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

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Davenport Osteopath Sanatorium,

F. B. Teter, D. O.,

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

Davenport, Wash.

March 15th, 1920.

Dear Dr. Luntz:

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

We are with regards

Fraternally yours,

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

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..... box of Flaxolyn, and your
booklet of Rules and Health.

THE MYSTERIES!

REALITY

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



A Magazine of Constructive Thought

ADDRESS OF ABDUL BAHA TO THEOSOPHICAL
SOCIETY OF NEW YORK

GOD AS A LIVING PRESENCE IN
THE HUMAN SOUL

MARIE A. WATSON

SUNRISE OF THE NEW DAY

SIGNS OF THE TIMES

LOUISE R. WAITE

MAY 1922

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THE ONENESS OF MANKIND

Twelve Basic Bahai Principles

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

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

REALITY

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The Bahai Movement

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

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

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

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



SHOGHI EFFENDI RABBANI
Grandson of His Holiness ABDUL-BAHA

GUARDIAN OF THE
BAHAI CAUSE AND
HEAD OF THE
HOUSE OF JUSTICE

(COPY OF CABLEGRAM)

January 16, 1922.

Haifa, Wilhelmitte, N. Y.

In will, Shoughi Effendi appointed Guardian of Cause and Head of House of Justice. Inform American friends.

(Signed) Greatest Holy Leaf.

(From Star Of The West)



Editorial

THE SOUL ENTITY

We are republishing in the present number of REALITY the remarkable address given by Abdul Baha to the Theosophical Society of New York on the evening before he left us. It was printed in the Star of the West of 1916—but is very little known and is one of his most significant utterances. In it he deals with two important questions, the necessity and reason for the continued re-appearances of a Messenger of God to Mankind and the reality and character of the soul entity.

There is no topic more frequently discussed in the present day than that of the soul, its identity and power, and no one has so clearly revealed its reality as Abdul Baha. We are accustomed to think of the soul as the "Subconscious mind" or the "Super-conscious" to which we may attain but to many minds it is a vaporous unreality of which we have in fact no conception. The psychologists study it, through its physical manifestations and arrive at vastly different conclusions. The teachings of Abdul Baha show us the soul as the thinking and governing reality. It is never within the body, but penetrates the body completely as is described in the passage quoted from the Divine Philosophy, functions through the body ordinarily but is capable of functioning independently, when ever desirable, even while we are still living on the material plane.

When one begins to think of oneself as this double entity, capable of life upon two planes, life expands enormously, death disappears, and one realizes the meaning of the phrase "the continuity of life," as never before. Existence centres in the soul reality, and the physical side of it is merely an adjunct which may disappear leaving its intensity more positive. We feel that our true life, our love, our thought activity, our supreme interest, all centre in the soul reality and are only reflected through the body. Often in dreams, as Abdul Baha says, we enter the soul consciousness and lose the body. Thus the sol-

diers during the excitement of battle were severely wounded, but had no feeling of injury until they fell. We sometimes dream of looking upon the body and the dream is true.

The existence of the two entities explains many dark queries of the mind. It is through the soul reality that we receive the holy spirit, that the scientist makes his discoveries and the inventor creates new worlds. It is through the soul that we receive our warnings, our intuitions, our "hunches," and as we progress along the spiritual path we live more and more in this reality, less and less in the physical one. This is what Abdul Baha calls "living in eternity." It makes life more vital, more real and more loving, less selfish and self centered. It is only through such existence that we understand that wonderful word Oneness.

Abdul Baha means by "the placeless" an existence not subject to material conditions. The soul is a definite entity, always an individual, growing greater in capacity, in service, in ability, comprehension, and wisdom through all eternity. This is the only thing which makes existence worth while. On the earth we learn a trifle about life and its laws, but this trifle is constantly increasing so that after a million years or so, we may really know something.

The prospect renders eternity enticing, for there are only two things of importance in life, to love and to know.

THE EDITOR

Address of ABDUL BAHA at Theosophical Society, 2228 Broadway, New York City, December 4th, 1912.

(Taken stenographically by Esther Foster from the interpretation of the Ish'te'a'l Ebn-Kalanter).

ABDUL BAHA:

It is my hope that you are all well. It is my hope that you are happy, that you are in perfect health, in the utmost degree of joy and gladness.

Ish'te'a'l Ebn-Kalanter:

The President of this Society wished me to present to you ABDUL BAHA. You all know Him. He needs no introduction. I shall say nothing.

ABDUL BAHA:

Those who are uninformed of the World of Reality, who do not comprehend the existent beings, who do not perceive the realities of things, who do not discover the real mysteries of the existent objects, and who have but a superficial grasp of things,—such persons are but embodiments of pure ignorance. They believe only in that which they have heard from their fathers and ancestors. They of themselves have no hearing, no sight, no reason, no intellect; they rely upon tradition. They are after the thoughts of their fathers and forebears. Such persons imagine that the Dominion of GOD is an accidental Dominion or Kingdom.

For instance, they imagine that this world of existence was created but six or seven thousand years ago,—as though GOD did not reign before this period of seven thousand years, had no creation before this, had no world before this. They think that Divinity is accidental, for to them Divinity is dependent upon existent things; while, as a matter of fact, as long as there has been a GOD, He has had a creation. As long as there has been Light, there have been recipients of that Light, for the Light does not have a manifestation unless there are those who perceive and appreciate it. The World of Divinity presupposes creation, presupposes recipients of bounty, presupposes the existence of worlds.

No Divinity can be conceived as separate from creation, for otherwise it would be like imagining an empire without a people. A King must needs have a Kingdom; must needs have an army, must needs have subjects. Is it possible to be a king and have no country, no army, no subjects? This is an absurdity. Were we to say that there was a time when there was no country, no army, and no subjects, how then could there be a king, a ruler? For a king must needs have a country, an army and subjects.

Consequently, just as the Reality of Divinity has no beginning—that is, GOD has ever been the Creator, GOD has ever been the Creator, GOD has ever been the provider, GOD has ever been a Quickener, GOD has been a Bestower—so there has never been a time when the attributes of GOD have not had expression. The sun is the sun because of its rays, because of its heat. Were we to conceive of there ever having been a time

when there was a sun and yet it had no heat, no light,—that would imply and prove that there had been no sun at all, and that it became the sun afterward. So, likewise, were we to say that there was a time when GOD had no creation, had no created beings, had no recipients of His Bounties, that His Names and Attributes had not been manifest,—this would mean a thorough denial of the Divinity, for it would mean that Divinity is accidental. To put it still more clearly, if we think that fifty thousand years ago—or one hundred thousand years ago—there was no creation, that there were then no worlds, no human beings, no animals—this thought of ours would mean that previous to fifty thousand years ago there was no Divinity. For were we to say that there was a time when there was a king but there were no subjects, no army, no country for him to rule over, it would be assuming that there was a time when there was no king, and that the king is accidental. So just as the Reality of Divinity is without a beginning, so is creation without a beginning. This is as clear as the sun. When we contemplate this machinery of power and perceive this infinite space and its numerous worlds, then it will easily become clear to us that the life-time of this great creation is more than six thousand years,—nay it is very ancient.

But we read in Genesis, in the Old Testament, that the life-time of creation is but six thousand years. Now this has a meaning. This is not to be taken literally. For instance, it is said in the Old Testament: in the first day such and such a thing was created—in the first day! Then the narrative shows that the sun was not yet created! How could we conceive of a day if there were no sun created! For the day depends upon the existence of the sun. While no creation of the sun was yet made, how then was the first day realized? Therefore, these things have significances other than literal.

To be brief: My purpose is to say that the Kingdom of GOD, that the Divine Sovereignty, is an Ancient Sovereignty. It is not an accidental Sovereignty, and that Sovereignty presupposes the presence of subjects, of an army, of a country; for otherwise, the state of dominion, authority and kingdom cannot be conceived of. So, were one to imagine that this creation is accidental, one would be forced to imagine that the Creator is accidental, while the Divine Bounty is ever flowing, and the Rays of the Sun of Truth are consecutively shining.

No cessation is possible to the Divine Bounty, just as no cessation is possible to the rays of the sun. This is clear and obvious.

Thus there have been many Holy Manifestations of GOD. One thousand years ago, two hundred thousand years ago, one million years ago, the Bounty of GOD was flowing, the Radiance of GOD was shining, the Dominion of GOD was reigning.

Why do these Holy Manifestations of GOD become manifest? What is the wisdom of their coming? What is the result obtained through them? It is clear that human personality is endowed with two aspects. One is the aspect of its being the image of GOD, and the other is the Satanic aspect; and the human reality stands between these two aspects—the Divine and the Satanic. It is but manifest that beyond this body man is endowed with another reality, which reality is the world of Exemplars, and which is the heavenly body of man. At the time of speech man says: "I said," "I saw." Who is this "I"? It is obvious that this "I" is different from this body. It is clear that when man is thinking, it is as though he were consulting with some other person. Whom is he consulting with? It is evident that it is a second reality or one aside from this body with whom he enters into consultation when he thinks to himself, saying, "Shall I do this work or not?" "What shall be the fruit of my doing this?" Or when he asks the other reality, "What is the harm of this work if I do it?" And then that reality in man communicates to him its opinion concerning the point at issue. Therefore, that reality in man is obviously and clearly other than this body, with whom man enters into consultation and whose opinion man seeks.

Many a time man makes his mind up positively about a thing; for instance, he makes up his mind and determines to undertake a journey. Then he begins to think, that is, he consults his inner reality, and finally concludes that he will give up his journey. Why is it? How is it he gave up his original purpose? Thus it is evident that there is a reality in him and he consults that reality, and that reality expresses to him the harm which such a journey would cause. Therefore the man minds that reality and gives up the plan of the journey.

Furthermore, in the world of dreams man sees things. He travels in the East, he travels in the West, although his body is stationary. His body is here, yet it is that reality in him which makes the journey to the West while the body sleeps.

There is no doubt that a reality is there other than the outward, physical reality. For instance, a person is dead, is buried in the ground. We see him in the world of dreams, we speak with him. While that person's body is interred in the ground, who then is the person whom you see in your dreams, talk to, and who also speaks to you? Therefore, this again proves that there is a second, or another, reality, different from this physical one which dies and is buried. Thus it is evident that in man there is a reality other than this physical one which is not this body. For instance, the body becomes weak, but that reality is in its normal state of existence. This body becomes strengthened, but that reality in man is in its normal state, unchangeable. For instance, the body of man may lose one arm, but the reality of man which is not visible loses nothing and is in its own normal state. This body goes to sleep, becomes like dead, but that reality in that body which is asleep is moving about, is comprehending things, is expressing them, is discovering the realities of things.

Consequently, it is known in man there is a reality other than this material one which is called body, and that reality is other than physical. One is called the heavenly body of man; and we call that body the ethereal form which corresponds to this body. It is that reality which discovers the inner meaning of things; otherwise, this body of man does not discover anything. That reality grasps the mysteries of existence. It discovers scientific facts. It discovers technical points. It discovers electricity; telegraphy, the telephone, and so on, discovering all the arts,—and yet the reality which makes all these discoveries is other than this body, for, were it this body, then the animal would likewise be able to make these scientific and wonderful discoveries, for the animal shares with man all physical limitations and physical powers. What then is that power which discovers the realities of things, which is not to be found in the animal; and that Reality comprehends all things, throws light upon the inner mysteries of existence; discovers the Kingdom, grasps the Mysteries of GOD, and distinguishes man from the brute. That reality penetrates the inner core of beings; and it is evident that man is endowed with that Reality, and there is no doubt therein.

This human reality stands between two grades, between the world of the animal and the world of the Divine. Were

the animal in man to become predominant, man will become even lower than the brute. Were the heavenly powers in man to become predominant, man will become the most superior being in the world of existence. For instance, consider in man there is rancor, in man there is struggle for existence; in the nature of man there is propensity for warfare, innate in man there is love of self; in man there is jealousy, and so on with all the other imperfections; and thus, in a word, all the imperfections found in the animal are to be found in man. For instance, in the animal there is ferocity; there is also ferocity in man. In the animal there is what is called hypocrisy or slyness, like unto that in the fox; and in the animal there is greed,—and there is ignorance. So there are all these in man. In the animal there are injustice and tyranny; so likewise are they in man. The reality of man, therefore, is clad, you might say, in its outer form in the garment of the animal, in the garment of the world of nature, in the world of darkness; that is, in the world of imperfection: that is the world of infinite baseness.

On the other hand, we find that there is justice in man, there is sincerity in man, faithfulness, knowledge, wisdom, light; and that there is mercy and pity in man; that there is in him intellect, comprehension, the power to grasp the reality of things, the ability to discover the reality of existence. All these great perfections are to be found in man. Consequently, we say that man is a reality which stands between light and darkness. That he has three aspects, three phases; one is the human aspect, one is the Divine heavenly aspect, and one is the natural or animal aspect. The animal or natural aspect is darkness. The heavenly aspect is light in light.

Now to return to the point: The Holy Manifestations of GOD come into the world in order to effect the disappearance of the physical, the animal dark aspect of man, so that the darkness in him may be dispelled, his imperfections be eradicated, his spiritual, heavenly phase may become manifest, his GOD-like aspect may become paramount and his perfections might become visible, his innate great power may become known, and that all the virtues of the world of humanity potential within him may come to life. Thus these Holy Manifestations of GOD are the Educators and Trainers of the world of existence and They are the Teachers of the world of humanity. These Holy Manifestations of GOD liberate man from

the world of darkness and nature. They deliver him from gloom, from error, from hideousness, from ignorance, from imperfections, and likewise from all the evil qualities. Then They cause him to be clad in the garment of perfection and high virtues. Men are ignorant; the Manifestations of GOD make them wise. They are animalistic; the Manifestations make them human. They are ferocious; the Manifestations cause them to become Kingdoms of Light. They are unjust; They cause him to be severed from self and desire. Men are haughty; the Manifestations cause them to become meek and amiable. They are earthly; the Manifestations cause them to be heavenly. They are material; They cause them to become divine. They are immature children; The Manifestations cause them to become mature. Men are poor; They cause them to become wealthy. They are base; They cause them to become noble. Men are mean and They cause them to become lofty.

To be brief: These Holy Manifestations literate the world of humanity from the imperfections which beset it and cause men to appear in the garment of heavenly perfections. Were it not for the coming of these Holy Manifestations of GOD, all men would be found on the plane of the animal. They would be similar to ignorant individuals who have never seen a school, who have never had a trainer. For such individuals will undoubtedly remain ignorant.

Leave these mountains, these hills, to the world of nature and they will remain a jungle, and you will not find any fruitful tree among them. But a true gardner changes this forest and jungle into a garden, training its trees into fruitful ones, and causing numerous kinds of flowers and myrtles to grow therein. In the same way these Holy Manifestations of GOD are the Ideal Gardeners. The world of existence is but a jungle of confusion. The exigency of nature is confusion such as that of a jungle, producing fruitless, useless trees. As the Holy Manifestations of GOD are the Ideal Gardeners, They therefore train these human trees and cause them to become fruitful and bestow upon them freshness and verdancy in order that they may grow day by day and produce every kind of pure fruit, and thus become the cause of adorning the world of being and continue flourishing and in the utmost purity.

Consequently, we cannot say that the Divine Bounty has ceased, that the Glory of the Divinity is exhausted, or the Sun

of Truth has sunk down into eternal sunset,— into that sunset which is not followed by a dawn, into that darkness which is not followed by light into that death which is not followed by life, into that error which is not followed by truth! Is it conceivable that the Sun was created in order that it may shed light upon the world, and train all existing things. How then can the Sun set forever? For this would mean the cessation of the Divine Bounty, and the Divine Bounty is ceaseless; It is continuous. Its Sun is ever shining; Its cloud is ever producing rain; Its Breezes are ever blowing; Its Bounties are all—comprehending; Its Gift is ever perfect. Consequently, we must always anticipate and always be hopeful and pray to GOD to send unto us His Holy Manifestations in the most perfect might, with divine penetrative power, with the Divine WORD, so that these Divine Manifestations may be distinguished above all other beings in every respect, in every phase; in the same way as the sun is distinguished above all stars.

Although the stars are scintillating, yet the sun is superior to them in luminosity. Likewise these Holy Divine Manifestations are and must always be distinguished above all other being in every attribute of glory and perfection; in order that it may be proven that the Manifestation is the true Teacher, that He is the real Trainer; that He is the Sun of Truth; that He is endowed with a great Light, and in order that it may be proven that He is endowed with heavenly aspect. For, otherwise, it is not possible for us to train any one human individual, and after training him to believe that he is the Holy Divine Manifestation! The Holy Divine Manifestation must be endowed with Divine Knowledge and not be one instructed in school of learning. He must be the Educator and not the educated. The Holy Manifestations of GOD must be perfect and not imperfect. They must be great and not weak and impotent. They must be wealthy and not indigent. In a word: The Holy Manifestations of GOD must be in every great aspect distinguished above all else in order that He may be able to train the human body politic; in order that He may have Power to eliminate the darkness, cause the advancing of the world of humanity from one plane to a higher one, be able through the Penetrative Power of His WORD to promote and spread broadcast the Universal Peace among men, bring about unification of men and religions through a Divine Power, harmonize all sects and

branches, and convert all nativities and regions into one nativity and fatherland.

Thus it is our hope that the Bounties of GOD will encompass us all and the Gifts of the Divine will become manifest; the Lights of the Sun of Truth will illumine our eyes and inspire our hearts and convey to our souls cheerful glad-tiding of GOD and cause our thoughts to become lofty, and our efforts to be productive of glorious results. In a word: It is My hope that we may attain to that which is the summit of human aspirations and wishes.

I have been in America nine months and have travelled in all the large cities, and have spoken before all kinds of assemblies, and have proclaimed to them all the oneness of the world of humanity, have called them all unto union, harmony and oneness. Indeed I have received the utmost kindness from the American nation, and indeed I look upon them as a noble people, and consider them a nation capable of every perfection.

Tomorrow I am going away to Europe, and thus I bid farewell to you all, and seek for you all the Divine Mercy, the eternal glory, everlasting life,—and I pray that you may attain unto the highest station of humanity.

I am greatly pleased with you. My joy is great over you. I shall never forget you. You shall always be in My thought, and I shall always pray and supplicate before the Kingdom of GOD and seek Heavenly blessings for you all.

FROM DIVINE PHILOSOPHY, Page 126

The spirit of man has two means of action. Sometimes it acts through an intermediary. For instance, the spirit of man sees through the intermediary of the eye, hears through the ear, walks with the help of the legs and smells with the nose.

In order to seize the actions of the rational soul, we need the mediation of the body; but the soul can act directly without this intermediary. Thus when we sleep the soul sees without the help of the eyes. The auditory nerves are inactive, but the soul hears. Our members are in repose, but the soul is in movement. Our body is in the room, our soul is traveling through all horizons. It is clear therefore, that the soul evolves

with and without the intervention of the material body. In the same way when we study an object, sometimes we observe it with the help of some optical instrument and sometimes with the naked eye. Sometimes we move by ourselves, sometimes with the help of a machine of locomotion.

The soul acts in the physical world with the help of the body. When it is freed from the body it acts without an intermediary. We see with our physical eyes but with the help of our thought we can see other lands. America was discovered through the mind. The day the soul becomes detached from the body it has but this second, means of action-without intermediary.

It is the same with the holy mesengers when they have left the earth. Christ acts today without an intermediary. His expressions in the world are numerous. The sun shines once through the medium of the mirror and again without it. Now we are looking at the sun which is reflected in the mirror and when the mirror is broken we look at the sun itself. The body is the horse, the soul is the rider and sometimes the rider moves without a mount. But people who do not reflect say that when the soul has left the body it can no longer act. The divine teachers act more powerfully after the detachment of their souls from the body. In his time, the Christ was not able to influence many people. Afterward his influence became widespread. Sprit has no body. Reflect on this subject.

FROM THE SEVEN VALLEYS OF BAHÁ OLLAH

Yes, O brother, if we reflect upon any of the creations we shall behold a hundred thousand consummate wisdoms and learn a hundred thousand knowledges. One of these worlds is that of sleep (or dreams): consider what mysteries are deposited therein, what wisdoms are stored therein! Consider: you sleep in a certain house, the doors of which are closed. All at once you find yourself in a remote city; you enter it without motion of the feet or exhaustion of the body; you see without troubling the eyes, you hear without distressing the ears and you speak without the use of the tongue. There are times when it happens that—ten years afterwards—you will witness outwardly in the world of time indentially what thou hast seen at this night in a dream.

The Two On the Cross

by Valeria DeMude Kelsey

Often I think of that tremendous hour
 And of the two who hung beside the Christ.
 How strange it must have been to see that hill
 Of Golgotha and all that curious throng,—
 The citizens, the soldiery, the few
 Who loved Him: Mary, the Diciples and
 The Magdalen, who proved she knew Him, later.
 I do not see the form of Him outstretched,—
 I feel His Power instead, and all my thought
 Centers upon the two whose honor it was
 To hang beside Him till the night of sense
 Prevailed and the earth shook in agony.
 And I remember what the one thief said:
 "If Thou be Christ, why, save Thyself and us!"
 Whereat He answered not, but prayed instead.
 The other thief suddenly trembled deep
 In all his being till his cry broke forth:
 "O Lord, remember me, when Thou shalt come
 Into Thy Kindom!" And the Christ replied
 In those eternal, matchless words of hope:
 "Today thou shalt be with Me, in Paradise!"
 Ah, whelming flood of being which went forth
 From that divine Redeemer on the cross!—
 Which still goes forth, for in God's realm no time
 As we know time, exists. . . And in all men
 Are two:—the one who sees material power
 And puts his faith in that and perishes;
 And he who trembles in his inmost self
 With consciousness of love which God gives forth,
 Until the veils of sense are burned and he
 With God, in Paradise, walks consciously.

Light Magic

There is no longer night and day,
 Only one beat.
 The heart of Light,
 That holds its sway
 With ceaseless love
 Around, above,
 To help our needs!
 So swift it moves
 We cannot see
 But like the seeds,
 We stir and wake
 To blossom break
 And spread in space
 To seek that dream,
 To catch that gleam.
 Veil of God's face
 That weaves around
 All form and sound!
 All living things
 Made glad by Light
 And given sight
 And rainbow wings
 To soar toward Thee.
 Dimly we know
 But we can gaze
 And we can grow!

B. L.



The Legend of the Lilac

Note: The Lilac is a very old flower originating in Persia. It was brought from England to America by the Puritans in the 17th century. Every part of the flower and plant is either beautiful or useful. The leaves are heart-shaped, and the clustering flowers beautiful and fragrant, while the roots are used for cooling fevers, and the flowers for varied perfumes.

In the lovely land of Persia, where so many fantastic things are woven, the fabric of this romance interwove itself perchance from mystery to fact.

Once, a very long time ago, there lived a merchant, who, like others of today, was not content with the success of his own business, and so he tried to acquire greater wealth and renown from other sources. Each day he schemed to obtain the unusual, to surpass all collections, and to create envy among his friends. He wanted these things:

Not for his need
 But for his greed
 To please his vanity
 And show his popularity.

Now he heard of a great Nature Lover, whose only wealth lay in the collection of rare and magical plants, who had recently discovered a strange new plant, and had placed it among his shrubs and flowers, which were gathered from all parts of the world. The merchant determined to secure it at any price, and he traveled many days before he found its owner, a kindly old bachelor who loved all his Nature children as though they were of human family. When the merchant came to this garden he was welcomed most hospitably, although the Nature Lover thought his visitor was but a passing admirer of the growing treasures. Months later, he learned, to his great surprise, that his curious visitor was one of the wealthiest merchants of Persia, and his name was known all over the world.

Wonderingly, the Nature Lover asked the object of the merchant's quest, and he received the arrogant reply:

"Dear Sir, I came to purchase from you, not only the rarest and most beautiful of your well known collection, but the

most promising of all your plants. I am told you are an honest man, and I trust you will not overcharge me."

The Nature Lover only smiled as he walked humbly with the noble Persian. When they had come to a rock-built nook amid music-swishing shrubs, he selected a small root and said: "Take this magic root, treat it tenderly, heed its mystic requests, and you shall be rewarded beyond imagery."

The thought flashed through the great Merchant's brain: "I shall heed its requests, for if what the Nature Lover has said be true, it will flourish, blossom and multiply quickly; then I can sell it for great profit and my wealth will increase for 'tis said it's the only one of its kind in the world. It shall surpass all other flowers."

He was already counting the profit he would gain from this venture, as he mounted his great black steed. In the dawn of the following morning, a timid crooning voice whispered softly: "Dear Friend, please let me live where it is cool, though sunny, and give me each day a coolish drink of water. I shall reward your faith in me."

"Faith in you! Pray tell me little plant," the merchant scornfully said, "Who art thou, that-I should have faith in you, who are so small a thing. Your demands are great for one so young." And the little plant dropped her head disappointedly.

Soon they came to the merchant's garden, and he placed the tiny root in a lonely, sunless part of his garden. "Now, he said, "here is a rather cool and sunny place for you to grow. I'll try and visit you every day and give you a cool drink of water. I've done as much as I can for you, so I shall expect you to be something, and soon, at that." And the little plant always wellbred, smiled and said, "Thank you, and I'll try."

The next day when he came to give her a cool drink of water, he reminded her again:

"You must something be
Pray, don't disappoint me."

And the little plant said: "I'll try." And then she tried to grow, — oh, so very hard, — even though the crude Merchant could not understand.

When he came on the following day and gave her a cool drink of water on her parching heart, he scornfully said, "You haven't grown at all."

"No," she sorrowfully sighed, "I cannot grow here for it's too hot."

Then the great Merchant got impatient and even angry. "I have done the best for you. You, who are so small a thing, ask for too much. See here, I have given you a nice place to grow in my garden where the warm sun comes daily, and I give you a cooling drink of water each day, just as you asked. What more do you want? I suppose I have been tricked. Your former owner told me you were magical. Whimsical, you are, — not magical!" he blurted out as anger inflamed his florid soul.

The tiny plant was too crushed to answer and all through the gloomy night she cried and tried to commune in thought with one who could understand. All through the quiet solemn hours she wept great tears of longing.

The next day the Merchant came again and the little Plant this time cried out, "Dear Friend, I am parching. Do but give me a drink of cool water."

"Dear Friend," the Merchant scornfully said, "you are dear, but not my dear friend. You ask for a drink of water when you stand in a pool of water. Why should I give you more?"

"Those are the sorrow-drops from my soul," the Little Plant said, "and you know I cannot grow in my own burning tears."

"It is not that you cannot grow, but you will not grow, Trickster!" he cried. "I have been duped by the cunning Nature Lover who finds so much gold in setting suns and fools' purses like mine." And the Little Plant almost died of mortification.

The next day the Merchant's friend, a gentle minister and lover of plants, came into the garden seeking new species for his simple garden. When he saw

Poor Little Root in the dry ground
With scorching Soul Tears all around

he was curiously concerned, and some unseen spirit whispered to him: "This is a magical plant. Buy it." Turning to the Merchant, he said, "Will you sell me this strange plant?" The merchant laughed disdainfully, "Sell it, I could not cheat you as I have been cheated. It's a dying thing, and you may have it." The dear Minister tucked it tenderly away in the

corner of his caressing arm. Once more the Little Plant sighed: "Dear Friend, please let me live where it is cool though sunny. Give me each day a cool drink of water, and I will reward your faith in me."

"It is little you ask of me. Thou shalt have a cool and sunny home. Each day I'll give thee a cooling drink of water," for tho' thou art a small thing, I have great faith in thee, his kindly voice assured her. "There, little dear, I know you can and will grow." She was joyous now beyond compare.

Each day he visited her and gave her a cooling drink of water. On the third day, a few green-heart-shaped leaves appeared, and when the new friend saw them uncurling, he said confidently tender: "I knew thou would — I knew thou could grow." And the Little Plant smiled hopefully in her peaceful new home. And the new friend visited her each day and she grew into a lovely and graceful plant. One day, when he came to give her the usual drink of water, she looked up gratefully and said: "No more do I need a cool drink of water. I can grow by myself." Under these new and joyous conditions, the Little Plant grew into one of splendor, beauty and fragrance, and when the first days of Spring came, great feathery white lilac clusters tipped each branch of this lovely plant. When her new friend found her he said: "Thou art lovelier than my loveliest dreams of thee—but tell me why thou wouldst not grow before."

And the Lilac Plant said: "I could not, because the Great Merchant would not trouble to wait and understand. I grew for you because your faith and love inspired me to reach my fairest dream. My leaves are heart-shaped in gratitude for your gentleness; my flowers are perfumed from the sweetness of your thoughts, and my roots are cooling from the patience of your refreshing words."

The next day the great Merchant came to visit his friend, the minister, and when he saw the lovely Lilac Plant, his envy was great. "Dear Friend, mine, where did you find so lovely a plant? Its beautiful bush and its perfect shaped leaves,—the flower clusters are more splendid in grace and perfume than any I have ever beheld."

And the gentle minister said quite simply: "I found it in your garden; it was the root you gave me."

"Impossible" said the Merchant.

But the Minister continued "Nothing is impossible where there is faith and love."

And the angry Merchant said once more to the incomparable Lilac: "Why did you not grow for me?"

"You would not be patient, gentle or hopeful," the Lilac said.

This time the Merchant dropped his head disappointedly.

M. B. NEWMAN

ILLUMINATION

Praise or blame
Must be the same
To the enlightened;
Ignorance blames,
Ego shames
The station given
By high Heaven
To ascending neophite—
This must not grieve
Or make retrieve
The stout heart
Of the warrior,
Engaged in combat
Against wrong,
Oppression, evil opinion,
Not at all—Strong
And ever stronger
Becomes the power
Of clear Insight,
And discrimination;
The 'Fall' into error
Becomes less and less,
Until firm and upright
Stands the neophite
Conqueror of self—
Hath attained Illumination.

MARIE A. WATSON

March 21, 1922

Do We Need the Bahai Revelation?

The fundamental idea of the Bahai Revelation is the unity of mankind; yet this idea is not confined to the Bahai Revelation. It occurs also in Christianity, an old and highly organized system with millions of adherents. Will not Christianity suffice? Have we need of a separate and distinct movement? Will not, as our ministers tell us, the principles of Christianity, generally and faithfully applied, cure every evil? If so, we had best not waste our efforts in promoting a distinct, but wholly parallel movement. This point needs to be decided at the outset.

We must face facts as they are. It is vain to say that the principles of Jesus, if applied as He intended would suffice us. This is a hypothetical case, but we need a practical remedy. What is Christianity doing for us?

During the war, divisions on religious lines were largely laid aside. The nations were supreme, and men fought to preserve their ideals of nationality, the Germans for the Fatherland, we "to make the world safe for democracy." But now that the turmoil is over, how quickly the old fundamental lines of cleavage reassert themselves. The Irish gained their independence, yet they are still fighting, though now the issue is wholly religious. "Are you a Catholic or a Protestant?" Men with guns in their hands stopped a pedestrian on the streets of Belfast the other day with this question. The man did not know what to say, for he was ignorant of the faith of his questioners. He ran, and was fired upon, but luckily escaped. Others were less fortunate. Women in their homes, children at play, men returning from work are now being shot or torn to pieces by bombs for no other reason than that they are Catholics and their assailants Protestants, or vice versa, and these are Christians all!

Is there a remedy within Christendom for these things? Can Christianity set its own house in order? If so, we may

well say, "Hands off" and give them their chance. But is there a remedy?

Within Christianity there is no hope. Peace on Christian lines can be obtained in but one of two ways, either the Catholics convert or exterminate all the Protestants, or the Protestants convert or exterminate all the Catholics. They have been at this ever since the Reformation and it is practically a drawn battle today. The difficulty does not lie in an error on either side, but in a fundamental error which is common to them both. It is the attitude of dogmatism, the antithesis of the Bahai Revelation. Each says "I am right and thou art wrong." It does not matter how small the difference may be or whether it is of more than theoretical importance, the question is, who is right? Neither disputant will think for a moment of examining his views in the light of reason and of facts, much less of submitting it to the judgement of a dispassionate person. The point is that he is wholly and everlastingly right in every minute detail and the other is as wholly and everlastingly wrong in the sight of God; and since they both worship the same God, it is clear that the other party from him who is speaking is rejected of God, despised, outcast, anathema, damned, etc. The bullet and the bomb are the proper argument for such people, in the minds of the vigorous and primitive, while those of us more compassionate and softhearted by nature or nurture would refrain from slaughter and prefer conversion, still we have no fundamental remedy to offer. With each side trying to convert the other, a dead-lock may safely be predicted.

Is Christianity any more effective in broader fields? This is a domestic trouble, in the home as it were, and these troubles are peculiarly difficult to compose. How fares Christianity in the broader field, free in the world, free and prepared, with its glittering armor on?

Since the war, small difficulties with the Mohammedan countries have appeared here and there; with Spain in Morocco, with Italy in Libya, with England in Egypt and India, with France in Syria, with Greece in Turkey. These things seem small in themselves, but to certain observers seem to indicate a growing sense of solidarity in Islam; small sparks that may set ablaze the fanaticism of 250,000,000 followers of the

Prophet to make war on Christianity, and test the issue of supremacy by the sword. How does Christianity propose to meet the threat of this attitude?

The answer is simple. Christianity would fight, as it has always fought the Infidel from the days of the Crusades till now. We would attack them with every weapon of slaughter known to us, and hope that they would tire of the destruction before we ourselves were hopelessly crippled. We would have no other course, for we hold with Islam identical standards of religious belief and conduct. The cross shall lead our hosts as the crescent leads theirs, and the victory shall be to the stronger. Why is Jesus the only Son of God and to follow Him — the only way to salvation? Because we say so. Why is Mohammed the only True Prophet of God, and to slay those who disbelieve in Him is the surest passport to the joys of Heaven? Because so says Islam. Do either of us examine the basis of our belief in a critical spirit, or do either of us wish to lay the matter before an impartial tribunal? We do not. This is belief, and belief is not fact nor yet truth. We do not want the facts, we do not want to know the truth. For our belief we will fight and if need be die, and whether it is right or wrong is immaterial in fact. And as is our attitude, so is that of the Mohammedan world, *mutatis mutandis*.

We see that Christianity at large is in exactly the same difficulty as with the denominations at home, only the difficulty is on a vaster scale and therefore more terrible. The impossibility of the solution of the difficulty is a real impossibility, for it lies in the very essence of Christianity itself, its philosophy and basic principles. If only there were another way, would we not grasp for it? Then let us give the Bahai Revelation a hearing. It promises to reconcile all mankind in brotherly love without warfare and without conversion. The method has never been tried even on a small scale. Is it not at least worthy of a hearing?

A FRIEND

God as a Living Presence in the Human Soul

The Divine ray from the Essence of Light deposited by God in the being of man is to be individualized by man, then it becomes man's Reality: To become conscious of this "Hidden Treasure" is the business of Life. When this conscious Union is made between the self of man and the Self of God the real Work begins; from this union results the Inner Light and it becomes the Guidance of God to the human soul.

The Manifestations of God have all appeared for the purpose of training mankind, awakening it to this ideal spiritual condition, that it may realize within itself the possible unity with God.

"The reality of man is a Divine depository. It is an emanation from the Light of the Ancient Entity. This Divine Essence, on account of its great innate purity and its connection with the unseen Ancient Entity, is old as regards time, but New as regards individuality."—Abdul Baha.

"Prayer and Supplication are two wings whereby man soars toward the heavenly Mansion of the True One. However, verbal repetition of prayer does not suffice. One must LIVE in a perennial attitude of prayer: When man is spiritually free his mind becomes the altar and his heart becomes the sanctuary of prayer. Then the meaning of 'He will lift up before His Eyes the veil will become fulfilled in man.'—Abdul Baha.

Whosoever will meditate on these words; assimilate and understand them and practice their inner significances cannot fail to reach a state of consciousness wherein the Presence of God is a living Reality.

Prayer and supplication are not the same thing, this becomes evident through meditation. One supplicates to gain the right attitude for prayer; We all know there are many selfish prayers from the human heart; True, God often grants these to man, so that he may learn through experience that all selfish prayer brings with its gratification disappointment, finally. Hence it is the part of wisdom to supplicate for a pure heart,

a pure intention. In time man learns to desire and pray for spiritual enlightenment, and accepts whatever comes to him from the Will of God if it be difficulties, trials, sorrows or benefits of a mere material nature. Thus man becomes "severed from all save God."

The self of man is the most subtle of all the beasts of the field of mind, it requires an adept in spiritual understanding to know the status of man as he really is. Many a neophyte has learned that what he considered at one time of his advancement was freedom from ego, was in reality delusion; the light he had was a mere rush-light, quite lurid with self, and not the pure white Light of his inner reality.

The farther man advances upon the Path of Enlightenment, the clearer he perceives that ego clings tenaciously to his dying day, and he dies many deaths and that it is only by constant prayer that man can—through the assistance of God—keep his face turned to the reality within and turn his back on ego.

"It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and the spirit answers; the light breaks forth and reality is revealed. Through the faculty of meditation man attains to eternal life, through this faculty he receives the breath of the Holy Spirit; the reality within himself.

"Meditation is the key for opening the doors of mysteries. In that state man withdraws himself from all outside objects; in that subjective condition he is immersed in the ocean of spiritual life and can unfold the secrets of things in themselves. This is divine inspiration, and man partakes of heavenly food."

"The meditative faculty is akin to a mirror: if you put earthly objects before it, it will reflect the earthly objects: so if the spirit of man is contemplating heavenly subjects the rays of the Sun of Reality will be reflected and the virtues of the Kingdom within will be obtained.

"Therefore, if this faculty be rightly directed, turning to the divine Sun of truth man may comprehend the allegories of the Bibles, the mysteries of the Spirit, the Realities of all things, and discover the hidden secrets of the Kingdom."

"Finally: If the faculty of meditation is bathed in the Inner Light then, and then only can the results be confirmed.

Otherwise, some thoughts are useless to man: they are waves moving in the sea without results."—Abdul Baha.

Today it is incumbent to teach that the return of The Divine Love is for the purpose of raising mankind from its dark condition to the level of conscious spirituality.

All through the Divine Teachings of To-Day we find scattered the reiterated statements that man must become conscious of the Divine Presence and his own reality within: Man cannot spiritually understand the inner meanings of the scriptures or, man himself, until this Inner Light be awakened. The Reality of man is not a figure of speech, only, but a most definite Something of which man in general has little conception. Now what must man do to attain the consciousness of the Living Presence of God within his soul? We will quote from the Hidden Words of Baha'o'llah as a guide to this question: "O SON OF SPIRIT. I CREATED THEE SUBLIME, BUT THOU HAST DEGRADED THYSELF, THEREFORE, ASCEND TO THAT FOR WHICH THOU WAST CREATED."

Will Ego dare say: Man has not free will, that he is only the product of heredity and of his environment? We all have heard this statement from man a thousand times over. Well! Is man right or is God right? "I created the sublime," etc. Let us analyze, reason upon the matter and insight may furnish a trace that will vindicate God's statement and shame man's.

At a remote period man's will was entirely free, God created all souls pure, good, not all equal in degree or capacity, but each within its own degree or station may reach perfection. That is the Desire of God but man must co-operate in his will with the Desire of God for reality in him to become consciously established. Force is not applied by God, generally. So long as no desire for enlightenment is apparent in the merely animal consciousness in man, God permits him to go his own way, but exceptions occur: where ego has made advancement and has fallen away, God may and does through His Mercy and Compassion as a Divine Favor and Bounty cause such hardships and adversity to befall ego as to bring man to his spiritual senses once more, awaken him to his fallen condition; The story of the Prodigal son illustrates this most definitely and lovingly.

Can man reach the divine station of consciousness that God

is a living Presence through the Reality within himself? There are all degrees in this as in any other station of attainment. Abdul Baha says there are but few who consciously realize God as a living Presence within. The reason largely for this is lack of faith, not only lack of faith in God but lack of faith in man from man to man. This is the experience of every awakened one, generally, it is considered as hallucination, arrogance or deliberate deception. Man without spiritually awakened consciousness cannot discern this state in another: In darkness, without light nothing can be seen, says Abdul Baha.

However, man may reach spiritual degrees of perfectly, conscious communion with God in his own soul. The Path is the "Way of the Cross." Suffering is the only way now because man has chosen his own way in opposition to God's way. It is foolish to deny this clear fact; It is the part of wisdom to acknowledge our fault and endeavor with the divine assistance to realize the high and noble station God created for man.

The "still small voice" in the consciousness of man, the voice of his own reality, how often has it been hushed, stifled, until man becomes entirely heedless to its soft pleadings, its admonitions, its warnings, oftentimes even, in dreams, it endeavors to instruct and assist him; in various ways helps come to him, through the medium of a book, a teacher of divine mysteries, an intimate companion of the True One, if he recognizes these divine Bounties, rapid progress may be made toward the desired goal.

"First, seek ye the Kingdom of Heaven" is required as of old. This is Spiritual Science, and Material Science of this Day of enlightenment and Spiritual Science are absolutely in harmony. God's Gift to man is eternal Life. But this gift must come to ego from his own reality; unless man is conscious of this truth his words are from his intellectual reality and not from the pure mind of God's Deposit within him.

How can ego know whether his "candle be lit," whether he is conscious of the Angel within? By the fruits: there is no other criterion, no matter what ego claims, proof is demanded. "This is the Day of maturity for the sons of men," declares Abdul Baha and souls are in the valley of decision.

What are the proofs demanded? They vary according to the advancement of egos on the Path to Enlightenment; according to capacities and the uses to which these have been put.

Of this we are certain: the fruits of the awakened, conscious soul are of an entirely different and opposite quality to those of ego. Ego is easily offended, does not differentiate between a heavenly admonition and an ignorant assumption; he judges only by his own limited view-point of reality.

The man-god often boasts of his great achievements, and undoubtedly he may have accomplished a great deal, but it is mostly for self-benefit and the aim and object is not Sacrifice: SERVICE, sincerely to others is the first indication of ego alert, striving in the Way of God. Man first becomes a Searcher for Truth, then a Striver in the Path of Action, then he becomes aware of the mysteries of his own being. There is no royal road whereby man can gain anything for the mere asking or wishing: this is mere negative desire that amounts to nothing unless it becomes active.

The world has had over and enough beautiful words and thoughts and ideal wishes about Brotherhood, Altruism and fine Ideals: but where are the fruits? We cannot gather the figs of positive action from the thistles of mere negative desire. Prayer and supplication are needed daily, for this is the spiritual remedy given to the soul by the Manifestations of God for USE, not occasionally when the mood is on, but for sustenance, the lack of which causes stagnation and starvation in the soul, surrounded as it is constantly while on this plane of life by influences detrimental to spiritual advancement.

The Prayers of the Manifestations are Creative, and a Powerful Disinfectant—to the soul aiming at communion with its Lord—from the worldly contaminations from which it cannot escape in this life if it is in the arena of Service in the world of man. The function of Prayer is manifold: It purifies the cells and atoms of brain and heart: It stimulates into activity latent cells in the upper region of the brain, That UPPER CHAMBER to which the disciples of Christ convened. Prayer causes the subduing of rampant ego, makes humble before the Divinity within, the mere creature. At such moments the "Head" of reality may be felt to be rising from the tomb of self.

Supplication and prayer neglected, weans man from continued effort to gain consciousness of the living Presence of God within: The Sleeping Beauty: his Reality is the Prince Charming, nearer than hands and feet, and yet, isolated from ego as distant as pole from pole.

Finally, how can the GOD MAN leave living witnesses in the earth, or how can He leave "SIGNS" which are the characteristics of God, unless His disciples, His followers, His servants embody these attributes, qualities and characteristics within themselves, which is possible only to man as he is awakened, conscious of this Trust laid upon him, if this be not accomplished the Truth of God must perish from the earth.

Reading and studying the Creative Words, Prayer and supplication, these should diligently and faithfully be pursued, Daily? YES. For if we lapse one day we soon will lapse two days, and the earnest Striver will soon become aware that he is losing ground, and falling back continuously for a time deprives the soul of the wonderful fragrances of the rose-garden of his heart, and it may soon become choked by the weeds of the wilderness of self-will and the voice of the Nightingale will be sad if not hushed forever.

The fruits of progress are: Patience, less irritation, not taking offense readily, not retaliating in unkind speech; letting off the spleen of ego. Kindly action and sweeter speech in return for imagined or real offense. The reward is unseen but felt and known as a heavenly peace within, that nothing can mar or obliterate.

MARIE A. WATSON.

HOPE

Down, deep into the
Well of black despair
I looked.
It was very dark:
There was no light!
But, presently
A thin shaft of sunlight
Pierced the depths.
And, there was light
Where it had been dark before.
And my heart swelled,
While my soul sang,
In grateful thanks
For the ray of hope
The sunlight brought.

Helen Wendell.

The Sunrise of the New Day

In this department of REALITY, will be chronicled henceforth the events in the life of the city and nation which reveal the dawning of a clearer and more spiritual consciousness in mankind, and the manifestation of this consciousness in the creative acts of the world along economic, spiritual, artistic and musical lines, in fact on all the lines of a new civilization, because civilization is a complex thing. It is the Human expression of the Divine Light coming through every medium, crystallizing last in beneficent economic change.

For instance, during the past season an opera was given in New York by the Chicago Opera Company. It was written, words and music by Serge Prokofieff the most remarkable of the younger Russian composers, and its stage setting was designed with very artistic effect by Boris Anisfeld, one of the most gifted of the younger Russian Artists. He carried out in the color schemes and character costumes of the scenes all the ideas of the composer, making a striking combination of musical and artistic effect. However the opera was planned on such novel lines, the music was so completely original that the critics failed utterly to comprehend it, though many of the audience evidently enjoyed it extremely. The composition contained no arias or choruses. It was from beginning to end a humorous and clever musical comment on the play. Its interest was sustained constantly and it never failed in contact for a moment. It was so unlike any other opera in the world that this fact alone should arouse attention.

The opera was founded on a Russian Fairy Tale, running along familiar lines including a Prince, an enchanted Princess, who is rescued from the orange in which she is hidden, a court intrigue and the happy reunion of the lord and lady in the end. One could write a volume on the opera, for its drama is conceived as an allegory containing a satire so keen on monarchy in general and all fashionable society in particular that it is amazing it should have escaped even the critic.

Thus in the first scenes the Prince is revealed as suffering from an illness which can only be cured by laughter, but alas! he can not laugh, so the king arranges all the follies that could be conceived by the stupid mind of merely material man, horseplay, conventional clownishness, etc. The Prince finally laughs heartily at the unexpected and unplanned fall of the fairy Fata Morgana, whom he knows to be his enemy, and a most dignified and careful conspirator and who tumbles headlong upon the stage, as the attendants endeavor to prevent her entrance. The King and his court are always dressed in different shades of Red, which is the color of the passions, of the world, one might say, while the prince is constantly in beautiful shades of green, his attendant and satellite Trouffaldino dresses in Terra Cotta, even to his hair, which is bewigged in the same tone.

The significant point of the composition is that the social life of today in conventional society runs in a purely material groove which offers no food for the spirit, and on the contrary spells death for an aspiring and poetic soul. So the prince has nervous prostration of an acute sort and being a prince cannot escape from the environment into which he is born, which makes him a slave to physical habits and conventions.

He goes in search of three mysterious oranges, but to secure these he must conquer a ferocious cook wielding a huge copper ladle. He frees the princess and then leaves her for a court dress which she demands. He can never escape the outward ceremony and falseness, the constant emphasis upon merely physical man which is about him on every side, because he is the prince. Finally he pulls the Princess from her new delusions and as she sits with him on the throne, she wears a bit of his green—indicating that she has begun to have a glimpse of his spiritual world.

The opera is kept along the lines of farce comedy and never becomes serious, but its intention is unmistakable and always cleverly maintained. Prokofieff, in his more profound music, like his sonatas and concertos, especially the 3rd concerto has shown his deeply spiritual comprehension of life as a mystery in which the outward side is only the box which holds the music. The important point is to set the music going, when the box becomes of secondary importance. The point

in the *Lové for the Three Oranges* is that society today makes the mistake of laying all the emphasis upon the box and in such cases the music cannot play.

The music is beginning to be heard however. It sounded in the Peace conference at the Disarmament conference, it is humming now in Genoa and it was in evidence in New York, recently in a talk given at the Hotel Ambassador by Mr. A. W. Randall. Mr. Randall is the man who has had charge of the remarkable work for the succor of the unemployed in New York, which has been carried on during the past winter by the church of St. Marks in the Bouwerie. So he has been "close to the heart of the unrest and its causes." His subject was "Can we promote Prosperity by fostering distress" and the talk was listened to attentively by many who knew little of the distress.

The talk was prefaced by a charming tea, during which a famous Roumanian Gypsy band gave the tea drinkers music.

It will be impossible to repeat even a résumé of Mr. Randall's forceful and eloquent talk. It was such a talk as could only be given by a man who had seen the heart break and the collapse of life. He began by describing the inception of the bread-line and dormitory system of St. Marks which arose as he said through the faith in God of Urbain Ledoux and Dr. Guthrie, rector of St. Marks and which during the past winter saved and fed 125,000 men.

He paused then and said "But all these things that I have been describing to you are only effects and I am not interested in effects, I want to get at the Cause" adding that the suffering relieved in New York was nothing in comparison with the unrelieved suffering of Europe.

Then in a few eloquent and vivid words, he explained that man has in this day forgotten the law of God and put his own wretched laws in its place which will not work. Two thousand years ago Christ gave us the law "do unto others as ye would they should do to you," and all the great prophets before him had given this law he added "but we have always evaded it, we have never applied it and now I believe if we do not voluntarily begin to live it, we will be forced to do so."

In conclusion he described a series of conversations recently held with very different men. The first was a Persian Parsee and Mr. Randall asked him "What is the matter of the world"?

He paused, a moment and then replied "Mr. Randall men have lost the fire of the love of God."

The next one questioned, was a learned and refined Chinese gentleman. "Mr. Foo," he asked "What is the matter of the world," and "especially the Western World," Mr. Foo responded slowly "Mr. Randall, the Christians in the Western world have forgotten that Christ and Tao (the spirit) are the same thing." Then he repeated a significant conversation with a highly cultured colored American Friend (Rev. R. M. Bolden) in which this gentleman said "I wish my people would stop trying to imitate the White Race, we are not so clever, so highly developed and intellectual as they, but we are lovers of God, we have still the sense of religion which they have largely lost and I think we should endeavor through our love of God to love them into harmony with ourselves."

The talk left upon the mind a profound impression of the possibilities of the New Day, of its power, and of its presence with us. Such talks go far to wipe out class distinction, race discrimination and create the consciousness which brings the new day.

Current Art

There has been much excitement in New York during the past month over the placing of the piece of sculpture entitled Civic Virtue in City Hall Park, which is the busiest section of lower New York. The work was done by Frederick W. MacMonnies and has been approved by the art committee, as well as by a group of twelve artists especially interrogated in the matter, nevertheless there is a warm feeling of dissent as to the suitability and beauty of the production and Mayor Hylan, decided to place it in the Park for six months "on approval" and see what the effect would be.

The composition certainly does not suggest the title Civic Virtue. It shows an athletic and rather brutal youth with a short club in one hand and leaning on another. He is standing over the recumbent and evidently vanquished figure of a pretty woman, whose lower limbs end in the tail of a fish and who might therefore be called a mermaid. What all this has to do

with Civic Virtue, is somewhat difficult to discover, and one thinks back regretfully to Rodin's Citizens of Calais where the significance is unmistakable. It seems a pity that in the first quarter of the 20th century a sculptor should return to the dark ages for ideas and drag forth the figure of a beautiful woman as a symbol of sin. St. Anthony would be pleased surely, but hardly a more modern person.

The exhibits of the past month have been of a particularly modern character, with the exception of the MacMonnies statue, just mentioned. We have had the Independent Exhibit, which is always interesting and revealed much good work and it is to be hoped, its yearly sessions will continue. The fault of the exhibit was that of youth as ever.

The compositions were too carefully worked out and copied, too little visualized. One charming composition among the sculptured figures was that of Winter by Isabel Moore Kimball. A beneficent hooded saint held a sleepy bear protectingly, while two warmly feathered owls cuddled in his arm. It was an entirely novel conception of winter and excellent.

Much of the new art shown recently exhibits an indifference to beauty, which is somewhat shocking. In their earlier states Matisse, Picasso and their followers manifested disdain of physical beauty for the sake of interior feeling and intensity which was often rendered more evident by indifference to outward line. But recently they seem to have lost sight of this intention. In the Sculptor's Gallery 152 E. 40th St. the exhibition of contemporary "French Art" contained many interesting things, but the selections from Matisse and Picasso were disappointing. There was a bronze nude by Matisse which was merely hideous and had no interior significance to excuse its outward ugliness.

A series of sculptured compositions by Constantine Brancusi was amusing and suggestive. This artist evidently believes that elimination constitutes the highest art, so his portraits contain always eyes, sometimes nothing else in the way of features, and when they appear, there is no attempt to render nose and mouth individually. The sculptor's gallery is a very interesting place much frequented by young artists of the independent and radical type who are in no ruts except independent ones.

A delightful exhibit at the Ferargil Galleries showed paintings by Arthur B. Davies, Emil Carlson, Alden Weir, with two characteristic landscapes by Redfield, who has not lost his beautiful skill in painting atmosphere. Another exhibit at the Ferargil studio, 24 E. 49th Street, showed a number of Davies' recent Pastils. One of children playing with silk was charming—another on a red background revealed those nudes Davies has been studying recently, which are merely physical and one wonders how an artist who is a poet can find them even tolerable. But the artist is a creature of moods not always explainable. An exhibition at Wildenstein's gave a full revelation of Russian Genius as illustrated in the remarkable entertainment of Chauve Souris under the management of Nikita Balieff. The costuming and setting of the play were designed by Nicolas Remisof and the exhibit was like an evening at the play itself, always vividly alive and full of color. There were different portraits of Balieff, psychological and otherwise, a sketch for the French Garden, which was charming, Russian Interior, scene from Chauve Souris, scene for Mystic Russian Songs, etc. In connection with the Chauve Souris at Wildenstein's was an exhibit of the recent work of Jo Davidson, who is one of the most interesting figures among our younger sculptors. The exhibit impressed one for its very fine modelling and independence and its great sensitiveness to the character of the subjects. Nothing could be in a greater contrast than the treatment of Wellington Koo and Lincoln Steffens. The mind of the sculptor in each case has met the mind of the subject and the result is the head in bronze plaster or marble which is admirable. The head of Mrs. Max Epstein was very individual and that of Anatole France unforgettable.

Among all the art shows of the month nothing was more absorbing and lasting in effect than that of Lone Wolf, the Blackfoot Indian, whose display at the Babcock Gallery proved one of the most attractive in the city.

Lone Wolf was born on a Reservation and has been from childhood schooled in the ancient lore of his tribe. Since then he has been a moving picture actor, a student in the art school at Los Angeles and finally since 1916 a painter capable of putting upon canvas the pent-up feeling of his race, which never

before has had expression in the civilization which captured and oppressed it.

The canvases revealed subjects within the experience of this open air man trained in independence and brotherhood. There were earlier ones showing the brush not yet quite sure in handling, and more recent subjects in which the skill of the artist has become perfected and his insight more keen. A marvelous one shows a Horse and Rider caught in a thick snow fall, another The Empty Saddle, another a Mountain Pool, then there is Homeward, and an Indian Burial.

But Lone Wolf will become the sensitive and poetic historian of his people, interesting always as an artist, but doubly interesting as the limner of a race whose faith and poetry have previously been unrecorded through one of its own channels.

Lone Wolf has a natural gift of color feeling, and atmospheric sensitiveness which assure his future as an artist, and he has gained a technical skill which enables him to express his ideas with brilliance and assurance. The artist himself is tall, lean, essentially of the out of doors, a man of the open, and not of the city. His eyes wide apart can visualize and see the abstract better than the concrete.

World Fellowship

We are presenting this month, through Mrs. Victoria Bedikian, her remarkable world fellowship scheme, which is eloquently described by her own letter, and that of her youthful pupils and allies. If we can unite the children of the world in work, fellowship and love, wars will cease, and the new civilization become a certainty.

April 5th, 1922.

Dearly beloved Sister:

I have been advised to write to the assemblies in America to start Fellowship groups among the children, but, instead of having the pretty art things sent to Montclair please let them go to the Library. They will arouse much interest and activity in the cause and great unity and correspondence among us. By fall, when small packages come from those wonderful

eastern countries a great love for those far away will be born and the mutual interests and friendships throughout the world, through the "Little Ones" will work wonders. All the money earned herewith goes to the cause, the orphans, the helpless and destitute children of the world and its temples. Nuts will come from Brazil, preserved fruits from the south, silks from China, paper from Japan, beads from India, raffia from the South seas, wool from Syria and embroideries and prayer rugs from Persia. But all goes to the welfare of those institutions and homes which care for the orphans, the blind, the deaf, the lame, the aged, and the heart-broken. This thing was born through the intense fire of love which Abdul Baha has ignited within this poor woman and thus it must remain—an act of worship—of love, of sacrifice! Dear Sister, I do not know anything about business, do not understand money, nor the desire for it, my spirit just dwells forever with Him. My only love, the only One I see, and know and long for; therefor I beg you all to help me. Now that over seventy-five letters of myself and my children "The World Fellowship Girls of Montclair" have gone out into the world we will have to take the results of the answers, but sister, when we love we do not reason much, but the consequences remain. Could you get up a corner in our Bahai Library to protect the things that come and could there be someone to attend to the correct distribution of the funds? You see, we divide with all the assemblies of the world, all participate, are made happy! Out of co-operation will come mutual interests, then one grand, glorious "Assembly of the World." Naturally then we will seek for Esperanto, and others watching us from outside will blink at the brilliancy of our universal faith and coming closer inquire: "What is this 'Bahai'?" Letters from foreign countries are already arriving, then we run out to have them translated—Esperanto! Esperanto! Abdul Baha knew—teach the children of the world Esperanto. Through the "World Fellowship" Esperanto must be taught to every child, then Babylon will fall. How small is this little Home, this world—One 'star-dust' in the milky way of endless millions of suns and planets! God, give us unity, God give us strength to love!

Dear Friend. Being a great lover of art and industrial beauties, this heart just flies at the thought of a beautiful

building in which are exhibited the arts of all the nations. When a Persian, or Egyptian, or African Brother comes from his country to consult with us, to visit us and to commune with us, and brings with him some arts or industries of his country, we must help him with these lovely things, be kind to him, assist him. The "World Fellowship" must be his aid, and out of gratitude he will, through brotherly love, help build our temples and aid our cause. Co-operation is everything! He will go to his country and take home a blessing and tell how good the American Bahais are. Then some day when money and its glitter means nothing more to mankind, when all is just born of kindness and heavenly love, the "World Fellowship" will be in its Glory. The "Grand Exchange" will take place, all will be assisted, no more selfishness, nor want, nor poverty. Baha'U'llah has crossed His Threshold to stay amidst us, to elevate our Spirits and seal our hearts with everlasting love, peace and joy.

Beloved Sister, let us pray, pray, pray, for that day—I can see it coming from afar,—and let us hasten it through prayer, kindness, gentleness, unselfishness and Faith, for our Abdul Baha has said: "I am with you always, whether living or dead, I am with you to the end." God bless you. Your sister Victoria.

Victoria Bedikian.

EDITOR'S NOTE

This letter was written by a group of girls, ranging in age from ten to fourteen years. It is such a sweet and interesting document, that we believe REALITY readers will be glad to know about their wonderful work.

World Fellowship

"Fellowship is the cause of
unity and unity is the
source of order in the world"

Baha'ullah.

Dear Editor of the REALITY Magazine:

Having a few spare moments (I one of the "World Fellowship" Girls) am writing you a letter to tell of the wonderful work which we are undertaking for the benefit of the whole world, and to please Abdul Baha, the unifying spirit of God.

We are all God's servants and must render unto Him all that is pleasing in His Name. We girls are doing our best to spread the Bahai Revelation, so that there will come a day when all nations will be united into one large family. Baha'ullah says "The World is One Home let it be in unity," so we must work together like sisters and brothers so as to please Abdul Baha with our efforts to bring all under one happy faith. There is nothing more beautiful than this which was transmitted to us through the love of Abdul Baha.

Now I will go on to tell you of the work which was mentioned in the beginning. Almost every evening we meet at our dear Auntie "Victoria's" house and we make lots of pretty things. We have designed beaded necklaces and have been decorating baskets made by the poor blind children of New Jersey. We have also learned how to make raffia baskets and to paint lovely lamp-shades, our teacher being of course "Auntie Victoria"—without her nothing could be done. We love the whole world very much and work for it that is why we call ourselves "World Fellowship" We are very industrious and study geographical magazines so as to know the different nations at work, so that the pretty art things sent to us from our "World Fellowship" groups will not seem strange to us if we know about them before. We can hardly wait until we hear from all parts of the world to which we have written and get their far-away letters. How lovely some things will be. The money which we raise from these sources, benefits the orphans of the whole world, The Bahai temple which is being built on Lake Michigan. When it is completed all the nations of the world will come together and then they will recognize what is Truth, and only God's Truth, and then become one family.

Aunt Victoria mothered many little children last summer in the "Garden of Friendship." She bought little white cribs for them and every night when they went to bed they prayed and sang the benediction. One little orphan baby boy was all full of sores and very ugly and thin but she cared for him until he was well. He has great big blue eyes, and laughs now and he is to be a great teacher for Abdul Baha. One sick boy gained seven pounds in one week in the "Gardens of Friendship" and everybody got happy and strong. When the Master sees the work we are doing He will help us surely. God knows the work we are trying to do and will bless us and direct us

in the right path because His eye sees all. Our Auntie says that one kind deed done, will be returned a hundred-fold; if not by one way surely by the other, so we are trying to fill the world with the spirit of love, our only wish being to please God, our Heavenly Father. Oh! it is wonderful to see how everyone is aiding us. We are all trying to do our utmost in this Bahai service for we love everybody and if you have somebody in the world who is sad and lonely, we will write to them and comfort them and we can send them some money we earn on our beads and things. We want to be "messengers of cheer." We have written to all parts of the world about the "World Fellowship" Girls and have now groups in many nations. The Japanese group is under the guardianship of Agnes Alexander, and they call themselves "Kiyoki Araware." They are going to send us wonderful Japanese writing paper. It is made of rice. I guess you know how artistic this paper is, having different water color designs on it. The Japanese girls will also make Japanese dolls for us to sell for them so we can send them back enough to help their orphans and the work over in Japan. It seems so unreal to me to be writing to one whom I have never seen but if we never meet on this earth, we will surely meet in heaven.

Aunt Victoria owns a farm in East Patterson which she calls the "Gardens of Friendship" where she gathers together all the orphans and children and lonely people of the world she can possibly take care of and brings them here to stay all during the summer for rest and vacation. She is planning to go there soon. All her things are packed. All she has to do is go. She has planned to let the large girls live in tents, but she cannot get enough so she is trying to do her best otherwise. I will have to close now for I have written quite a lot. May the Glory of God and the love of God the Most Glorious be always with you at your task. Sending best Bahai love, we are the "World Fellowship Girls" of Montclair, N. J. Please write to us soon.

Elizabeth Oros, Emanuella Zickelly, Antonetta Zichella, Emanuela Guanella, Louise Apito, Maggie Apito, Tose Apito, Anny Zichella, Elizabeth Forde, Mary Forde, Grace Zichella, Anna Oros, Ida Jones, Constance Steele, Susie Apito, Helen Kaveny.

He Is God!

Unseen, unknown, REALITY,
 Beyond all time and space.
 Wrapped in eternal solitude,
 Concealed in thine own place.
 Eternal changeless DEITY,
 Immutable thy state,
 Essence beneath illusion,
 Thou art relentless Fate.

Unformed, unfelt, unmanifest,
 Yet of all things a part,
 Source of all Wisdom, Life and Will,
 Almighty God thou art.
 Designer of the moundless spheres,
 Primeval spirit, WORD,
 Most Glorious God, EL ABHA,
 All Father and our Lord.

Creator and destroyer too,
 Sustainer of the worlds,
 Whose firm command encompasseth,
 Whose voice defiance hurls.
 Neath seventy thousand veils of light,
 Is hid thy majesty,
 Infallible, great Sun of Truth,
 EL BAHA, praise to thee.

Beloved face of God made flesh,
 Whose word His WORD reveals,
 Thrice perfect man, Gods mystery,
 Master of human ills.
 As Moon from Sun resplendent shines
 Thou lightest earth and heaven,
 Abdul Baha, Incarnate Love,
 Exemplar of all men!



The Drama

By Frances Eveline Willcox.

Now that the Easter holidays are over and the end of the theatrical season approaches, managers are trying out new material, with the hope of catching the theatregoer with something that will endure over the summer months.

It has been suggested by some of our readers that this department might be devoted more frequently to analyzing at length the important productions. As a matter of fact, several such articles, concerning current openings have been in preparation only to find a resting place in the waste-paper basket, for the reason that said play was produced and withdrawn, before there was sufficient time to offer the write-up in these pages—and which would naturally have made the writer appear ridiculous through the publication of an exhaustive criticism a week or two weeks after the play had been pronounced a financial failure, folded its scenery and costumes and gone to rest in the store-house. This may explain the difficulty attending the carrying out of the well-meant suggestion.

The versatility of the various members of the theatrical profession is being tested to the utmost this season, and now that the summer is coming on, when the theatres, many of them, are wrapped in warm-weather coverings or make use of the motion pictures to keep the running expenses of the property within bounds, the actor must turn his talents in other directions or study the most rigid economy until his services are again in demand. The general public enjoying the entertainment of the theatres during the cool or winter months have little conception of what the summer means to those who have danced and sung, caused laughter and tears and otherwise made one forget temporary difficulties or sorrows. This is the time when the heart of the theatregoer should send forth kindness and sympathy to those who have given so much.

The desire or ambition to become an exponent of the greatest emotions of humanity, that fires so many young men and women, reaches for the outlet furnished in the theatre and a glance at some of the personal appeals made to successful stars,

through letters or an occasionally-granted interview, are so sincere in expression that many of our leading players feel the responsibility that rests upon them for the counsel they are requested to give. I could mention several, whose names appear in brilliant lights over the entrances to the theatres, who carefully weigh these appeals and give the aspirants the most sincere and kindly advice and based upon their own more or less hard-earned popularity.

Many of those who seek expression through the drama turn to other means to satisfy the call, but those with courage and determination push on in spite of obstacles and disappointments so long as the urge in their hearts remains strong. The unsettled condition in the theatrical field during this season, however, has taxed our players cruelly and the thousands who are now out of engagements with little prospect of securing others before next fall, are forced to sit down and take account of stock and to find out what service they are most capable of rendering to others, that they themselves may also be benefited and taken care of.

There was a time when it was said of professionals—"being an actor he is unfitted for anything else," and it was rarely that a player made a success in other pursuits (unless he had early discovered he was a bad actor), but those days are over, and the clever ingenue or the good looking juvenile will turn attention to playing roles not written in manuscript form, but more or less made up of impromptu situations and ad lib dialogue.

A group of professional women and men, some of whom have served their time before the footlights, others who have adopted the domestic life, and still others connected with commercial affairs, recognizing the necessity of "the helping hand" at this time have established a headquarters for the purpose of assisting in the selection of positions for those who lack the courage or ability to think for themselves.

There is a brave example of strength of character and purpose on the part of the players who join the ranks of bank clerks, salesladies, cashiers, officer assistants and restaurant employees, that the public would do well to note and not be too harsh in criticism of the atmosphere of the theatre; for those who are talented enough to enter and remain in this field become servants of the people and should be treated as brothers and sisters of mankind.

Is the time ripe for the psychological play?

Sir Arthur Conan Doyle says, "Everything is materialistic, an outgrowth of the war" and this fact has been forcibly demonstrated in the calibre of plays and musical productions put forth during the current season. However, the slow but sure turning away from the wholly material to find something more tangible in the spiritual side of life, upon which to build the future, is bound to have expression sooner or later through the theatre. The dramatist who will write a play, with plot and situations based upon a psychological theme and is clever enough to project it over the footlights, will write the Great American Drama. To be sure, several of our leading playwrights, who have dipped into psychology, philosophy, or mental science have made this attempt, but were ahead of their time, for the public was not attuned to receive; now, however, the necessity for spiritual and mental nourishment has brought the world to the point of asking for and seeking it. There are so many ideas suggested by the principles set out by the practical religions of today, that it would seem an easy task to select a theme upon which to work. Let us hope that the time is not far distant when something along these lines will be under way for production.

It may be of interest to make special mention of a few of the current attractions that are well worth seeing. In the Musical line "Marjolaine" at the Broadhurst Theatre and "Blossom Time" at the Ambassador head the list. The dramatic and comedy offerings enjoying the best endorsements are "Back to Methuselah" at the Garrick; Walker Whiteside in "The Hindu" at the Comedy; "The Nest" at the 48th Street; "Captain Applejack" at the Cort; "Thank You" at the Longacre; "He Who Gets Slapped" at the Fulton; "To the Ladies" at the Liberty and "The Truth About Blady" at the Booth. The Russian ballet, Chauve Souris at the 49th Street Theatre, is also among the entertaining novelties.



Vibrations

Vibrations, Their Principles, Light and Color, Their Uses, is the title of a unique and artistic volume which has recently issued from the Steven's Publishing Co., Philadelphia. It is written by Ernest J. Stevens, and is the result of his investigation into light and color in relation to human life. The Human race is wakening to a deeper sensitiveness in color and its application in many new directions. We no longer regard it as the specialty of the artist alone, it is in fact the specialty of every one. It affects us nervously and therapeutically to a remarkable degree. The choice of a color which is worn with comparative constancy may restore the health or precipitate nervous collapse.

All these questions are discussed with lucidity and charm in Mr. Steven's book and the investigator to whom the subject is new may become intelligent upon it—through these varied pages, while the student discovers in them notations of all he has learned. We realize the stimulation of the blues and violets the steady physical tonic of red and orange, the restfulness of green. We learn also the secret of that much used word **Vibration** and realize its significance. We are all centres of vibration, sending out our color rays, and are to a great extent well or ill through the laws of harmony.

The beautiful mystery of these laws and their expression through color is made clear in Mr. Steven's book. It is in fact a veritable encyclopedia along these lines and offers an absorbing and valuable study, to the reader who is searching for facts in such a field. It will undoubtedly prove a source of inspiration and culture to many minds. The book is planned and printed with much care and taste.



Signs of the Times

By Louise R. Waite of Hollywood

The earthquakes, tornadoes and cyclones in the emotional realm to-day, are but the effect of a specific cause, from an Astrological standpoint. Our planet has begun a new cycle of time; It is still influenced by the vibrations of the past cycle of Pisces, and is being chemicalized by the vibrations of the new element or cycle, of Aquarius.

In the cycle of Pisces, which represented the feet of the Cosmic Man, and whose sign is a fish, and whose elemental force is water, man has been able to keep things under his feet, and to keep hidden and submerged his deeds of transgression to a great degree. As the fish is unemotional and "cold blooded," so man has during the past cycle sought to superinduce inspirational emotions through artificial means, drugs, liquor, etc. To a certain extent this stimulant was necessary, its abuse being the sin, rather than its use. The water element of Pisces counteracted in a way the fiery effects of liquor and the deadly effects of drugs.

During this cycle the scientific minds discovered ways and means to master the water, ship building reached the "nth" degree, the cable was laid, and the deadly submarine evolved, typical of the hidden evils in the mind of man.

With the inauguration of the Aquarian Cycle, which we have now entered, whose sign governs the head of the Cosmic Man, whose symbol is a man pouring water from a pitcher and whose elemental force is the air—the vibrations are raised at every angle. This gives intense mental activity and the reality of inspiration; likewise in a negative way it intensifies the emotions and causes a nervous excitability. The expression "all up in the air" has been coined since this sign began to influence the earth.

As air is the realm above the water, so the mind of man has turned to master the air. Already many great inventions along this line have been brought forth, and applied to tires, vacuum cleaners, piano players, and above all to aeroplanes. Should there be battles in the future they will be fought out in the air and the armies and navies will be of very little use. So is the great Cosmic Law forcing man to give them up.

In the air, nothing can be hidden, it is blown about all over the earth with lightning rapidity. A scandal of the Piscean Cycle could be covered up, washed out of mind, or sunken to the depths of secrecy, but a scandal of today flies on the wings of the wind and quickly encircles the earth. No longer can man hope to hide his crimes, his dishonesty and his immoral life in a submarine, lowered beneath the range of the sight of his fellow man. For it is a time when "that which is whispered in the closet shall be cried aloud upon the housetops" and all will know it. The veils of secrecy are blown from the faces of the hypocrites, and the Cosmic Law now demands the swift harvest of one's seed sowing. The water poured from the pitcher, is the spiritual water of a new life and this water like the rain causes all seeds to grow, good and evil—the good that they may be gathered and preserved, and the evil that they may come to sight and be weeded out. Construction and destruction are now going hand in hand and it will be the survival of the fittest, but not of the old standard which has been physical force and commercial power, but rather the power of the Spirit, of which the air is a sign.

As the Aquarian vibration gives inspiration and mental activity, there will be no longer use for artificial stimulants, so the Great Cosmic Law is removing them from the earth. A few more generations and the use of liquor and narcotics will be unknown. Even now to those who disobey the law of our country, by "bootlegging" and the use of "dope," will the reaction cause a deadly malady. As the head is now the part of the Cosmic Man in which we are living, these things will "fly to the head," and destroy the reason and the mind of those who use them. Thus in the seed of the evil is it's own destruction.

For over 2000 years man has repeated the words of Jesus—"Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap"—repeated them as a child would prattle, with no realization of the Eternal Law of Truth which they involved. Today he has to come face to face with the working out of this law in the every day events of his life, and reap as he has sown, if to the wind, then the harvest of the "whirlwind" confronts him.

The hour has struck, It is written in the bible—this generation shall not pass away until all be fulfilled," and to the "last jot and tittle." A "generation" in this sense is a Cycle, and so

we are at it's close and the old things shall pass away, and all things become new.

The hour has struck, and whether man will or not, he has to obey the Law of purity, honesty, justice and integrity, or be exposed, and his deeds be blown to the four corners of the earth. Revelations in every walk of life whether it be the commercial, social, or professional, including the "movies" will come thick and fast as we swing further into the Aquarian vibration. There is just as much evil in one as in the other, if all were unveiled, and "evil in high places" is one of the signs of the times. But it cannot last.

It is the Cycle of "The Son of Man" and Perfection is it's Goal. The planet of this Cycle is Uranus the "Great Awakener," the "Stone" of which it is written, "he who falleth upon this stone shall be broken, but upon whom so ever this stone shall fall he shall be ground to powder." The Law of Life now being made manifest is like this stone. If man will fall upon it and be broken—i. e. be separated from his lower animal nature then will he be born anew into the likeness of the Son of Man, but if not, then this Law will fall upon him and grind him to powder, he will be exposed and the winds carry his disgrace to the ends of the earth, that mankind may see, and perchance profit by it.

It is no longer that "honesty is the best policy"—but that it is politic to be honest, for dishonesty and immorality can no longer be hidden in the closet of one's home and the world be none the wiser. That will happen which will tear aside the curtain and unlock the door and the innermost secrets be revealed. It is the "signs of the times" and no human power can bribe it, bind it, or kill it, It is the "hand writing on the wall" and those who are wise will give heed to it.

In this Cycle no man can live unto himself alone. In Pisces the fish could dwell in the hidden caves, alone or in groups, and what one did was to be "One for all, and all for one," and the innocent suffer with the guilty until the evil be overcome. Now "no man liveth unto himself alone, and no man dieth unto himself alone," for his deeds are the heritage he leaves to the whole community in which he lived—as well as to his children.

We hear much of "hot air" another word coined to suit the air age. This too is doomed, all misrepresentations, shams, and exaggerated statements, which fill the commercial world, as

well as the professional, will from the very "hot air" which inflates them explode and be destroyed.

During the past Cycle, an immoral man or woman could portray a pure character, and noble personage upon the stage or the screen, and it would be accepted by the public. The life of the actor or actress, was in a way set apart from his or her work. Not so today. The world is beginning to demand that one BE—what he pretends to be, else the true worth of his art is lost. It is the day of deeds, and not lip service, of sincerity and true worth, and not empty imitation.

There is a glorious promise of fulfillment in all the upheavals of the hour in the fact that "the darkest shadow proclaims the brightest light, and because Hollywood has been so "blackened" it should take courage and comfort from this fact. There IS a great LIGHT here, the light of Community Fellowship, wherein the spirit of purity and morality, and regard for law and order reigns, where the true woman, and mother presides, and the reality of love exists, and whatever the sins of the commercial, social, religious, or professional worlds may be, in our midst, there are great and noble men and women who help to constitute the Real Hollywood, whose lives are a blessing and a benediction not only to the community but to the whole world, whose aims and ideals are of this New Cycle of Light. These can be found in every line of work; they are men and women who stand for justice, who will not cover vice and evil doings, nor condone them, but who fearlessly stand ever ready to fight for that which is Good and True and Beautiful.

The soul lesson to be gained from the unpleasant experiences through which it has passed is of tremendous import, and proves that we are living indeed in a

Great day of the unveiling, of Truth's deep mysteries,
When every hidden secret, of earth and sky and seas;
In all their wondrous beauty, to man shall be revealed,
Nor can an act or motive, by man now be concealed.

Michael Angelo said—"I criticise by Creating," So shall all who have the future of Hollywood at heart, arise with greater effort to create by the constructive forces of mind; manifested through materialized ideals, that which is best in music, art, business and true fellowship and make of the stumbling block which has been placed at its door a stepping stone to higher things, resting assured that the "spirit of the times" will even-

tually overturn and overturn until every hidden secret is brought to light and the evil destroyed, for the Law of Life is not mocked "whatsoever a man soweth—that shall he also reap."

Bahai Activities

Notation of local matters in the Bahai World has recently been crowded out of the magazine, but this indicates no cessation of activities, in fact the Bahai Cause is spreading rapidly in New York City and all its adjoining cities and there is constant and cheering evidence of this life.

Many of the friends are aware that since the ascension of Abdul Baha and the naming of Shoghi Effendi as Guardian of the cause and head of the House of Justice, it was decided not to name immediately the 18 members of this body of whom the guardian of the Cause is the 19th, but to appoint a committee of nine, who should act with Shoghi Effendi. In harmony with this idea Mountfort Mills and Roy Wilhelm of New York were selected to represent America in this body, our beloved Jenabe Fazel as one of the Persian members, and Mr. Dreyfus of Paris for France. Messrs Mills and Wilhelm sailed for Haifa some time ago and are expected to return about the 18th of April, bringing much direct news that will be inspiring.

They have been elected delegates from New York to the convention at Chicago, with Mrs. Florian Krug and Hooper Harris as alternates and will be obliged to leave for the convention immediately, as the date set for its tenure is from the 22nd to the 28th of April.

The will of Abdul Baha was read at St. Marks Hall, but has not yet been printed, nor published as it was thought best to await the return of our delegates before this was done. The will is a very powerful and wonderful document to which one could not listen without being deeply moved. The Message to the American People was published in the April Reality and should be thoughtfully pondered by all. It is full of significance. The June Reality will contain news of the convention and also news brought from Haifa by our delegates.

We have to announce the change of the Bahai Headquarters in New York City to its new home, which we hope will be noted by all its friends. We have rented the second floor at 115 East 34th Street and shall be fully settled there by May 1st.

These new quarters are most commodious and charming and there will centre all the activities in New York, though there will continue to be Group Meetings in every portion of the city. Mr. Hooper Harris will speak here every Sunday Morning. The Sunday Evening forum and Tea will continue. There will be a noon hour of meditation and prayer daily and many feasts and special meetings as usual. The Library and reading room will of course be here and we can only hope that the new home will continue and intensify the beneficent activities of the previous one.

The centre at 416 Madison Avenue from which we move has been much blessed. Its doors were never closed. It was never even locked at night, and daily and nightly friends and strangers gathered there with freedom. No one was ever turned away from this beautiful centre, no one ever asked for help and was refused. Its characteristic was the spirit of love and unity which reigned there and the constant mingling of all races within its walls. It was one spot in New York City from which suspicion was banished. May the new headquarters create again all these qualities with renewed power.

Mrs. Florian Krug has returned for a short visit to America, before joining her husband in Freiburg, Germany, where Dr. Krug is to be connected with the University. She has delighted many audiences by her graphic story of all the events connected with the passing of our beloved Abdul Baha.

The Rainbow Circle, continues its beneficent activities and has had recently many interesting meetings which will later be given in more detail. Rev. R. M. Bolden, its director, is now a member of the Board of Consultation of Greater New York and his influence has been significant in some of its important decisions.

The death of Mrs Davenport has recently brought great sorrow to many friends. She was one of the founders of the Rainbow Circle and the meting of its initiation with Urbain Ledoux and other friends was held in her charming and taste-

ful home. She was a radiant personality, full of love for all faithful in service, devoid of egotism, remarkable in intelligence.

Her beautiful life is not ended, its activity is simply transferred to another plane where she can serve as faithfully with added perception and intelligence. Abdul Baha said, "the world we enter after we have finished with this one is the world of vision, where all things are made clear to us." So that beautiful eager spirit whom we knew as Mrs. Davenport and whom we shall always love has left us for a world of more complete happiness and increasing achievement.

Thru the maid-servant of God Mrs. Stannard, to the Beloved of God and the maid-servants of the Merciful, Paris.

Upon them be Baha'O'llah El Abha!

O ye friends of God!

Your letter was received thru Mrs. Stannard. Its contents gave the utmost joy. For, praise be to God! The spiritual meeting is organized also in Paris, and assured and believing souls come together and engage in speaking of the Kingdom of God. They investigate Reality and promote the Teachings which are the Spirit of this Age. That Spirit is the Oneness of the world of humanity, the establishing of Universal Peace, right and justice, the fact that religion must be conducive to harmony among mankind, reconcile reason and science, equality of men and women, the freedom and independence of all men; the founding of heavenly morals and love for all mankind, even for animals; the universalizing of Common knowledge, and the fact that a profession and trade and agriculture are the worship of God, that a farmer who engages in tilling and cultivating his farm with the utmost effort is like unto a worshipper who devotes himself to the worship of God with the utmost humility and supplication in a temple of worship and that a laborer who works with justice and sincerity is as though engaged in prayer.

In short, such Teachings are the Spirit of this Age and the Light of this Century; and whosoever inhales their fragrance is drawn to them.

ESPECIALLY THE TEACHINGS STRENGTHEN ONE IN THE COVENANT AND TESTAMENT, which is the cause

of illuminating the world, confers the Spirit of Life and makes souls luminous, spiritual, heavenly, and enkindles them like unto a lamp and makes them like unto scintillating stars.

O ye beloved of Paris! KNOW THAT NO SOUL IS QUICKENED EXCEPT THRU THE SPIRIT OF THE COVENANT. AND NO EYE IS ILLUMINED EXCEPT BY THE LIGHT OF THE COVENANT, and no ear is cheered except by the Melody of the Covenant and no heart becomes the manifestor of spiritual sentiments except by the Bounty of the Covenant.

The pople of Paris are full of enthusiasm, and become attracted with the utmost swiftness. Therefore the Fire of the Love of God will become greatly aflame in Paris and find great diffusion. Some of the regions of Europe are in the utmost enthusiasm and day by day many souls enter the Cause.

Ye have no doubt heard of this. Now make an effort and enkindle the Fire of the Love of the Covenant with the utmost power so that Paris may become superior to other regions. And if the Covenant become ablaze in a becoming and befitting manner, in a short time wonderful traces will become manifest.

For in this day, the moving power in the whole world is the Power of the Covenant, and that is the arterial vein pulsating in the body of the contingent world. In short, I am very pleased with these few souls who are in Paris, and I have much love for you.

It is My hope that ye will fill the meetings with enthusiasm and become the cause of guidance to others.

Convey greeting on My behalf to each one.

Upon ye be greeting and praise

(Signed) ADUL BAHÁ ABBAS,

Star of the East

Perhaps I underestimate
The value of the West—
Where the race for things material
Develops such unrest—

Such love of self—
Such love of wealth—
Such boistrous agitation.
Forgive me West!

For the spell of the East
Is upon me—
My spirit responds to its call—
A subtle and beautiful languor
Lures me to its dusky eyes—
Dreamy eyes—love lit eyes—
And turns my yearning heart sunwise
To the shrine of Baha'o'llah.

Ah! The East is alert with eagerness
For the wisdom of other souls—
But the West is always keenest
To acclaim some thought espoused,
The Eastern attitude of mind
Is serene and gently humble—
While Western Ego prances forth
In blustering voice and hubbub.

West we combine our intellect
With calculation sheets—
East the mind and spirit are linked
With beauty and wild romance.
They weave a spell around my senses—
These passionate hearts of the Orient—
An enchanted aura encircles me
Undisturbed by the Occident.

But perhaps this may be dreaming.
(Is Life much more than dreams?)
My fancies are richly mellow and rare—
My visions encircle the Sun.
Oh! Let me dream on as I face the East—
(Vagabond child of the clamoring West)
For waking I might taste the bitterness
Or greenness at Life's core.

Adelaide Kennerly.

CAMP KNOLLMERE

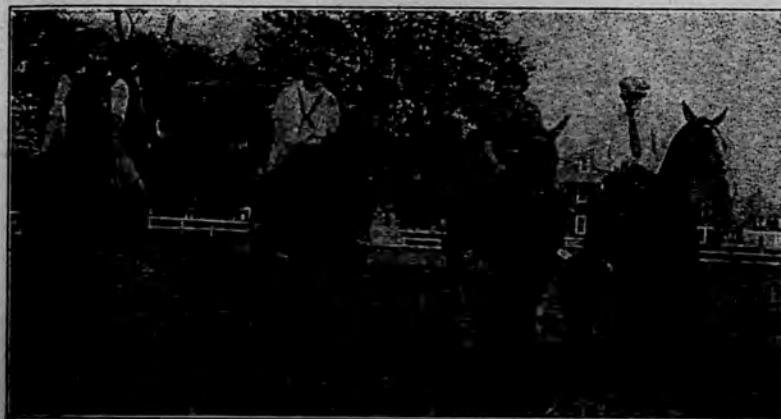


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A Summer Seashore Camp for Women and Girls



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Westward from Camp Knollmere lie, Nonquit, Westport Harbor, Newport and Narragansett Pier. Steamers leave New Bedford (only three miles away) daily, for Oak Bluffs, Edgartown, Nantuck, Gay Head and Cuttyhunk.



Horseback riding may be arranged for at reasonable cost with a master for instruction if needed.

THE TABLE

No expense is spared to have the best in foods; nearby farms making this possible. Absolutely fresh fish is plentiful. Wild fruits and berries abound and are had for the picking and contribute to many delicious, as well as happy experiences. This grouping of Bungalows equipped with modern conveniences each with its open fire-place and with screened sleeping porches delightfully situated near the pine groves gives our campers comfortable housing.

WATER AND SANITATION

Camp Knollmere has its own artesian water, scientifically tested. The sanitation is modern. Electric lighting and private telephone line being modern conveniences as well.

CLUB PROGRAM

There is free choice each day as to the various activities of the club group leaders arranging what is desired and of interest to each member of the club. Automobile trips are possible to points of interest about Boston and on Cape Cod. Plymouth where the Tercentenary of the landing of the Pilgrim Fathers was held, is only twenty-five miles from camp.

A flat, clean sandy beach affords safe and delightful bathing, there are also eight garage stalls, tennis court and other recreational opportunities. An annual clambake at the end of the season is also an asset to the camp.

The minimum charge is \$18.00 per week. Registration can be from one to twelve weeks from June first to October first. Transportation to and from Camp from Boston (round trip) \$4.50 via New Bedford, Mass. This rate is possible only as arranged by the camp directors.

A registration fee of \$5.00 is required, and the balance on arrival at the Club. The fee is part of the first week's board.

The Club opens June 1st. Information from Mrs. Sloper or Camp Directors.

CAMP DIRECTORS

Mrs. A. Sloper, 92 State St., New Bedford, Mass., Tel. 4886W—4449M
Mrs. M. A. Watson, Orange, N. J.
Mrs. J. O. McDevitt, 114 Bancroft Ave., Reading, Mass.
Mr. W. H. McDevitt, 467 Lowell St., Lawrence, Mass.

References Given

KNOLLMERE VACATION CLUB

Please enroll me for membership in Club.

NAME
ADDRESS
FOR WEEKS BEGINNING ENDING

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Week-End charge three dollars (\$3.00) per day.

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By E. J. STEVENS, M. S., Ph. D.

212 Stockton Street, San Francisco, Calif.

Santa Rosa, Feb. 9, 1922.—I would like to have a chat with you. Your beautiful book received.—LUTHER BURBANK.

On my February 20th visit, he said to me personally: "I have found time to glance through your beautiful book. * * * It contains many valuable facts."

San Francisco, Jan. 9, 1922.—I hesitate to use an inanimate pronoun for your lovely book, as it appears to be a living document of the hidden springs of life.—S. CHATTERJI.

The feature story editor of the San Francisco Chronicle ordered one of these books in order to write a story on the author's disclosures of the marvelous Odic forces and lights.

Santa Rosa, Cal., Feb. 1, 1922.—Yours of Jan. 27 received. Yes, you may have the pleasure of a "flying visit," as there are many things I would like to talk over with you.—LUTHER BURBANK.

Philadelphia, Pa., Jan. 15, 1922.—Delayed writing until I had time to look over your astounding prose, poetry, etc. The book is wonderful and the portraits are perfect.—WM. DELANEY.

Camden, N. C., Jan. 3, 1922.—"Vibrations, etc.," is splendidly gotten up. It must have taken much time and study to bring out such a good and scientific work.—SPENCER STEVENS.

Drexel Bldg., Phila., Pa., Jan. 18, 1922.—Your beautiful book pleases me very much, and we rejoice in possessing this message of glorious good news.—MAJOR A. J. DREXEL BIDDLE.

First Congregational Church, San Francisco.—Your beautiful work is unique, original, unusual and very suggestive. I wish you great success in your noble work. I intend to deliver a lecture on your book soon.—(REV.) JAMES L. GORDON.

Later, March 4.—Am interested in your great work. Enjoyed very much, indeed, reading your splendid book on Vibrations, etc.

Boston, Mass., Jan. 8, 1922.—"Vibrations, etc.," pleases me very much, and it will be a source of inspiration and help in working out problems of how to keep fit.—EDITH ELDER.

Smyrna, Del., Jan. 5, 1922.—Your very interesting and striking book brings to light many remarkable facts that should enlighten the medical world and the world at large.—(REV.) GEO. A. STEVENS.

Peekskill, N. Y., Jan. 10, 1922.—Your literary production is full of helpful hints to the receptive mind. You must have taken much time and study to bring out this scientific work.—WM. STEVENS. January 26th ordered a quarter dozen and March 4th received conditional order for the Stevens Electric Sun-light and Color Health Cabinet.

Received from a prominent Christian Scientist, Reader, Lecturer and Healer:

San Francisco, Jan. 16, 1922.—Your book, ordered two weeks ago, is not quite in accordance with our teachings, but that does not mean that it is not better than our teachings. I would have to begin on a new line of reasoning to be able to use it.—THOS. J. HAMP-TON, S. C.

From the magazine writer, author and poetess:

Sharon, Washington, Jan. 6, 1922.—You have written on a most fascinating subject which will bring your name into further eminence. It gives one a feeling of satisfaction to create a masterpiece.—HELEN R. TOPPING.

Los Angeles, Calif., Jan. 31, 1922.—The make-up of your unique book, with its fine plates and many facts brought out in such an illuminating manner, deserves congratulations. Humanity will thank you for the many truths you are constantly driving home to them.—GEO. STARR WHITE, M. D., N. D., LL. D.

Santa Barbara, Cal., Feb. 20, 1922.—I am greatly interested in your discoveries and uses of color, light and sound. Doubtless you are an expert in your line as Luther Burbank is in his and Dr. Geo. Starr White in his.—GEO. ELMER LITTLEFIELD (author and scientist).

From David V. Bush, Author, Lecturer and Psychologist (en route):

St. Francis Hotel, San Francisco, Jan. 28, 1922.—E. J. Stevens, M. S., Ph. D. We have been studying your wonderful book. It is a timely, pioneer work. The contents are not only illuminating and uplifting, but the psychology of the make-up is worth the price of the book alone.—DAVID V. BUSH.

Addressing over 2000 students, etc., on vibrations, in January, 1922, Dr. Bush said: "I observe that Dr. Stevens is with us tonight. He has just written a book containing marvelous disclosures on the principles and uses of lights and colors. If you wish to learn quickly, the forces of light and colors, you will order one of Dr. Stevens' books entitled 'Vibrations, Lights and Colors.'"

San Francisco, Calif., March 17, 1922.—In reading your beautiful work, "Vibrations, Lights and Colors," intuitively I beheld a vision of a man's soul in travail, to bring forth the Child of God—the Sun of Righteousness, with Healing in his wings. Out of the depths your soul did cry, Let there be light; and now, we see thee, with thy soul's thirst for light, filled to over-flowing, making other lives also bright.—M. J. McKean, writer and author of "The Planet Mars."

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