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# REALITY



**"Is President Wilson A Bahai?"**

**Suggestions for New Thought From Behind the Veil**

**The New Day The First Martyred Suffragette**

**Tolstoi's Revelation of 1910**

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**August, 1919.**

**Published Monthly**

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Feb. 26, 1930

# REALITY

WANDEYNE DEUTH

EDITORS

EUGENE J. DEUTH

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THE ONENESS OF MANKIND

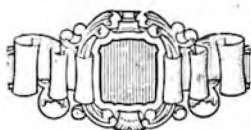
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THE HOME OF REALITY



**R**

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





## EDITORIALS

### IS PRESIDENT WILSON A BAHAI?

**A**BDUL BAHÁ, the present leader of the Bahai movement, calls himself "The Servant of God." The followers of Abdul Baha call themselves "the servants of the Servant of God."

The Bahai platform is service to humanity. Contrary to class prejudice of past ages, the Bahais are the first to recognize the nobility of service. It remained to the Bahais to bring into the English language the true meaning of the words "servant" and "service."

President Wilson, in his address to the Senate, in which he gives an account of the Peace Treaty and the League of Nations, is the first President of the United States, in fact, the first head of any nation save the Prophets and Manifestations of God, who has ever advocated the spirit of service to mankind regardless of nationality. There are many signs of the changing consciousness of man and of the spirit of God working through man, that bring man into his true relation to life. Many overlook these signs or attribute them to other causes; but the fact remains that even the souls of nations are being touched; and while the odium of "service" in its former meaning will cling to the narrow vision of the willfully blind or the arrogant few, the words "servant" and "service" live in a new light by the life of Abdul Baha and by the voice of America's President.

There are millions of people who are today believing and speaking Bahai principles, thinking them to have originated in their own minds, never having heard of the prophecy nor knowing the power of the word as set down by the Great Pen.

I wonder if President Wilson knows he is a Bahai?



## SOME SUGGESTIONS FOR OUR NEW-THOUGHT FRIENDS.

**I**S it not possible that God's heaven is here and now, that life rightly understood, lived on the basic principles set forth by the Manifestations of each age in which they became evident, unveiling to that age the mysteries consistent with the progress of the human evolution of the time, could eliminate all these ills which so beset the earth life?

Man has conquered all things save himself—the air, the earth, the sea; he has eliminated distance, discounted time, and who knows but that the secret of death might have been wrested from its mysterious darkness had the soul of man in an upward flight demanded from the Supreme Source this secret? As the opening vision brought forth electricity as our daily slave, as necessity produced the telephone, as our ideas of swiftness in travel have brought forth the motor, could not spiritual demands have opened up spiritual accomplishment?

Made in the image of God, retrograding from that image through countless generations, blinding ourselves and being blinded by the accumulated untruth of that past veil-upon-veil of darkness, until God himself could only manifest through destruction and punishment, is it now too late to learn obedience to these clear commands set forth before each cataclysm as a final warning? Every prophecy of every holy book looks to this age to produce two great events—the return of the Divine Appearance and a new cycle of human development. Does it not remain with mankind to look to God, and supplicate his wisdom to turn this age into construction instead of destruction? Has not the following of materiality brought its own reverse action to the attention of every grade of intelligence from the lowest to the highest? Must humanity learn its lesson over and over again? What is wrong with the world? Was it Germany, is it now England, or, France, or the League of Nations, or capital or labor, or republic or democracy? It is none of these. It is the wandering away from God's just laws. There will come a revolution so great that all former revolutions will be as pigmies beside it if the spirit of man has not awakened to the necessity of the Godhead ordaining, proclaiming the rights, the powers, the privileges of all mankind.

There is no soul in the world today who does not need God. There was never a time in the history of the world when the opportunity of turning the tide of life in the right direction was so great as now. Every individual, no matter what his station,



should turn to God and obey God's laws, for the patience of God can be overdrawn, as shown in former times.

We call this a time of peace. At present there are just twenty-seven different wars raging in the world. Perhaps before this goes to press there will be a few extra ones added to this number, for a war or two more or less, these days, does not excite us much. Can man, has man, ever made laws, based purely upon what he terms his intelligence, that have not wrought their own destruction? There is no greater injustice than the justice of the law as man applies it to himself. The just law is the divine law. It is broad enough to cover all things, and so great in its wisdom that it has today become "up to date."

It is not within the power of any one country, a president, king, the Socialists, Reds, Soviets, Democrats, Bolsheviki, or any other ism, cult or class which claim the right, to solve the troubles of this day. That power is invested in the universal turning of the spirit and soul of man to God.

The laws for this age have been made as plain, as simple, and as practical as they were in the day of Moses. It is for us individually to find these laws, prove the authority of them, and follow them.

### "AN EMBARRASSMENT OF PROPHETS."

**T**HE New York American, of July 14, has an editorial entitled "One Prophecy Which Has Been Fulfilled to a Rare Extent," and calls attention to the fact that on Monday, November 20, 1909, the New York American printed on page 9, a London letter from Charles Norcross in which the world war was predicted in minute detail, and adds that "rarely has prophecy been so completely fulfilled."

In 1896 a man named William A. Redding wrote a book called "Our Near Future," in which he foretold the world war, which should begin about 1914. A man named Ralston wrote a book called "Life Understood" some ten or fifteen years ago, giving the same date. Both of these men made their deductions from what they claimed to be revealed insight into the symbology of the Bible. It is presumable there are many other prophecies of the same character. Among those known to us are the remarkable letters sent from a Persian prison to the rulers of Europe some fifty years ago. The one sent to the Emperor of Germany is so unique and appropriate at this time that we quote from it:

"O, banks of the river Rhine! We have seen you drenched in gore, because the swords of retribution were drawn against you;

and you shall have another trouble. And we hear the lamentation of Berlin, though it be today in manifest glory."

Recently a London clergyman predicted the end of the world. We have had presented to us in the past month a small booklet, claiming revealed inspiration, containing a prophecy of the flood to take place in the very near future, devastating parts of New York City and certain portions of the South and West, and, giving names of cities and States. Curiously enough, all of these books contain one point of contact, namely, the reappearance of the Divine Manifestation in this day.

### KOREA'S PROCLAMATION.

**K**OREA'S Proclamation of Independence will go down in history as the first public document expressing the very essence of the Bahai teachings of freedom through unity and spiritual love. The phrase "**It is the day of the restoration of all things**" might have been taken verbatim from the works of Baha'o'llah.

"We take this step to insure to our children for all time to come personal liberty, in accord with the awakening consciousness of this new era. . . . This is the clear leading of God, the just claim of the whole human race. . . . A new era wakes before our eyes. The old world of force is gone, and the new world of righteousness and truth is here. . . . It is the day of the restoration of all things, on the full tide of which we set forth, without delay or fear. This work of ours is in behalf of truth, religion and life. Let no violence be done to any one."

Welcome and glory to Korea, which, even though unconsciously, has set forth under the Bahai banners of "truth, religion and life"!

### "SAVE RUSSIA: HELP RUSSIA."

**T**HIS is the headline on a quarter-page of one of our largest daily papers. It is apparently in the form of propaganda calling attention to the need of that great country, in its present chaotic state, for the moral and substantial support of this country. The psychology of America's status in the world today is an interesting and lengthy study. That she represents the ideal of the new consciousness of spiritual awakening cannot be denied. The cry of every country in turmoil today is to America. To date her record of answer to that call is unique in the history of the world. That the dawn has indeed broken across the hori-

zon of selfish materiality is proven by the fact that she has answered that call. Perhaps not in its entirety, but she has at least broken the ice of indifference heretofore manifested by the world to the needs of the multitude of oppressed humanity. In the light of history, we see the crimes committed by nations punished by God just as we see them in individual life. The Russian wholesale massacres of the Jews, and the banishment of such men as Tolstoi is a blot never to be forgotten, and the world in its present consciousness should blush with shame that its awakening did not come in time to stop Belgium's atrocities in the Congo.



### FROM BEHIND THE VEIL.

**W**E notice that Basil King, the author of the "City of Comrades," is writing a series of articles for the Cosmopolitan Magazine on his psychic experiences, messages received by him through automatic writing. This is only one of the many evidences that the veil is getting very thin. Everywhere and in every possible way the cohorts of the invisible Supreme Concourse are seeking to reveal and impress the souls of men. The world may expect from now on ever increasing evidence of the interference of a Divine Order in human affairs. In our judgment, however, the real purpose of psychic phenomena is not yet fully understood. Some of the statements made through Mr. King by his invisible friends are very beautiful, and are certainly revelations emanating from a very high order of consciousness. While these revelations are most helpful to those who can receive them, the strongest and most convincing proof of eternal Life is through the Holy Spirit and the irrefutable and now demonstrable fact of the manifestation of God and his kingdom and of the oneness of the world of humanity. In this great kingdom every heart finds comfort and every hope is fulfilled—yea, that of loving heart-and-soul communion with those who dwell in worlds—and there are many of them—yet inaccessible to human vision.

W. H. H.

## THE NEW SPIRITUAL DEMOCRACY—THE LEAGUE OF NATIONS.

(By William Hooper Harris.)

**A** NEW spiritual ideal has flowered above the threshold of the outer cosmic consciousness. Once more a virgin has conceived and borne a child, and once more the child is to become Immanuel, or God with us. The child is called the League of Nations. True, the youngster comes into being badly battered and bruised, and with a wail of distress—all infants do. The important fact is that it has been born; and, being born, cannot become unborn. And it will be fed on butter and honey, as all divine children are.

Some writer has said that it is "an easy matter to scramble eggs, but the deuce of a job to get them unscrambled." The people who are opposing the League of Nations are trying to unscramble eggs. We wish them joy.

When the United States announced in 1917 that it was entering the war to stop all war, and proclaimed an association of the free peoples of the earth, it was in reality proclaiming the advent of a new spiritual democracy, a democracy founded upon a recognition of the brotherhood of the peoples of the earth, upon a universal humanity, and not merely upon national and racial advantages, prejudices and privileges. An era had been born in which the people of other races were no longer to be regarded as "foreign devils."

This Spiritual Democracy, born of this divine ideal, must necessarily result in the democratization of the world. Through it even the Occident and the Orient will eventually clasp hands as blood brothers.

But it is unreasonable to demand that the new-born cosmic child shall become a capable and efficient adult in a minute. When we consider the conditions of its birth, the fear, the jealousy, the suspicion, the conflict of human interests, the sneering scepticism that sat around the Peace Table, the wonder is that it was born at all. It is no aristocrat to boast of its birth; for a compromise, as a Southern statesman said, is like a mule—it can have no pride in ancestry and no hope of posterity. But, strange to say, most divine children are humbly and apologetically born; witness the stories of Moses and the bulrushes, and Jesus and the stable.

Although certain unkind and inconsiderate grown-ups are saying harsh things about our new-born infant, some of them even trying to strangle it, the truth is that the League of Na-

tions is the child whose birth has been long foretold by prophets and seers. This child, in fact, is the beginning of that "Most Great Peace," or peace of God, for which the Christian world has been taught to pray for 1900 years.

However, let us not forget the proverb that it is a wise child that knows its own father; and this child, so far, is absolutely ignorant of its parentage; in fact, is not even yet conscious that it has been born.

While this ideal of the nations of the world as one kindred and one family has just now flowered above the outer cosmic consciousness, inwardly the spiritually awakened in all religions and in all countries have known for more than seventy years that this great event was near at hand. The signs were too plain to be ignored, that about the middle of the nineteenth century a new age had been born and a new spiritual dynamic had entered the world. This was the implication of Professor Wallace's statement in summing up the achievements of the last half of the nineteenth century, that the knowledge which had come to man during that time outweighed the accumulated knowledge of the ages. A new world has been born and grown to maturity in three-quarters of a century. To the man of seventy-five years ago, the wonders of our modern material civilization were absolutely unknown. In the religious world, things even more momentous were happening. In 1841, M. Botta, a French scholar, sent by his government to Assyria, excavated the first authentic remains of the ancient Chaldean civilization. The bas reliefs containing Chaldean accounts of the Creation and the Flood and other myths were sent to Paris, deciphered by George Smith and others, and a new theology was born which made it impossible any longer to believe literally the Book of Genesis. The prophet Daniel had written that many of those that slept in the dust of the earth should come forth, but now a whole civilization had risen from the dead as a witness of the new age and cycle.

In this same year, 1841, those weirdappings and knockings occurred in the Fox home at Hydesville, and modern Spiritualism was born.

In 1843 Carl Marx met a distinguished Frenchman in Paris and read his book, the result being the birth of modern Socialism in the great manifesto of 1848.

On May 23, 1844, the great Persian religious teacher, Mirza Ali Muhammed, known in history as the Bab, which means Gate or Door, made his announcement of the near advent of a new cycle of spiritual truth and power, expected appearance of the



Lord of the Age, and of a reign of Peace and righteousness upon the earth, claiming to be its forerunner. On the night of that day, May 23, 1844, Abdul Baha, the present leader of the Bahai Movement, was born. On May 24, the following day, the first telegraph message ever sent was sent from Washington to Baltimore and read "What hath God wrought?"

Surely there must be a reason for the appearance of all these wonders at approximately the same time! When we think of Plato, Socrates, Aristotle, and other men of ancient times who, for sheer originality of thought and brilliancy of intellect are almost without equals in modern times, it is impossible to believe that men had suddenly grown so wonderful that he could discover all these things for himself. It is much more reasonable to believe, as stated by Henry George, that God had whispered them into man's inner ear and that he had a purpose in doing it.

Whether, like Sir Arthur Conan Doyle, we believe Spiritualism to be the new revelation, or whether we look for it through New Thought, the legitimate successor of the transcendentalist school of philosophy (which, by the way, was born in New England, with Emerson, in 1843), or whether, as orthodox Christians, we look for it in the new theology or a reborn Christianity, or whether we are the followers of Abdul Baha, the Persian prophet, one thing, it seems to us, we must all admit, and that is, that **something** happened to the world at that time, and that the "oneness of the world of humanity," the brotherhood of the nations and a new spiritual democracy, all foreshadowed in the League of Nations, is to be the culmination of that something which did happen, whatever it was.

In conclusion, this new consciousness having been born into the world, man is, for the first time in human history, brought face to face with the proposition, "Am I going to avail myself of this opportunity to realize that which God has promised should happen, or am I going to turn my back on it?" This consciousness having been born, mankind must either respond to it and strive to realize the great vision of a united humanity, a brotherhood of the peoples, and a world in which the highest ideal shall be universal service, or else recommit itself to the materialistic doctrine, now shown to be such a pitiable failure, that the true aim of both nations and individuals should be their own selfish interests; harmlessly, if possible, but with armed force, if necessary.

The ideal of the League of Nations gives man the chance to choose whether he will choose God and, following his instructions, make this world an envy to the angels, or whether he will choose Mammon and go back to barbarism. There is no middle course.

## WORLD PEACE.

(By T. P. Campbell.)

**I**N these days we hear much of peace and the various means and methods suggested for its accomplishment, but the one essential we find all too generally lacking is the realization that the achievement of real world peace depends entirely upon the attitude which each and every individual in the world holds toward this fundamental principle of the Constructive Life. The degree of world peace which may be manifested in our life never can be greater than the degree in which humanity has freed itself from the domination of those desires and emotions which can only produce results other than peace. In other words, when the divine law that like brings forth like is universally understood and obeyed, then and then only will humanity seek unto and attain the Peace Consciousness.

The Peace Consciousness is manifested in that state of being wherein we have arrived at conscious oneness with Universal Harmony and our individual worlds have become harmonized accordingly. This is that place of attainment toward which we are all traveling, the ultimate consummation of which means a universal consciousness of Peace on the Earth Plane, and therefore the measure of our individual accomplishment is according to our manifestation and demonstration of the attributes of Peace. It is readily apparent that this same measure determines the character of our individual contributions toward the great consummation—the Most Great Peace.

We can only make progress in this direction as we are willing and able to pass out of consciousness all thoughts and ideas of every kind which tend to cause or promote inharmony and antagonism with or toward any person or thing and focus our minds on the attainments of the Peace consciousness, in an attitude of sincere desire for oneness with Universal Harmony.





**THE NEW DAY.**

(By Mason Remey.)

**The Religious Need of the Time.**

**I**N this day the religious formulae of the past—superstitions, creeds and dogmas—no longer ease the conscience of the world nor bring satisfaction to the mind of the individual adherent of these systems of thought. Humanity is in need of a spiritual power and knowledge with which to meet and solve the problems and conditions of this new day and age. Hence, the general changing and unsettled condition of the religious world which is causing a large and an increasing number of progressive people to quit thinking within the prescribed limits of the religious thought of the past, and to search diligently for those universal fundamental truths of the spiritual realm of life and being, the knowledge of which truths is the religion of God.

The Bahai Movement offers to the world an all-inclusive, universal, spiritual teaching, so broad that people of all races and of all creeds find place therein. It is essentially a religious movement, a spiritual teaching, free from the limitations of sect and "ism," and constructive in its building upon the true faith of the individual and upon the pure teachings of the past, thus increasing love and devotion to God and creating within each soul the desire to manifest the light of these divine attributes through brotherly service to one's fellowmen.

**Object.**

The object of the Bahai Revelation is the religious unification of all people. The teaching has come into the world to fulfill all divine teaching of the past. It stands as the goal toward which truth has always worked, through its appearance in the prophets sent unto various peoples of the past ages, and it is the beginning of that age of divine enlightenment and peace, the coming of which has been the theme of all revelations of the past—The Kingdom of God on earth. Thus the Bahai Movement establishes the universal religion which is the foundation of inter-religious, inter-racial and international brotherhood and peace. It offers to mankind a practical basis of unity, one which is in direct line with the great world needs of this age, and it is paving the way for the great universal civilization which will evolve as people of all religions, races and nations unite both spiritually and materially into one great world-people.

### **Divine Revelation.**

Man, being finite, can not comprehend the essence of the Infinite God, which is beyond any and all human conception. However, through the manifestation of the Spirit of God or "The Word," that power which has spoken to the world through the Prophets and Chosen Ones of the past, humanity learns of God, knows His attributes, and is quickened by His Spirit.

Mankind needs and seeks spiritual guidance. This divine guidance has come to humanity through the instrumentality of the Manifestations of God or the Prophets or Revealers of Truth. These chosen souls have been the founders of the great religious world-movements. They have manifested the Spirit of God to the people of the world, and through them men have known God and have become quickened by the life of the Kingdom.

### **The Oneness of the Manifestations.**

Though the personalities of the prophets differed, yet the divine power which spoke through each one was the same in spirit and reality. Each prophet revealed God and the law of the divine kingdom in proportion to the needs of the age to which he ministered, and in terms and parables familiar to its people.

In their purity, all religious teachings are in perfect accord; all teach the fatherhood of God and the brotherhood of man. Human differences, imaginations and superstitions have been the causes of religious division, dissension and disintegration, but true spirituality has ever been the source and mainspring of man's unity in religion and advancement in civilization. Each of the great world civilizations has had its conception and birth in a spiritually active religion, and the downfall of civilizations has been brought about by spiritually lifeless religions, shrouded in forms and in superstitions.

### **The New Revelation.**

As the former ages have had certain spiritual or religious needs, so this present and coming universal age, upon the threshold of which the world now stands, has its own peculiar spiritual and religious needs. The world is now ready for the spiritual unity and harmony of its people. The universal religion now comes, in order that the universal civilization may be realized.

The prophets of the past foresaw this latter-day religious need,

and they also foresaw the coming of two great teachers and prophets who would minister to the whole world, and fulfill the covenant of God in establishing the universal religion or the Kingdom upon earth:

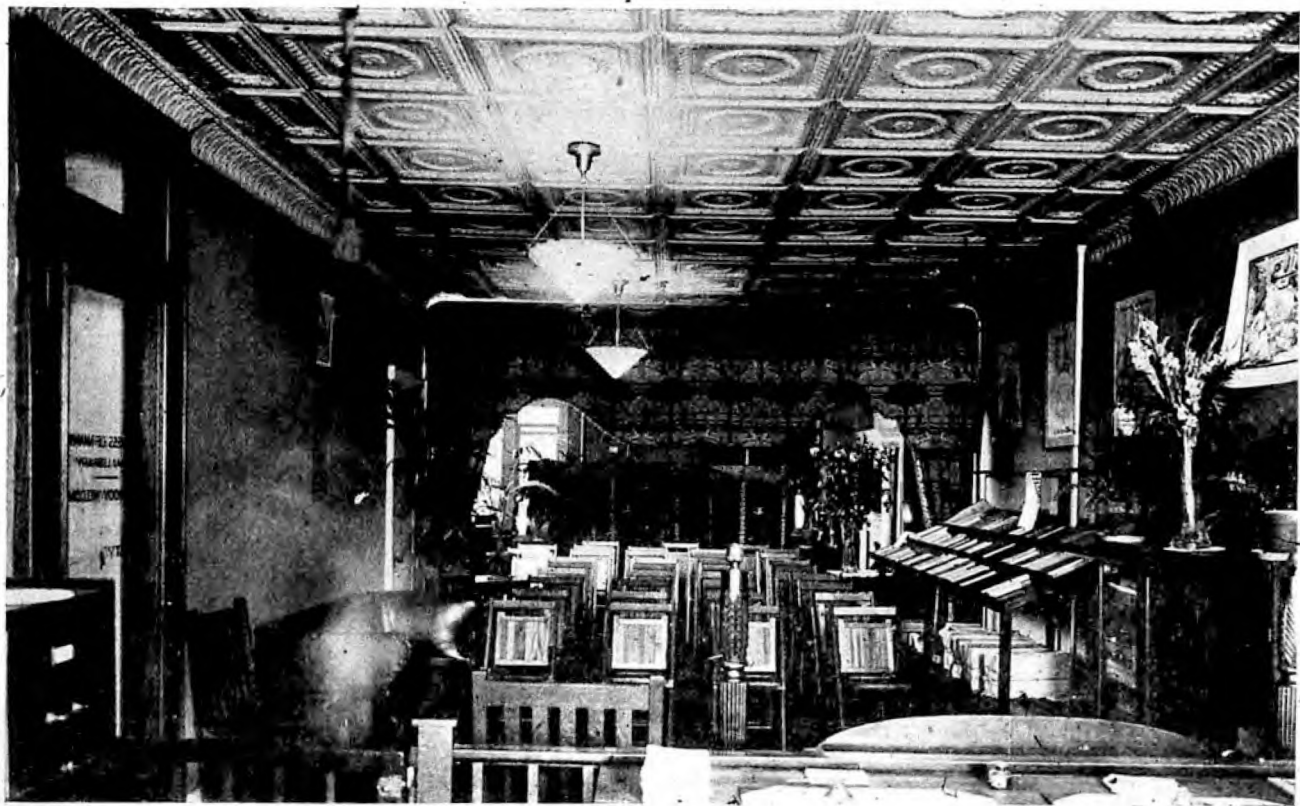
The Hebrew prophets dwelt at length upon the coming of the "Ancient of Days," and the glory of His epoch; Jesus, the Christ, spoke many times of His second coming and the establishment of His Father's Kingdom upon earth; the Prophet Mohammed taught that the Mahdi would come, followed by the Manifestation of God Who would establish the Kingdom; Zoroaster taught of the triumph of light over darkness, of truth over ignorance, and His followers expect The Promised One Whom they call Shah Bahram, to accomplish this victory; Gautama, the Buddha, foretold the coming of the great Fifth Buddha, Who would bring enlightenment to all the world; the Hindu holy books mention another incarnation of Krishna, or the Divine Spirit, Whose mission would be universal enlightenment; while the poets and prose writers of all times have depicted the beauty and the perfection of the utopian or millennial age, to be realized when The Great World Master appeared on earth to establish God's rule among the nations. In reality all testifies to One Who is to come. These promises of the Prophets of old are now realized. In the coming of the Bahai Revelators and the movement which they have established, the people of the various religions find the fulfillment of the sacred teachings of the past, and also the solution of the great latter day problem of religious unity. The Bahai Teaching confirms and completes all religious teachings which have gone before, and offers a practical philosophy which meets the present day spiritual needs of humanity.

### THE FIRST MARTYRED SUFFRAGETTE.

(By Zoraya Chamberlain.)

**T**HE death of Kurret Ul Ayne occurred in the late fifties, before the tocsin of woman's equality had sounded in the Western world, outside of the United States, before English women had begun to question much their paucity of rights before the law and when only Mary Wolstonecraft had awakened to the universal injustice from which her sex suffered.

Kurret Ul Ayne was a Persian woman of high birth and great intellectual attainments. Her poems had made her name widely known. She was the daughter of Mullah Saleh Barrakani of Kasvin, and she bore the title of Zarrine Tadjé, or Crown of



BAHAI READING ROOM AND LIBRARY



BAHAI ASSEMBLY ROOM

Gold, because of her brilliance; and of Kurret Ul Ayne, or "Consolation of the Eyes," because of her beauty and charm.

Her uncle, Mullah Taghi Barrakani, very learned in the ancient Mohammedan law and theology and very conservative, loved this charming niece exceedingly, and allowed her to join in the discussions of intellectual topics which frequently took place among his students in his large lecture hall. On these occasions Kurret Ul Ayne sat behind a screen which concealed her beauty from the assembled men, but her musical voice breaking into the storm of argument invariably brought harmony and light to the masculine decisions in question.

About 1846, Kurret Ul Ayne became interested in the teaching of the Bab who at that time had aroused Persia with the declaration that the day had come for the Unity of all mankind. The Bab was already imprisoned by that Mohammedan fanaticism which could not comprehend the lofty character of his noble message, but Kurret Ul Ayne corresponded with him and was quickly a convert to his philosophy of divine and human brotherhood. She was deeply interested also in his declaration that the seclusion of Oriental women is a great wrong, and that men and women are equal, for "The soul has no sex."

With characteristic impulsiveness she threw her veil off and went about teaching not only the spiritual truth which the Bab brought, but also his insistence upon the equality of men and women. Her eloquence was so inspiring, her presence so entrancing that crowds gathered wherever she spoke and were invariably converted to the views she expounded.

Prof. E. Brown, of Cambridge University, England, thus praises this remarkable pioneer of woman's rights in the Orient: "The appearance of such a woman as Kurret Ul Ayne in any country and any age is a rare phenomenon, but in such a country as Persia it is a prodigy—nay almost a miracle. Alike in virtue of her marvelous beauty, her rare intellectual gifts, her fervid eloquence, her fearless devotion and her glorious martyrdom, she stands forth incomparable and immortal amidst her countrywomen. Had the Bahai religion no other claim to greatness, this were sufficient—that it produced a heroine like Kurret Ul Ayne."

She traveled about Persia and took part, with other disciples of the Bab, in converting the province of Mazanderan to the lovely and spiritual ethics of her inspirer, the True One, as his followers delighted to name the Bab. Her conservative relatives were shocked at her conduct, and sent her many earnest warnings as to its result, to which she paid not the slightest



attention. At length she was carried back to Kaswin by her uncle the Mullah, who reproached her sharply for the disgrace she had brought upon her family. It is said that Kurret Ul Ayne gazed at him sadly during this arraignment, and at its conclusion said with much tenderness: "I am so sorry for you! I see you choking with blood." Strangely enough, the uncle went early next morning to the mosque, as was his custom, and was thrust through by a band of assassins whose hatred he had inspired by his own selfish conduct, so that he died choking in blood as Kurret Ul Ayne had foretold. The poor lady herself was confined in the house of the Kalanter of Kaswin, where she was treated as an honored guest but was nevertheless a prisoner. Every effort was made to recall her from the new ideas which possessed her. The most learned mullahs were invited to challenge her conviction as to the truth of the Bab's teaching, but her intuitive logic invariably silenced them all. At the same time, women from far and near came to her, and went away with new and "dangerous" ideas as to woman's sphere and usefulness, so that the men began to say, "She is bewitching our women. If this is not stopped our wives and daughters will be going about unveiled as Kurret Ul Ayne has done."

Abdul Baha Abbas, in a book written by him nearly forty years ago, writes in the following manner about Kurret Ul Ayne:

"Amongst the followers of the Bab was she who was entitled Kurret Ul Ayne, the daughter of Haji Mullah Saleh, the sage of Kaswin, the erudite doctor. She, according to what is related, was skilled in diverse arts, amazed the understandings and thoughts of the most eminent masters by her eloquent dissertations on the exegesis and tradition of the Perspicuous Book and was a mighty sign in the doctrines of the glorious Sheikh of Ahsa. At the supreme shrines she borrowed light on matters divine from the lamp of Kojem, and freely sacrificed her life in the way of the Bab. She discussed and argued with the doctors and sages, loosing her tongue to establish her doctrine. Such fame did she acquire that most people who were scholars and thinkers sought to hear her speech and were eager to become acquainted with her powers of speculation and deduction. She had a brain full of tumultuous ideas and thoughts vehement and restless. In many occasions she triumphed over the contentions, expounding the most-subtle questions. When she was imprisoned in the house of the Mayor of Teheran and the festivities and rejoicings of a wedding were going on, the wives of the city magnates who were present as guests were so charmed with the



beauty of her speech that, forgetting the festivities, they gathered round her, diverted by listening to her words from listening to the melodies, and rendered indifferent by witnessing her marvels to the contemplation of the pleasant and novel sights which are incidental to a wedding. In short, in eloquence she was the calamity of the age and in her reasoning power the trouble of the world. Of fear or timidity there was no trace in her heart, nor had the admonitions of the kindly-disposed any profit or fruit for her. She continued to strain the feet of steadfastness until she yielded up her life at the sentence of the powerful Mohammedan clergy of Teheran."

The gentleness and womanly charm of Kurret Ul Ayne proved irresistible to all who approached her, and it was decided that the only way to quench her influence was to end her life. One evening she visited all the ladies of the household and said good-bye to them, announcing that she was going on a long journey. Then she went to the fountain of the courtyard next her apartment, bathed as she loved to do in the running water, perfumed herself and put on a white dress. She had scarcely finished when there was a loud knocking at the outer gate. "It is for me," she declared, "I am ready." The Kalanter himself had come to take her away. It was necessary that the execution should be carried out secretly, for Kurret Ul Ayne was so widely loved that a revolution would have arisen had it been known that any evil-threatened her. She was carried to the garden of the Ilkhani, where the Kalanter gave her in charge to his nephew, who took her to the Serdar Aziz Khan. She was to be strangled with a handkerchief, but when the first man came to fulfill the hateful office, she looked at him gently and exclaimed, "What a pity that so young a man should soil his soul with such a crime." He turned and fled from her presence instantly, and his successor, finding her at prayer, came quickly behind her and accomplished his odious purpose. A noise was heard outside, however, and fearing that the outrage had become known, Kurret Ul Ayne's murderers dragged her still palpitating body from the house and hurled it into a dry well on the premises, which they filled with stones. So Kurret Ul Ayne became a sacrifice not only to the noble teaching of the Bab but to her generous insistence upon the equality of men and women which she had learned from him. But her cause was not lost, and today, perhaps, the freedom of Persian women will come as a lasting monument to the courage and inspiration of Kurret Ul Ayne.

## A REVELATION.

Given by Count Tolstoi in the Autumn of 1910.

**T**HIS is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair-ornament of diamonds and rubies is engraved her name: "Commercialism." As alluring and bewitching as she seems, much destruction and agony follows in her wake. Her breath, reeking of sordid transactions, her voice of metalli<sup>c</sup> character like gold, and her look of greed are so much poison to the nations who fall victims to her charms. And behold, she has three gigantic arms with three torches of universal corruption in her hand.

The first torch represents **the flame of war**, that the beautiful courtesan carries from city to city and country to country. Patriotism answers with flashes of honest flame, but the end is roar of guns and musketry.

The second torch bears **the flame of bigotry and hypocrisy**. It lights the lamps only in temples and on the altars of sacred institutions. It carries the seed of falsity and fanaticism. It kindles the minds that are still in the cradles and follows them to their graves.

The third torch is that of **the law, that dangerous foundation of all unauthentic traditions**, which first does its fatal work in the family, then sweeps through the larger worlds of literature, art and statesmanship.

The great conflagration will start about 1912, set by the torch of the first arm in the countries of Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battlefields.

But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drania. He is a man of little militaristic training, a writer or a journalist, but in his grip most of Europe will remain until 1925. The end of the great calamity will mark a new political era for the Old World. There will be left **no empires and kingdoms**, but the world will form a Federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians.

After the year 1925 I see a change in religious sentiments. The second torch of the courtesan has brought about the fall of the church. The ethical idea has almost vanished. **Humanity is without the moral feeling.** But then, a great reformer arises. He will clear the world of the relics of monotheism and lay the cornerstone of the temple of pantheism. God, soul, spirit and immortality will be molten in a new furnace, and I see the peaceful beginning of an ethical era. The man determined to this mission is a Mongolian Slav. **He is already walking the earth,**—a man of active affairs. He himself does not now realize the mission assigned to him by a superior power.

And behold the flame of the third torch, which has already begun to destroy our family relations, our standards of art and morals. The relation between woman and man is accepted as a prosaic partnership of the sexes. Art has become realistic degeneracy. Political and Religious disturbances have shaken the spiritual foundations of all nations. **Only small spots here and there have remained untouched** by those three destructive flames.

The anti-national wars in Europe, the class war of America, and the race wars in Asia have strangled progress for half a century.

But then, in the middle of this century, I see a hero of literature and art rising from the ranks of the **Latins** and purging the world of the tedious stuff of the obvious. It is the light of **Symbolism** that shall outshine the torch of **Commercialism**.

In place of the polygamy and monogamy of today, there will come a **poetogamy**—a relation of the sexes based fundamentally upon poetic conceptions of life.

And I see the nations growing wiser, and realizing that the alluring woman of their destinies is after all nothing but an illusion.

There will be a time when the world will have **no use for Armies, Hypocritical Religions and Degenerate Art.**

Life is evolution, and evolution is development from the simple to the more complicated forms of the mind and the body.

I see the passing show of the world-drama in its present form, how it fades like the glow of evening upon the mountains. One motion of the hand of Commercialism and a new history begins.

—Boston Sunday Globe, Feb. 23, '13.

**EDITOR'S NOTE:** It is very interesting in connection with the above, to note that TOLSTOI says in one of his BOOKS that we spent most of our time in attempting to unravel the MYSTERY of LIFE, and adds "There is a Persian a Turkish Prisoner, who knows the secret!" TOLSTOI was referring to BAHÁ'U'LLÓH with whom he was in communication at that time.

## PSYCHOLOGY IN WOMAN'S DRESS.

(By Bertha Holley.)

**I**F the term **psychology** means for us only the complicated mental mechanics of the schoolmen, then there is no psychology of dress. As an artist, I doubt whether in the old-fashioned acceptance of the word there is any psychology at all. The artist and the schoolman face opposite ways. The professorial type knows mind only as capable of impression, and he has made psychology the record of impression, and the impression of impression, until although the **ology** increased, the **psyche** faded away. But the artist knows mind as capable of expression—as requiring expression—and in the creative joy of the **psyche** he has thrown **ology** into the waste-basket.

The psychology of dress, therefore, is part of the psychology of artistic creation. As long as a woman believes that her first duty is to conform to a rigid standard of appearance imposed from the outside, she is more gown than woman. Most people, unfortunately, carry on their mental processes from impression rather than expression. To the artist, they seem like images in a glass—reflections and not realities. Take away the glass and the person simply disappears. Their religion is, *Mirror My God to Thee!*

But there is a definite, important psychology of the wardrobe for the woman who realizes that dress is not a mere protection against wind and rain and cold, nor a mere passive badge denoting wealth or class, but an extension of her very personality. I wish every woman would memorize that phrase. And having memorized it, I wish that women would appreciate how fundamental is "expression through appearance." A gown is to the physical presence what convictions and moods are to the mind. The intelligent woman disdains to borrow her opinions—I feel that many women today dislike the idea of borrowing their clothes. To the sensitive person, that is exactly what conventional dresses are—borrowed, second-hand clothes.

A woman's wardrobe should be as responsive to her moods as a piano to the musician's touch. If, as the old Puritans believed, any garment but the deadly dull is a sin, then nature would have given us all a fur coat or feathers, and the problem would be settled. But nature left us to our own resources. We have to make our own clothes just as we have to make our own homes. We have architects to design congenial homes, so we must have artists to design expressive gowns.

For society is the continual search for distinction. As long

as fashion created a definite distinction, even though merely of class and not type, to be fashionable brought a certain satisfaction like that of self-expression, though on a low plane. But the search for distinction has been compelled to take a new path, as the way of fashion was overrun by machine production. The turn of the path is here, in the **psychology** of dress. And that psychology has nothing to do with dusty books, for the key to the mystery of self-expression is in the artist's sense of beauty.

The modern artist should be creating not beautiful pictures of conventionalized women, but beautiful women. He should begin to realize that art is sterile except as it expresses other selves besides his own. And speaking of beauty, here is a strange fact: your conventional "pretty" woman takes a back seat in comparison with a so-called plain woman whose wardrobe has artistic distinction. There is a tremendous power in color and line rightly applied to the human figure. It is not a distinction given from the outside, like a title, for the essence of color and line in dress is that it corresponds to a strictly personal and therefore unique **datum**. Every woman has a latent charm only brought out by her own colors and lines. When this charm is evoked by the artist, we no longer use the arbitrary division "pretty" and "plain," for we are dealing with a new and vital element, **personality**. It has been my experience as an artist whose medium is this mysterious element of personality, that the woman once finding herself in the matter of dress has thereby gained access to an unsuspected psychological power. In one of the most important relationships of life she has turned from self-repression to self-expression. And self-expression, O ye learned ones! is identical with self-development.





## A BRIEF ACCOUNT OF THE BAHAI MOVEMENT IN AMERICA.

**I**N the month of June, 1894, a gentleman in Chicago desired to study Sanscrit in order to further pursue his search into ancient religious teachings. Looking for an instructor he met a Syrian who had come to Chicago a short time before and who told him of the Bahai Movement which had followed the declaration of the Bab in 1844 that the times of the fulfillment of prophecy were at hand, and that "He whom God shall manifest" was soon to appear to show forth the will of God to mankind. He told of the subsequent advent of Baha'o'llah (The Glory of God) "The Manifestation" in 1852, of his forty years' exile, his sufferings, imprisonments, and oppression, and of his wonderful teachings of universal peace for mankind; and then of Abdul Baha, the "Greatest Branch" and the present Head of the Movement, who was then living in the prison city of Acca in the Holy Land.

As the statements of the life and teachings of Baha'o'llah and of his son, Abdul Baha, accorded with the declarations of numerous sacred prophecies and with the age-long expectations of mankind, it was deemed of value to investigate these claims as far as possible. Other seekers for truth became attracted to the study of these matters, with the result that they were accepted as true by five persons during the year 1894. The knowledge of them spread so that in 1895 a number of earnest students became interested, classes were formed, several became "believers," and in 1896 the followers of the Bahai cause in Chicago were numbered by hundreds.

The proclaimed purpose of the Bahai Movement is the fulfillment of that millennial peace and prosperity of mankind, which has been promised in all religions to be the condition of the world in the "consummation of the age." It proposes the unity of all peoples, the peace of the world and the brotherhood of men, as a practical accomplishment, to be attained through a clearer knowledge of the divine will and a life of activity in accord with its precepts. Its teachings might well be called a renaissance of Christianity, a renewed expression of the mind of Christ, and it is actual Christianity applied to life. It is a faith made visible by deeds. It says: "This is the day of deeds." "Adorn yourself with deeds rather than words." "He whose words exceed his acts, know verily that his non-being is better than his being." "The truth of words is tested by deeds and dependent upon life. Deeds reveal the station of the man." Such stress is laid upon right living as the evidence and strength-

ener of faith, that creeds, forms and ceremonies are not made of importance.

It presents in concrete form an epitome of the holy counsels which have been given to man in all ages, and sheds new and clear light upon their inner significances. It is not confined to any one race or religion, but addresses humanity as a whole. It inspires no conflict and does not uphold the tenets of one religion as against others, but offers the essential truths of **Religion** to all. As there is but One God and one humanity, there can be but one Religion which is the knowledge and practice of man's relation to God. It shows that all the great religions in their origin were of God and founded upon his revealed Word, and it appeals to the divine truth which is at the source of each and which is found to be essentially the same in all.

It decries sensationalism and commercialism in religion; all teaching of sacred truth must be free, without money and without price. It offers to every soul the satisfaction of his deepest hopes and highest aspirations. Its proof to each individual is its ability to change, improve, uplift, and gladden his life. It proclaims the answer to our prayer of nineteen centuries, "Thy will be done on earth as it is in heaven." This is the heavenly life, in which each individual becomes, in his degree, a living manifestation of heavenly characteristics.

Already it is working like leaven in the hearts of the earnest souls through all nations of the earth, permeating the mass of humanity with a remarkable spiritual awakening. It breaks down the barriers of religious prejudices, and draws men together in a true unity of mutual love and service, no matter what may be their religion, training, environment, method of thought or life. All past ideas and conceptions are dissolved in the brilliant light of knowledge and ardent heat of love proceeding from the teachings of Baha'o'llah and Abdul Baha in this day of days.

### STEPPING STONE STORIES.

**A**T the Stepping Stone, 44 Bowery, and the Vegetarian Restaurant, 61 Third Avenue, many incidents occur of human interest—some of deep pathos and soul-rending sorrow, of true conditions in personal experience, and some of extreme humor. Among the latter brought to our notice is that of a wealthy, cultured woman from the West who has become a Bahai and as the inevitable result has asked for service to humanity and found one outlet in waiting on the table and teaching the Bahai prin-



ciples to the men who drift into the restaurant at 61 Third Avenue. One evening a cowboy ordered dinner and by way of entering into conversation with him on friendly grounds she asked him if he were not from the West. "Sure I am from the West." "Do you know the Brown ranch?" she asked. "You bet I know that ranch. I wish I had a dollar for every horse I stole off that ranch," he said between spoonfuls of soup. She turned her head aside to hide the smile on her face. The ranch was her own.

Two days later the same man returned bringing a pal with him picked up on the corner. "Hey there, girlic, what is the best you got for my friend here, who is a little down on his luck and hasn't eat for a couple of days?" They were carefully served and at the end the cowboy paid for both dinners and ten cents over. "What is this for?" the lady asked. "It is for you," he answered. She smiled and said, "We do not take tips here, but as long as you are so kind, I will give some poor man a free dinner for it." He rose from the table to his giant height and chucking her under the chin said, "You ain't going to do nothing of the kind. That dime is for you, cause you come from my country."

### ANNOUNCEMENTS.

**T**HE Fellowship Press Service announces the opening of a press at 31 St. Mark's Place, New York City. Its object is to publish the creative words of Baha'o'llah and Abdul Baha in all languages, that they may go forth to the ends of the earth and refresh the inhabitants thereof. Already the "Hidden Words" have been translated into Spanish and the first thousand have gone, with Miss Margaret Root, to South America. Five thousand in addition are to be sent to her at the various points where she stops. Danish, Serbian, Italian and French translations of the "Hidden Words" are almost finished. "Divine Common Sense," "The World's Greatest Prisoner," and the "Hidden Words" are nearing completion in Hungarian. The Fellowship Press Service also do commercial work of all kinds and ask your help and co-operation. Thus all will be able to participate in rendering mighty service in the spirit of universal fellowship.

We take pleasure in announcing that Miss Juliet Thompson will hold her Friday evening meetings in the Library and Assembly Rooms at 415 Madison Avenue. The public is cordially invited.

Mr. William Hooper Harris will conduct his Wednesday Evening "School of Teaching Class" in the Library and Assembly Rooms at 415 Madison Avenue. The public is invited.

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Attention is called to the open forum meeting held in St. Mark's Place in the Bowery conducted by Mr. William Hooper Harris on Sunday evening, where open discussion is encouraged of all the important questions of the day. Questions asked will be answered in the light of the Bahai Revelation. These meetings are of interest and importance to the general public and have had and will continue to have a large attendance.

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The Camp Fire meetings on Saturday night at Manhattan Beach, conducted by Mr. Ledoux, Mrs. Ford, and others, have proven to be most interesting and attract large crowds.

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At 44 Bowery meetings are held almost every night where the Bahai teaching is given and the spirit of good-fellowship is felt. There is at these gatherings much to interest any one in search of service or who would like to see some of the practical humanitarian efforts being made by the Bahais.

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On August 9th, and the 9th of each month thereafter, the Mashrek El Askar meeting will be held in the Library and Assembly Rooms at 415 Madison Avenue.



## FROM A WORLDLING,

### The Water Wagon.

**I**S it because this is the age of Noah that thousands are climbing on the water wagon of their own accord, or being driven there by the irresistible force of that spiritual awakening which drives man on to his inheritance of perfection and full power whether he will or not?

### Lost and Found.

Have you lost jewels, money or friends? Do you realize that alone you came into the world and alone you go out; that the only jewels you take with you are the jewels of pure spirit; that the only gold you may take with you is the gold freed from the dross of material experience and that The Friend you have never lost stands beside you in every hour and through eternity? Open the door to Him and reconstruct your life.

### The Best Bet.

The tired soul of the world should be on its knees praying for light. Communities rise against each other, rulers are given power and fall, a growing wave of unrest sweeps across the world. The answer to that prayer is God. The surcease of that strife is God. The solution of individual unhappiness is God. Take it from me, brother, life's one best bet is God.

### Watch Your Thought and Not Your Step.

Back behind every step in life is thought. If the thought is right the step is right. How dare you think evil thoughts? Do you not know that thoughts are things? The evil thought you send out into the universe may float around until it finds some mind open to its reception and lodge there and produce action in that personality. You may be too great a coward to carry out your own evil thought, but it may find its way to one who is not. Do you not meet, every day of your life, persons who express on the first meeting thoughts you have had for years? Does not that show that thought is cumulative and expressed through thought transference? The expression we hear most in this great city is "Watch your step." Why not make that expression "Watch your thought?"

The consciousness of ignorance is the open door to knowledge.

When I hear all the useless chattering of the World, I could wish the universal language to be Silence.

## "MIGHTIER THAN THE SWORD"



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**T**HE Fellowship Press Service, newly established at thirty-one St. Mark's Place, New York City, announces for its object the publishing of the creative works of Baha'o'llah and Abdul Baha, to the end that these divine words may be sent forth in beauty and power to all the longing peoples of the world.

In the spirit of craft-love and faithfulness, the Fellowship Service Press will also undertake public printing such as cards, booklets, and announcements; and such orders as the friends of the Bahai Movement may be able to give this Press will strengthen its power for serving the Cause of Unity.

Commissions already received include careful printing of Announcements and Services for prominent Churches of New York City.

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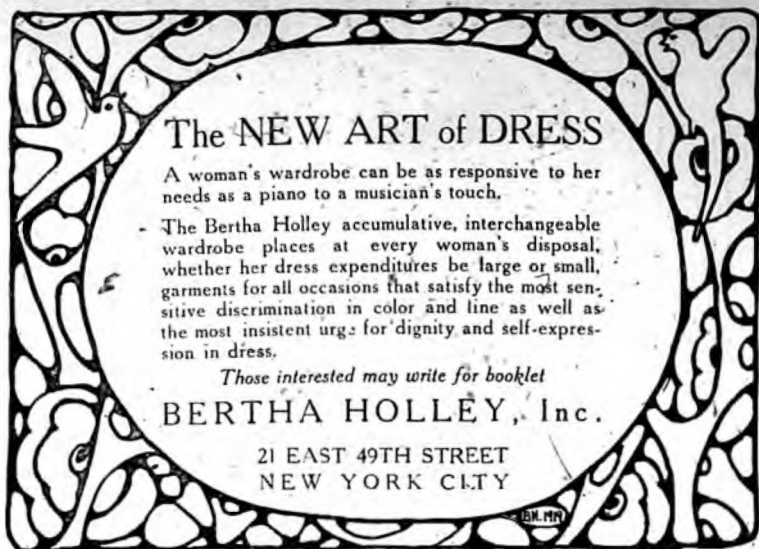
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