world. In that world there is need of spirituality. He must acquire spirituality in this world. In that world faith and assurance, the knowledge of God, and the love of God are essential. These he must acquire in this world so that after he ascends from this world to that immortal world he shall find ready for him all that is needful in that life eternal.

Psychic Forces Versus Spiritual Forces

The Psychic element or *Kamu Manas*, according to the definition of H. P. Blavatsky in "Psychic and Noetic Action," is described as common to both the animal and the human being, the far higher degree of its development in the latter resting merely on the greater perfection of his cerebral cells. No physiologist, not even the cleverest, will ever be able to solve the human mind in its highest spiritual manifestation, or of the duality of its psychic and noetic aspects, or even to comprehend the intricacies of the former on the purely material plane, unless he knows something of and is prepared to admit the presence of this dual element—psychical and noetic.

Psychic and noetic will be recognized as derived from the Greek terms "nous" and "psuche," which among Greek writers on the analysis of man's nature were applied to the lower or *Psuche* mind, and noetic pertaining to the *Nous* or higher mind. Plutarch says, "The nous as far exceeds the psuche as the psuche is better and diviner than the body." Now this composition of the *psuche* with nous results in reason, with the body, passion.

Now that we understand that the soul of man is two-fold, we will look into the causes and manifestation of what is no longer mysterious, viz: Psychic Phenomena. These phenomena have been proved beyond any doubt to exist on many planes, and "The Society of Research of Psychical Phenomena," now established for over thirty years, has done much to obtain scientific data, which, however not always serviceable in our daily living, still unroll to our vision many unheard possibilities.

The initiated know that according to the theosophic doctrine the human being is composed of five entities:

1. The physical body.
2. The etheric double a little less gross.
3. The astral body still more subtle.
4. The mental body, or intelligence, surviving the three preceding.
5. The Ego, or indestructible Soul.

We have spiritual senses which are the counterparts of our

physical and psychical senses. Be assured the Divine Being did not place these powers within us to work out our destruction. Plato regarded man as composed of a mortal body and a separate mortal kind of soul.

Paul says: "There is a natural body and there is a spiritual body," using the words psychic for the natural body and pneumatic for the spiritual; and Paul speaking of the two-fold evolution of man, adds: "The first man Adam was made a quickening spirit—the first man is of the earth, earthy; the second man is the Lord from Heaven." I. Cor. XV.

These powers are real and can be used, but while in the body we must be very careful not to predevelop these powers of the soul, for that will hinder our development in our future condition. But we must constantly think of our higher body—the spiritual.

The Apostle James says: "This wisdom (psychic) descendeth not from above, but is earthly, sensual, devilish; but the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits." James II.

Abdul Baha said in an address at Green Acre in 1912 that man's essential nature is **spiritual**. His **intuitive** faculties are his **highest** powers, and by these faculties everything can be known, especially if his Conscience and his Will are purified from selfish seeking. This power gives man effectual control over nature; he is enabled to discover reality and bring invisible things into the courts of the visible, enabling him to render effective the **Will of God**. This power distinguishes you alone from all other creatures. Why do ye devote it only to your material or psychic conditions? This great gift should be used for the acquisition and manifestation of the bounties of God, that we may establish the Kingdom of God among men, and attain now while-in our bodies to happiness in both worlds, the visible and invisible. He still further emphasizes the danger of dealing with and developing these powers by saying: "To tamper with psychic forces while in the world interferes with the condition of the soul in the world to come. These forces are real, but are not to be active on this plane, as for example: the child in the womb has its eyes, ears, hands and feet, etc., but these powers are not in activity. The whole purpose of the womb life is the coming forth into this world. So, the whole purpose of this matrix world is the coming forth into the world of Reality, where all these will be active. They belong to that world."

M. A. FOOTE.

The Drama

By Frances Eveline Willcox

The approach of Spring being the cue for renewed activity in the theatrical field, this month finds several new productions already launched with anticipation of long engagements; others are in the throes of out-of-town pruning before taking chances with New York audiences, while the typical summer shows are being written, cast and put in rehearsal.

The prospects are brighter as the sun mounts higher and the latest offerings seem to have profited by the mishaps that befell the fall and winter outputs.

Pleasant and unpleasant publicity has been given to the stage and moving picture world recently, but the conscientious endeavors of the many, who have adopted this profession, to give mankind entertainment that is worth while, should not be judged by the few that have seemingly fallen from grace. They are to be pitied for their weaknesses, all the more exaggerated because of their conspicuous position, but the real dramatic and musical artists are, as a rule, a hard working class, whole-souled and unselfish, always giving of their time, their talents and frequently of their good health in raising their art to a high standard of perfection. Those who intimately know the theatre and its people have taken exception to the statements made by members of other professions, and the manager who came forward not long ago in defense of his chosen associates did well to refute some of the would be vicious comments against them.

If the stage had more co-operation from the churches and the public, not only would there be better results obtainable, but the influence of the theatre might also be used to advantage in helping the world to a broader understanding of humanity. Outsiders never seem to take into consideration the emotional strain under which stage people live, off the stage as well as on, for to portray a character before the footlights that will live in the minds of the audience the actor's mentality and emotions must respond to the most sensitive touch. Could you visualize a stolid, inactive or moderate-minded materialist, with little or no imagination, playing Shakespeare's Romeo to an unimaginative Juliet and convincing an audience of the depth of his passion and the greatness of his love for the poet's charming heroine?

In all things let us be charitable and say, with Bland Hendrichs, in Arthur Somers Roche's late story "The Day of Faith": "My neighbor is perfect!" This book by the way, could well be put before the world on the screen or on the stage, but no doubt Mr. Roche knows this.

Two successful plays in one season are placed to the credit of George S. Kaufman and Marc Connelly. "Dulcy" introduced them and their latest amusing comedy "To the Ladies" has established them as entertaining writers who seem to know their public. "To the Ladies" has also saved the season for Helen Hayes who, through no fault of her popularity and talent has had difficulty in putting over a success until she appeared as Elsie the affectionate young wife who early in her married life learned how to manage a husband. At least Messrs. Kaufman and Connelly are to be congratulated on turning out clean comedy that brings the smile without the blush, if the later art has not entirely "gone out" these days.

One of the most effective attempts by the Messrs Shubert this season is their production of "The Rose of Stamboul" at the Century Theatre and its producers are hoping for a cool summer which will mean employment to a large number of players. The music is delightful; Donald Brian and Tessa Costa appear at their best; the comedy of James Barton and his associates is really funny; the chorus share to the charm of the Oriental story. What more could anyone ask?

It has frequently been remarked by those returning from England that the theatre signs and announcements along the London rialto are welcome to homesick eyes for it is almost like walking around Times Square, New York, so many American plays and pictures have been accepted by theatregoers on the other side. How would a Parisian feel to walk through the theatrical district of our metropolis in the early evening and read in blazing lights in front of the playhouses: "Madame Pierre," "The French Doll Montmartre," "The Rubicon," "Chauve Souris" and "Bibi of the Boulevards."

One of the most charming performances on the current stage is that of Doris Keane in her new play "The Czarina." Here is beauty, romance and art in production, costuming, play and players and Miss Keane's portrayal of the historical Catherine is so fascinating that the same faces are seen night after night at the Empire Theatre. "The Czarina" is like some of the beautiful poems one reads over and over always finding some new thrill in the familiar stanzas. Owing to the great success of her new play, Miss Keane has given up all idea of returning to London for some time to come.

Eugene G. O'Neill who has a way all his own of conceiving and developing his plots and characters for the stage whose "Anna Christie" with Pauline Lord has been so successful at the Vanderbilt Theatre, has another play in town entitled "The First Man." It is difficult to understand how one brain can direct Mr. O'Neill's pen in so many widely different directions for none of his numerous offerings have borne any similarity in theme or make-up. And he is a prolific writer too, for already his other new play "The Hairy Ape" is in the last stages of preparation by the Provincetown Players.

A TABLET FROM HIS HOLINESS ABDUL BAHA TO MISS AMY K. WILKINSON

"Those souls that in this Day enter into the Divine Kingdom and attain everlasting Life although materially they dwell on earth yet in reality they soar in the Realm of the Heavens. Their body may linger on earth but their spirit travels in the immensity of space. For as their thoughts widen and become illumined they acquire the power of flight and transport man to the Kingdom of God."

The New Day

Cast thou away
The worlds old songs—
The battle cries of warring days—
The deeds of conquest herald by the drum,
Cast thou away.
Cast thou away—
The memories of great wars—
The glory and the pomp of warring days,
The deeds of valor and their gain—
Cast thou away.
The worlds new song has come—
Not with the rolling of the drum—
Not with the cry of war,
But with the open door,
The worlds new song has come.
Sing the song of the new day;
Play the loud cymbals without delay,
Keep thou the way.
Peace above war to the fore.
Friendship and love to them all.
Peace above war.

A. F. L. C.

Positive Religion

By Lewis G. Esch

"The cause of the creation of all contingent beings has been love, as it is said in the well known tradition: 'I was a hidden treasure and I loved to be known. Therefore I created the creation in order to be known.'"

"All the prophets were sent, all the books were revealed, that the law of love might be promoted. . . . Let us have love and more love, a love that melts all opposition, a love that conquers all foes, a love that sweeps away all barriers, a love that abounds in charity, largeheartedness, tolerance and noble striving, a love that triumphs over all obstacles, a boundless, an irresistible, sweeping love! thine! Each one must be a sign of love, a sea of love, a centre of love, a sun of love, a star of love, a haven of love, a pearl of love, a palace of love, a mountain of love, a world of love, a universe of love! Hast thou Love? Then thy power is irresistible. Hast thou sympathy? Then all the stars will sing thy praise."

This good old religion is good enough for me. What are all the ironclad dogmas of past centuries against the divine command: "Thou shalt love God from all thy heart, and thy neighbor as thyself."

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

"A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation,—a new race is being developed. The thoughts of human brotherhood are penetrating all regions,—new ideals are stirring the depths of hearts, and a new spirit of universal consciousness is being felt by all men."

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

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

have promulgated a dogma which is a negation of God's religion and which put the oppressed masses under the obligation of accepting their fate stoically.

It preaches contentment with existing conditions, and the worldly authorities are ever ready to enforce this contentment in the most brutal manner.

Contentment means stagnation in spiritual and economic affairs; and only a people who are truly discontented with themselves and with existing conditions can make any spiritual and economic progress.

Can I love my neighbor as myself, when I see him oppressed?

My prayers will not liberate him and my faith will not affect him if it is not backed up by deeds.

"The principle of faith is to lessen words and to increase deeds. He whose words exceed his acts, know verily that his non-being is better than his being, his death better than his life."

A prayer which is not backed up by deeds, becomes a blasphemy and never reaches my neighbor's heart.

Spirituality of man is determined by his economic condition; and positive religion reaches my neighbor's heart by bettering his economic condition. When a religious body proclaims spiritual brotherhood and does nothing by word or deed to better the economic condition of the working class, Verily, that church is oppressing the poor.

When a religious body proclaims the sacredness of marriage and permits the employers of labor to keep wages below the cost of living, so that marriage is a luxury which cannot be enjoyed by the workers, Verily, is that church is preserving the sacredness of marriage?

When a religious body preaches clean living and permits the prostituting of women, Verily, is that church is guilty of indifference.

When a religious body preaches honesty to the poor while it permits the rich to get richer by sharp practices and outright theft, Verily, that church is in partnership with criminals.

When a religious body preaches obedience to all authorities, even to the most vicious; and does nothing to weed out those who are unfit for any public office on account of their character, Verily, that church has become a political machine.

When a religious body repeats the words: "Suffer little chil-

dren to come unto me," and permits them to be exploited in all manner possible, while their parents are thrown out of work, Verily, that church is making a mockery of religion.

When a religious body preaches love to all mankind and permits, yea, even orders the slaughtering, poisoning, maiming, starving and neglecting of human beings, Verily, that church condemns itself.

"O son of man! If thou regardest Mercy look not to that which benefits thyself; but hold to that which will benefit mankind. If thou regardest justice, choose thou for others that which thou chooseth for thyself."

"Justice is loved above all. Neglect it not if thou desirest God. By it thou will be strengthened to perceive things with thine own eyes and not by the eyes of others; to know them by thy own knowledge and not by the knowledge of any in the world."

The divine command says explicitly: "Thou shalt love thy neighbor as thyself." That is it, as myself, no more, no less.

I like cleanliness in body, speech, action and thought and I do not doubt that my neighbor does likewise. If not, I would like the reason why? "Cleanliness and sanctity in all conditions are characteristics of pure beings, and necessities of free souls. . . External cleanliness, although it is but a physical thing has great influence upon spirituality. . . the fact of having a pure and spotless body exercises an influence upon the spirit of man."

I like to be nourished properly and have reason to believe that my neighbor does likewise. Why should my neighbor eat unpalatable food, while I am feasting, or vice versa? The one who is feasting contributes very little to the welfare of mankind. Why carry on this way any longer?

I like to live in a decent house and my neighbor is forced to live in a kennel. Is this necessary?

God has endowed us with intelligence. Why don't we use it? Must we put receivers over the industries, in order to straighten out the economic tangle?

I like to keep on educating myself, and my neighbor does likewise. But those who are put in charge of education see to it that my education does not endanger the ill gotten wealth of the rich, and therefore I remain poor.

I like to train myself in a profession and my neighbor does

likewise. But for what purpose? We want to get away from the common herd and be something better than they? But is this the divine will? Would it not be better to train ourselves to become of greater service to our neighbor? Positive religion means service, in whose compensation and application all our neighbors are sharing in a neighborly manner. We must prevent diseases.

Most diseases are caused by lack of knowledge, bad housing, malnutrition and overwork or strain.

We can not change human nature. It demands food, shelter raiment and mating. A wrong economic system however tried to change human nature forcibly and make it do with part of the above requirements, while the economic masters were glutting themselves with that which they extracted from the workers. The result in such a case is always a caste-system.

The rich are prone to live in polygamy or rouédom which is the same. Economic power gives power over women and every roué is the fiercest enemy of economic justice, because he knows that economic justice means the extirpation of rouédom and prostitution. The poor must live in hovels among unpleasant surroundings. They marry late if they marry at all and prostitution provides a substitute for marriage.

But is this the divine will?

We must protect women because our civilization depends upon the purity of woman. And we protect them best by economic justice. We have sinned in the past against all divine commandments and the divine remedy against all sins is: "Go and sin no more." This means me and my neighbor and since I love him as myself I must prevent him from sinning also. If I know of a crime and do nothing to prevent it or its repetition, I am guilty of the same crime. How often could we have prevented an evil deed by word or action and have not done so? How many criminals have we made by our silent approval?

Let us form an economic brotherhood and we will have a spiritual communion. Every soul is able to see God according to its understanding and the economic brotherhood is the best means of making a soul understand our belief, because our spirituality can bring fruit only on the economic field.

We can not fool God with a pitiful charity.

Our workers are so despised by their employers that they not even receive enough wages while they are working, let alone

the time when they are wilfully thrown out of work. And in case of sickness the majority of our workers have to apply to charitable institutions for aid. And those who are conducting the charitable institutions proudly lift their heads and thank God that they are not like other men or like a worker. Charity is our duty which, when well performed, does not call for thanks from the recipient, because all charity is merely a morsel which the rich are throwing at the poor after they have robbed them of their full sustenance. The world has a chance for everybody to make a good living, after the powerful have been checkmated in their attempt at cornering all available supplies.

Let us do unto others as we would have them do unto us. Positive religion is nothing but the application of the golden rule as a divine command.

"You and your neighbor must be clean in mind and body."

"You and your neighbor must be properly nourished."

"You and your neighbor must be properly housed."

"You and your neighbor must have work and not overwork yourselves."

"You and your neighbor must prevent diseases and accidents."

"You and your neighbor must keep your mind in working order."

"You and your neighbor must train yourselves for your profession."

"You and your neighbor must be able to support a family."

"You and your neighbor must protect all women and children."

"You and your neighbor must extirpate rouédom."

Nothing else will do, no prayer, no fasting, no castigating of the body is a substitute for the divine command.

"Thou shalt love me;—and thy neighbor as thyself."

To the Editors of REALITY,
17 West 42nd Street,
New York City.

Dear Friends:

I desired that the matter typed below should be made a part of my article entitled: "Is Gratification of Perverted Appetites Commensurate With Spirituality and Divine Love," but find as per your advice, that it is too late to add the said matter as the said article is now going to press for the February number of your publication. Regretting my delay, I desire to thank you for your kind offer to print the said addition in the March number of "REALITY." The addition follows:—

Musicians, both vocalists and instrumentalists, outside of the moral and spiritual aspect of this vital subject should be deeply interested, for the vocal cords do not escape the general tissue change under the degenerating effect of indulgence in these harmful customs; therefore the quality of tone is necessarily affected detrimentally and the life of the voice is shortened by reason of the loss of the normal vibrant quality of the tissue.

Luther Burbank, the great plant wizard of California, cannot entrust his fine work to men who use tobacco, tea or coffee, as they are unable to handle delicately and accurately the tender plants in the grafting, budding and other operations. This being true, how can an instrumentalist addicted to the use of these drugs be a proper channel or medium for the transmission of delicate inspirational influences, any more than can a master musician express through a musical instrument that is not in normal condition what he could express through a normal instrument in perfect tune.

The human race is kept in ignorance along these most vital lines, that perverted appetites and money interests may not be interfered with.

Thanking you for publishing the above, I am,

Very truly yours,

CHARLES G. PEASE.

He Has Come Again

Baha ollah

The Blessed One has come again,
Has come again—has come again.
The Blessed One has come again
To our earth here below.

The precious promise is given,
Is given—is given,
The precious promise is given,
As in the long ago.

That whosoe'er will believe on Him,
Believe on Him—believe on Him,
That whosoe'er will believe on Him,
Wisdom he shall know.

To believe means giving your service,
Your service—your service,
To believe means giving your service,
To your brothers here below.

O come in His holy presence,
His presence—His presence,
O come in His holy presence,
Life He will bestow.

To touch the hem of His garment,
His garment—His garment,
To touch the hem of His garment,
Will make you white as snow.

His garment's the Holy Vibration,
Vibration—Vibration,
His garment's the Holy Vibration,
Of His Divinity.

MARIE A. WATSON.

An Utterance of His Holiness Abdul Baha

"O People! O People! The Sun of Reality has dawned from the horizon of the world, casting its effulgence upon the East and the West. He has instructed the world of humanity through heavenly teachings and has become the cause of human solidarity. The Teachings of His Holiness Baha'o'llah declare the oneness of the world of humanity; cause religion to be the foundation of union and accord in the world; become conducive to good fellowship among the children of men; conform religion with science and reason; take away political prejudices and race prejudices; uphold the doctrine of perfect equality between men and women; espouse the cause of an international auxiliary language; foster the universalization of education; readjust and equalize in the most perfect manner the economic relations of the social structure; destroy totally the basis of hostility and ill-will from amongst mankind; constitute the five continents as one continent; suffer the various races of men to become as one race; rend asunder entirely the veils of superstitions; reveal in the assemblage of humanity the light of Truth; illumine the hearts with the Rays of Guidance; resurrect the spirits with the Breaths of the Holy Spirit, and baptize the souls with the water of Life Eternal, the fire of the Love of God and the outpouring of the Divine Spirit."

To teach means to learn, to learn means to act, to act means to serve, to serve means to love, to love means to sacrifice, to sacrifice means to die, to die means to live, to live means to move, to move means to rise beyond all limitations, to abide in the presence of unchangeable Divinity.

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—Foreword.

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