

# REALITY



*A Real Magazine for Real People*

Progress

What Great Minds Are Thinking

Reality in the Far East

The Mystery of God

Compilation

The Editor

Agnes Alexander

Horace Holley

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NOVEMBER, 1920

PUBLISHED MONTHLY

20 CENTS

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THE ONENESS OF MANKIND

# 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 BAHÁ'O'LLAH, an outcome of Babism.*—Mirza Husian Ali Nuri BAHÁ'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 BAHÁ'O'LLAH has known how to transform Babism into a universal religion, which is presented as the fulfilment and completion of all the ancient faiths. The Jews await the Messiah, the Christians the return of Christ, the Moslems the Mahdi, the Buddhists the fifth Buddha, the Zoroastrians Shah Bahram, the Hindoos the reincarnation of Krishna, and the Atheists

a better social organization! BAHÁ'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 in His Manifestations. . . . The principal works of BAHÁ'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 BAHÁ'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," BAHÁ'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.

# REALITY

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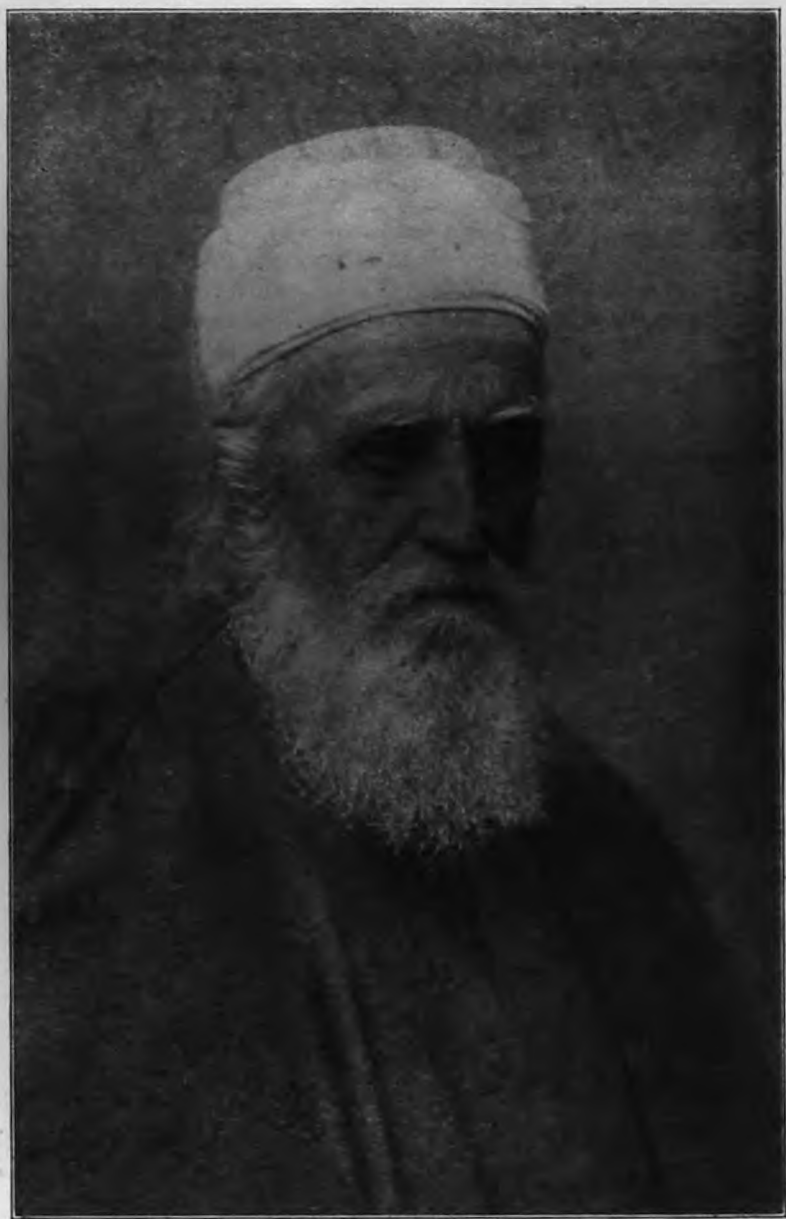
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'ABDUL BAHA  
THE SERVANT OF GOD



## EDITORIALS

### *Progress*

THIS is supposed to be a progressive age. We are reminded of the fact by the marvelous inventions which have eliminated the obstacles of time and space for human communication. We have continuously pointed out to us, the progress made in science. We know that the, as yet undiscovered, possibilities of mental science are being developed rapidly, and that the forces of nature and what is called psychic phenomena are being brought to light and used in a manner in which we believe, partly through ignorance, have never been used before. But in this progression we are sensing a new progress. We are sensing a progress of spirit. We are also sensing the fact that upon this progress of spirit depends the true progress of the human race.

There are groups forming throughout the world who are developing this spiritual progress, who know that this progress of spirit is eternal and enduring, and that all other progress is subject to decay and fall. If it were possible for the Great spirit of the universe to cease to exercise its function, the stars would fall from their places, the earth would cease to revolve, the light would fade from the sun, and if this is true of the Universal Spirit, it is also true of the spirit in Nations and individuals.

Man is known by his aspiration. It is easy to take the measurement of the materialist, and emanations from a spiritual creature are such that they can change the atmosphere of their surroundings, and lift them to a higher plane, and as the spirit truly progresses from the material to the spiritual plane the effect upon the man himself, and those about him, is so marked that all who run may read.

In this age which is called progressive we have seen the material life in men and nations develop along these material lines to the exclusion of the spiritual development, and we have seen that material progress crumble and decay before the devastating onslaught of war and annihilation. If a man encounters in his business life a disastrous result from certain methods, he immediately reverses those methods and works along other lines. That is what is called common sense, and in the final analysis we often find common sense allied with Divine Sense.

In this hour of the world's destiny and progressiveness in the face of what this progressiveness has brought about, it would be common sense even for business purposes to follow a different path. It is acknowledged by millions throughout the world that love is the greatest creative force in existence, and as hate has proven destructive, would it not be wisdom to try love for awhile? Progress for one should mean progress for all, and when the law of love and co-operation manifests itself throughout the nations and peoples of the world, true progress will be attained both on the spiritual and material plane.

Man cannot live by bread alone, nor has he developed to the point of living without bread, but when the progress of love shall have been applied, that progress will permeate the entire earth and there will be bread for all and love for all. This progress is not difficult. If, an individual will apply this spiritual progress consistent throughout his daily life, he will find the powers of co-operation and help manifest to him, and in giving willingly in service he will find compensation and return. Money alone can never pay for service. It must be accompanied by a spirit of gratitude for service rendered, and those who are serving should serve with love and faithfulness. Only in this spirit can the world advance to its highest and God-given possibility.

The true progress of humanity depends upon the change of the hearts of all men, not one class, either giving or taking without thought of loving gratitude and compensation, but the hope of the world is dependent upon love for all nations, all creeds, all classes entering into the hearts of all individuals, one for another.

The following compilation is made from the word of the Messengers of true progress sent to the people of God through this last century.

THE EDITOR.

## *Words of Abdul Baha*

“ . . . In short: This human spirit from the Sun of Truth, from the Reality of Divinity, has a spontaneous emanation and not simply a revelation or a manifestation. It is like the ray of the sun. From the sun it has emanated. It does not mean that the sun has become divisible—a part of the sun has come out. This plant here has had a manifest rising, so to speak, an unfoldment from the seed. The seed, you can see, has unfolded a manifestation, and the result is this plant. Every leaf of this plant is a part of that seed. But the reality of Divinity is indivisible, and each individual of the human kind is not a part of it. Nay, rather, the realities of men are emanations of that reality. Just as the flame or the heat and the light of the sun are the effulgence of the sun. Therefore existence has emanated from the Reality of Divinity and has become manifest in the human entities or realities with effulgences. This ray and this heat are permanent. There is no cessation. It is eternal. As long as the sun exists, the heat and the light will exist. As long as eternity is a property of Divinity, this emanation is everlasting. There is no cessation thereof. The more the world of humanity develops, the effulgences or emanations of divinity will become more revealed. Just as when the stone becomes crystallized, polished and crystalline, like a mirror, for instance, it can reveal the glory of the sun more clearly and gloriously. The purpose, the mission of the prophets and the descent of the Books and the Manifestation of the divine teachers and the divine Philosophy are intended that the human realities may become trained, may become more clear, so that they may become like a mirror in order that the Sun of Reality with its light and heat be reflected. This is the purpose. Therefore I hope that you, whether in the East or in the West, may strive with heart and soul in order that the world of humanity, day by day, may become glorified; day by day, may become more spiritual, and day by day may become more sanctified. That it may be like the mirror wherein the lights of the Sun of Reality may gloriously be revealed. This is worthy of the world of humanity! This is the great progress for humanity! This is the great bestowal!

Otherwise, simply developing along material lines, man does not become perfect. At most it is this, that the material aspect of man, his natural or material conditions become more orderly, but he is still deprived of the spiritual or divine bestowal. He is then like a body without an animus or spirit.

"He is like a lamp without the light. He is like the ear without hearing. He is like the mind without perceiving. He is like the intellect without reasonableness. Man has two powers; has two aspects. One is connected with the material world. That can develop and advance along material lines. He has also a spiritual side, which can only advance through spiritual means. These to man are like two wings. With one wing a bird cannot soar. Now, praise be to God! material advancement has been considerable. But there is need of spiritual advancement. We must strive, be restless, teach, promulgate such forces and be restless until they take possession of man, making of him a noble and advanced creature. For the human body is accidental. It is of no importance. The day will come when that shall die. But the human spirit is essential and therefore eternal. It is a divine bounty. It is the effulgence of the Sun of Reality. This must be given due importance more than the bodily matter. And I pray for you . . ."

Abdul Baha: *Star of the West*, Vol. 3, No. 3, p. 22-23.

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"As to the difference between the natural (i.e., physical or material) civilization which is, in the present day, in force, and the divine civilization which shall be the results of 'The House of Justice': The material civilization prevents and safeguards people from committing evil deeds, through the force of the laws of retaliation and correction. Thus, you see how prohibitory laws and rules of correction are constantly in circulation and yet, by no means, any (adequate) law of retribution is to be found; and in all the cities of Europe and America spacious prison buildings have been founded and established for correcting and punishing the criminals.

"But the divine civilization will so train mankind that no soul will commit crimes, except rare (or few) individuals, which exception is of no importance whatsoever. Consequently, there is much difference between preventing people from evil actions and crimes through correction and retaliation or through violent pun-

ishment; and so training them, enlightening them and spiritualizing them that they will shun crimes and evil deeds without any fear (however) of punishment, prevention or retaliation. Nay, they will consider crimes themselves as the greatest punishment and mightiest retribution, will be attracted to the virtues of the human world and devotedly spend their lives in that which is conducive to the enlightenment of mankind and to spreading qualities acceptable in the threshold of the Almighty.

"Consequently, consider what a difference and distinction is there between the material civilization and the divine civilization! The natural civilization prevents man from doing harm and wrong through force and punishment and thus withholds them from committing crimes. But the divine civilization so trains men that the human individuals avoid sins without having any fear from (material) punishment; and the very sin itself becomes unto them as the severest punishment. And they will engage in acquiring human virtues, gaining that by which mankind will be uplifted and that which will enlighten the human world, with the utmost zeal and fervor."

Abdul Baha: (Extract from Tablet), *Star of the West*, Vol. 2, No. 3, p. 3.

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"The world of nature is the prototype of the animal kingdom and the natural instincts of the animals are materialistic. . . . The world of nature is the embodiment of the animal kingdom and . . . the instincts of the animals do not go one hair's breadth beyond that of nature. . . . The laws of the animal kingdom are the laws of the material world. . . ."

Abdul Baha: Extract from Diary Letter of Mirza Ahmad Sohrab, October 11, 1914.

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" . . . Know thou assuredly that—

"Love is the mystery of divine revelations; love is the effulgent manifestation; love is the spiritual fulfillment; love is the light of the kingdom; love is the breath of the Holy Spirit inspired into the human spirit; love is the cause of the manifestation of the Truth (God) in the phenomenal world; love is the necessary tie proceeding from the realities of things through divine creation; love is the means of the most great happiness in both the material and spiritual worlds; love is a light of guid-



ance in the dark night! Love is the bond between the Creator and the creature in the inner world; love is the cause of development to every enlightened man; love is the greatest law in this vast universe of God; love is the one law which causeth and controlleth order among the existing atoms! Love is the universal magnetic power between the planets and stars shining in the lofty firmament; love is the cause of unfoldment to a searching mind, of the secrets deposited in the universe by the Infinite; love is the spirit of life in the bountiful body of the world; love is the cause of civilization of nations in this mortal world! Love is the highest honor to every righteous nation!

"The people who are confirmed therein are indeed glorified by the Supreme Concourse, the angels of heaven and the dwellers of the kingdom of El-Abha! But if the hearts of the people become devoid of the divine grace—the *love of God*—they wander in the desert of ignorance, descend to the depths of ruin and fall to the abyss of despair where there is no refuge! They are like insects living in the lowest plane."

Abdul Baha: *Tablets of Abdul Baha*, Vol. 3, p. 525.

Asked, "Do material pursuits prevent spiritual progress?" Abdul Baha replied:

"Material affairs are of two kinds. The first kind are those concerns that have no direct relation to life. They contribute toward luxury, effeminacy, indolence and voluptuousness. Indulgence in these things makes one negligent of God and stifles all traces of spirituality. The other kind are those affairs which contribute toward the maintenance of livelihood, adding to the comfort, happiness and progress of the human family. Spiritual powers come always to the assistance of such affairs, they increase the moral insight and responsibility of man and add to his awareness and mindfulness."

Abdul Baha: Extract from Diary Letter of Mirza Ahmad Sohrab, May 14, 1914.

"... 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. . . ."

Abdul Baha: Extract from Tablet, revealed for believers, of Paris. Translated by Eshte'al Ebn-Kalanter, August 21, 1919.

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"Man must be lofty in endeavor. He must seek to become heavenly, to become spiritual, to find the pathway to the threshold of God, to become acceptable in the sight of God. This is eternal glory, to be near to God. This is eternal sovereignty, to be imbued with the virtues of the human world. This is boundless blessing—to be entirely sanctified and holy above every stain and dross.

"Consider the human world. See how nations have come and gone. They have been of all minds and purposes. Some have been mere captives of self and desire. They have been engulfed in the passions of the baser nature. They have attained to wealth, to the comforts of life, to fame. And what was the final outcome? Utter evanescence and oblivion. Reflect upon this! Look upon it with the eye of admonition! No trace of them remains, no fruit, no result, no benefit; they have gone utterly, complete effacement!

"But souls have appeared in the world who have been pure and undefiled, who have directed their attention toward God, seeking the reward of God, attaining nearness to the threshold of God, acceptable in the good pleasure of God. They have been the lights of guidance and stars of the Supreme Concourse.

Consider these souls, shining forevermore like stars in the Horizon of Sanctity.

"It must not be implied that one should give up avocation and attainment of livelihood. Nay, on the contrary, in the cause of Baha'o'llah monasticism and asceticism are not sanctioned. In this great cause the light of guidance is shining and radiant. His holiness Baha'o'llah has even said that your occupation and labor is devotion. All humanity must by sweat of the brow and bodily exertion obtain a livelihood; each one at the same time seeking to lift the burden of the other, striving to be the source of comfort to souls, and facilitating the means of living. And this in itself is devotion to God. Baha'o'llah has in this way encouraged and stimulated action, service. But the energies of the heart must not be attached to these things; the soul must not be completely occupied with them. Though the mind be busy the heart must be attracted toward the kingdom of God, in order that the virtues of humanity shall be attained from every direction and source.

"But we have forsaken the path of God; we have given up attention to the divine kingdom; we have not severed the heart from worldly attractions; we have become defiled with qualities which are not praiseworthy in the sight of God; we are so completely steeped in material issues and tendencies that we are not partakers of the virtues of humanity.

"Little reflection, little admonition is necessary for us to realize the purpose of our creation. What a heavenly potentiality God has deposited within us! What a power God has given our spirits! He has endowed us with such a power that we are able to penetrate the realities of things. But we must be self-abnegating, we must have pure hearts and souls while in the human world, to attain glory everlasting.

"I have come for the purpose of admonition and voicing the behests of Baha'o'llah. And my hope is this: that his wish and admonition may influence your spirits, souls and hearts, causing them to become pure and holy, sanctified and illumined, making you lamps of heavenly guidance! This is my desire; this is my hope through the assistance of God."

Abdul Baha: *Star of the West*, Vol. 4, No. 6, p. 101.

"The end of every (material) work is without result, because it is perishable and inconstant, but the first (real) work is at-

traction to the fragrance of God, enkindlement with the fire of the love of God, reading the verses of unity and beholding the lights from the Dawning-Place of Mystery. After that cometh the training of the soul, purification of character and service to humanity. If thou art able to accomplish any one of these, the result is eternal and the fruit everlasting."

Abdul Baha: Tablets of Abdul Baha, Vol. 1, p. 219.

*“Freely Ye Have Received,  
Freely Give”*

By M. A. W.

THESE beautiful words the Bahai not only remembers, but obeys. He considers it a blessed privilege to share with others the Light that has again poured forth its Divine Radiance upon a dark world in this New Age.

This Light has brought satisfaction to his heart, soul and mind and truly bestows that Peace which surpasses the mere human understanding of men. There is a light within man of a superior quality to that of the intellect, which is in comparison a mere rushlight.

In this glorious age mankind is to become conscious of this hidden Reality within his own being, for thus only can he realize The Light of God; that “Light which never was on land or sea.” Man should, however, come into the knowledge of the actual Presence of this superior Light, due to appear in the order of Spirit in the world of humanity.

When man comes into this knowledge and places himself under the guidance of this Light he learns to appreciate its value and realizes the need of an awakening within himself, else he remains “dead,” alive only in the life of the material or intellectual sensation. This “power” is also of God, but man, in order to possess eternal life must progress, evolve, to the point where he desires and aspires to this *Gift* of God, bestowed upon mankind through the “Manifestation of God, The Manifestor of the Will and Spirit of God.”

In this period of general enlightenment; in reality due to the especially Manifested Light in the world, there are many who do not realize the Source but feel the Presence, and they say: “There is nothing new in this to me, I have often heard and read it.” It is new, however, in its application to consciousness. It must be definitely and deliberately studied, made a part of your being until you can no more let go, then held to your soul as the most precious gift. Prove it to yourself, then the Revelation will be to you and you will no more doubt it than you would your own identity, because you know.

Therefore, this is your "Judgment Day." That you have come in contact with this Light, that you have heard the "Glad Tidings" proves that you are no longer in the state of human infancy as to spiritual development, but are in the process of maturity. A wonderful opportunity is now offered. These are the Tests in the judgment of each individual. This is the meaning of "In that Day, in the field, one shall be taken and another shall be left." The High Priest who absolves you from ignorance of these spiritual interpretations, the Judge who judges you as to your fitness for advanced Truth, are all within your own being for your guidance and protection, as to your entrance into the "Ark of Safety" of this Great Day of God. We may hear again the Voice of the Spirit of God: Lazarus, arise from the "grave" of error and superstition, cast aside the grave-clothes of your own narrow interpretations, absorb the Light of Truth adorning the world. Deprive not thyself, for it is ever the One Light arising in each Day from a different horizon, always in a different human Temple—a Chosen Instrument, according to Spiritual law, He proclaims Himself and His Station, His Dominating Key-Note for the Age; He always ratifies His Predecessor of a former Dispensation and fulfills the "Signs" of the Times in which He appears. He brings a more advanced portion of Truth in conformity with the progress of humanity.

Today He reveals the New Laws, providing for every means and method whereby each shall become effective and established in the world. For, Verily, His Word shall not return unto Him Void.

As to the means by which we may know: Is the Great Universal Manifestation of God here? Is the Bahai Revelation the Latest Word of God? As already stated each soul must solve this riddle of the Sphinx for himself. Help can be given, the sign posts shown him; if observed, these will eventually lead the earnest and unprejudiced seeker to the remedy, which exists within himself for the solving of his own problem.

The first step on this holy Path is the same for each seeker. It is that he must come empty to this Quest. This is required not by any whimsical arbitrary demand upon man's integrity, but through the Mercy of God. So that we may "run and read" in order not to become more confused and entangled in the webs of the many and various doctrines that arise in the time between the decomposing elements of the old and the reconstructing

elements of the new. Hence the saying: "Do not patch the old garment of truth with new cloth, nor put the new wine into old bottles heretofore empty indeed." We must come to the Bounteous Table of the Lord free, not filled with the debris of accumulated ideas, opinions, impressions, psychic pictures and their oft misleadings, fragments of truths and half truths, verily, a conglomerate mass in the consciousness. These may have been useful to lead us out of the old ruts, but now the time for our emancipation has arrived, and we must strip the consciousness as much as we can, lay aside our special beliefs, our pet theories, our conceits, and approach this holy Quest, as a "little child," not in perception or capacity, but with the realization of our humility and the willingness to lay down all of our gifts, talents, at the feet of the Master with fervor and sincerity. Thus equipped, verily, the heart becomes purified through an enlightened consciousness, the dust of self is laid low, marvelous truths are revealed. Daily this attitude is maintained, steadfastly the purpose is pursued, ardently held as the "Supreme Treasure" and the glorious rewards of our labors in the vineyard within and without are commensurate with the endeavors put forth. Joy unspeakable becomes our portion as we are awakened to our own possibilities! a trust is placed within our own souls, and the unveilings of the mysteries of being take place in the sanctuary of the "Heart."

The seeker for Truth must be warned of the Psychic Forces, for no real reliable statements can come from this plane of consciousness as it is a limited plane of being. Truth may come and does come occasionally, but much chaff oft is received with the grains of truth and who is wise to sift it?

"Safety First" is here paramount. Let the seeker who enters the Sanctuary of his own being fortify himself with the protection of The Greatest Holy Name, asking for the "Bread of Life," so that he may know and give forth the Truth of this Day, holding to the *Creative Word*. Verily he will not receive the stones of negation, as he meditates on the Words that proceed from the Mouth of God. He himself will arrive at the station of knowing that "HE DOETH WHAT HE WILLETH."

We are not to neglect or ignore the intellect, far from it. Sift all that is new that you hear, but do not cast into the sieve the chaff of your own preconceived notions and prejudices along with the Words of Truth you may just have heard.



This marvelous Message often stuns at first, yet it appeals to people of every degree of development. It is marvelous not because of any hidden, mystical quality, but because of its universality, its enormous scope, including every Divine Teaching, every human soul, excluding none. All may here find the Universal Solvent for transmuting the baser metals of limited, human concepts into the Glorious Gold of the Spirit.

### SEVERANCE\_\_\_\_\_

"Be ye entirely quit of yourselves, as much as ye can, and be attached to the Luminous Face, when ye attain to this station of adoration, ye will find all in the world under your shadow."

### SACRIFICE\_\_\_\_\_

"As long as one has not taken a portion of the Mystery of Sacrifice, it is impossible for him to attain to the Kingdom of GOD.

"So long as you have not the cup free from every sort of liquor, is it possible for you to put good and pure water therein?

"The most earnest hope and desire of those who have drawn nigh to GOD, is this, to receive a cup from this ocean.

"I hope that in the service of GOD I may gain such a station, in order to put those in the way of GOD, so as to attain the grace of self-sacrifice, that they may *wholly* forget their own personality and ego.

"As long as the surface of the mirror is not clean from rust and dust, the radiance and effulgence shall never be imprinted on it.

"The more the body is lightened, the sooner it ascends."

## *Our Realities*

BY IDA A. LOTZE

I WAS thinking some long thoughts, the other day, about us who call ourselves by the name of Christ and Abdul Baha. And I had a sorry feeling of how pitifully little we suggest the spirit of the "Way showers and Redeemers of the race."

We still, as two thousand years ago, question feelingly, which shall be greatest. We still quibble and fume over things which have no eternal importance. We are still petty. In the very presence of the greatest of all the Manifestations we continue to seek our own.

We have not ceased to imagine vain things, and, like the heathen, at times, we rage.

A beautiful story is told of old "Father Taylor" of the Boston Seaboard Mission. Some one expressed a desire to see him. The answer was, "You could not see him. He is hid behind his Master."

Alas, woe is me, not many of us, it is to be feared, have reached the distinction of so hiding behind the Master, as not to be fairly visible.

Small wonder that it has been said: "Christianity has never really been tried."

And now that God has again sent His Witness into the world, in this, the greatest Manifestation of the ages, yet still we cannot say that these lamentable things have ceased. We cannot say that many of us are living a life of humble selfless service even while the Center of the Covenant is in our midst, so near that our eyes may see Him and our hands may handle.

What shall we say to all these things? The Eternal God has spared not even the best of Heaven, and yet still we go on stolidly wading through the mires of materialism. Shall we conclude that everything fails and that there is no health in us nor hope for us?

No—not so. It is true that our eyes are dull that they cannot see, and our ears are heavy that they do not hear, and our

foolish hearts are led astray by the penny-glories of our passing days.

*But*—there are moments, thank God, when we catch glimpses, dazzling glimpses of the Light, which fairly blinds us with its glory, glimpses of the character of the Manifestation, which is the Word made flesh, expressing the ideal character of humanity—of us all, glimpses of what we were meant to be, and some day shall become.

And, through the earth so full of dreary noises, we hear just a note now and then of the divine harmony of life, which is really the law of our days and years.

And these things are our saving grace. Only glimpses, only an occasional celestial note, but these are the signs that the Heavenly revelations are not in vain, and that, though halting and stumbling, our souls are marching on.

Humanity at its best is a sorry lot, God knows, and it requires the patience of Heaven and earth to put up with it at all.

But it has these supreme moments when it rises to the ranks of superman and becomes but little lower than the angels.

And then it finds its own realities.

The pettiness, the self-seeking, the magnifying of our poor little personalities; these, thank God, are not what we really are. We really have no part in these things, nor they in us.

No—it is in the radiant glimpses and the rare celestial notes that we find our real selves.

As to that other deplorable combination which sometimes seems to bear our name, we may absolutely disown it, and say of it, as Betsey Prig said to the immortal Sairey Gamp about the fictitious "Mrs. Harris," "I don't believe there's no such a person."

So—we may lay the ghost of our unreality, and we may rejoice that though we are as very little children, faulty and frail, and witless yet as new-born babes, scarcely understanding even the alphabet of the great language, light of the truth, yet we have accepted one little spark of the light of reality as our heritage.

And let us go on, into the fulness of that Light, which even though uncomprehending we have received into our hearts, with thanksgiving.

"A beam in darkness,  
Let it grow."

## *What Great Minds Are Thinking*

TO those who are studying the signs of the times and who are awakened to the evolution of humanity, it is interesting to note the source and the thought of the great thinkers of the world, pointing the way to a higher plane of consciousness. We find this thought coming from the most unexpected sources, and it is not uncommon to see in business journals, in plays from so-called pagan authors the highest ideals expressed. In fact, the world has reached a state when it senses that the old order of thought and ideals is false and that new ideals must supersede them. When we say old ideals we mean old in the sense of the past few hundred years, for if we could return to the old standards of the time of Christ and the other Prophets of God, we would find that those ideals are the ones which seemingly are new today. We have reached a time when a reaction from the material viewpoint is taking place. We have had demonstrated, perhaps not as thoroughly as it may be necessary to have demonstrated to humanity as a whole, the fact that without spiritual progress material progress is a failure. The following extracts quoted from men widely apart seemingly prove their nearness one to the other in vision and aspiration. There are thousands of instances occurring each day, convincing the attentive mind that a great power is urging mankind to a higher, nobler order of life, built upon the solid foundation of co-operation and brotherhood to the end that the forces and power of the law of love and unity may become known and realized. The following extracts from the great thinkers of today illustrate this fact.

THE EDITOR.

### WHY NOT GIVE CHRISTIANITY A TRIAL?

(Quoted from Bernard Shaw)

The question seems a hopeless one after 2,000 years of resolute adherence to the old cry of "Not this man, but Barabbas." Yet it is beginning to look as if Barabbas was a failure, in spite of his strong right hand, his victories, his empires, his millions of money, and his moralities and churches, and political constitu-

tions. "This man" has not been a failure yet; for nobody has ever been sane enough to try His way. But He has had one quaint triumph. Barabbas has stolen His name and taken His cross as a standard. There is a sort of compliment in that. There is even a sort of loyalty in it, like that of a brigand who breaks every law and yet claims to be a patriotic subject of the king who makes them. We have always had a curious feeling that though we crucified Christ on a stick, He somehow managed to get hold of the right end of it, and that if we were better men we might try His plan. There have been one or two grotesque attempts at it by inadequate people . . . but responsible people have never made such attempts. The moneyed, respectable, capable world has been steadily anti-Christian and Barabbasque since the crucifixion; and the specific doctrine of Jesus has not in all that time been put into political or general social practice. I am no more a Christian than Pilate was, or you, gentle reader; and yet, like Pilate, I greatly prefer Jesus to Annas and Caiaphas; and I am ready to admit that after contemplating the world and human nature for nearly sixty years, I see no way out of the world's misery but the way which would have been found by Christ's will if He had undertaken the work of a modern practical statesman. . . .

It is not disbelief that is dangerous in our society: it is belief. The moment it strikes you (as it may any day) that Christ is not the lifeless harmless image He has hitherto been to you, but a rallying center for revolutionary influences which all established States and Churches fight, you must look to yourselves; for you have brought the image to life; and the mob may not be able to bear that horror.

But mobs must be faced if civilization is to be saved. It did not need the present war to show that neither the iconographic Christ nor the Christ of St. Paul has succeeded in effecting the salvation of human society. Whilst I write, the Turks are said to be massacring the Armenian Christians on an unprecedented scale; but Europe is not in a position to remonstrate; for her Christians are slaying one another by every device which civilization has put within their reach as busily as they are slaying the Turks. Barabbas is triumphant everywhere; and the final use he makes of his triumph is to lead us all to suicide with heroic gestures and resounding lies. Now those who, like myself, see the Barabbasque social organization as a failure, and are con-

vinced that the Life Force (or whatever you choose to call it) cannot be finally beaten by any failure, and will even supersede humanity by evolving a higher species if we cannot master the problem raised by the multiplication of our own numbers, have always known that Christ had a real message, and have felt the fascination of His character and doctrine. . . . When we engage on a purely scientific study of economics, criminology, and biology, and find that our practical conclusions are virtually those of Jesus, we are distinctly pleased and encouraged to find that we were doing Him an injustice. . . .

The doctrines in which Jesus is thus confirmed are, roughly, the following:

1. The kingdom of God is within you. God is a spirit, to be worshipped in spirit and in truth. We are members one of another; so that you cannot injure or help your neighbor without injuring or helping yourself.

2. Get rid of property by throwing it into the common stock. Dissociate your work entirely from money payments. If you let a child starve you are letting God starve. Get rid of all anxiety about tomorrow's dinner and clothes, because you cannot serve two masters: God and Mammon.

3. Get rid of judges and punishment and revenge. Love your neighbor as yourself, he being a part of yourself. And love your enemies: they are your neighbors.

4. Get rid of your family entanglements. Every mother you meet is as much your mother as the woman who bore you. Don't waste your time at family funerals grieving for your relatives: attend to life, not death: there are as good fish in the seas as ever came out of them, and better. In the kingdom of heaven which, as aforesaid, is within you, there is no marriage nor giving in marriage, because you cannot devote your life to two divinities: God and the person you are married to."



# ALLONS!

(Extract from *The Globe*)

BY DR. FRANK CRANE

To the Soldiers of the Ideal:

Wherever you be, under whatever banner you march, by whatsoever name you be called:

Greeting and courage!

Whichever way the election turns, our goal is still before us, our victory yet to be won.

That goal, that victory, we know, we visualize clearly, no partisanship can deflect us, no fog can make us lose our way.

That goal, that victory, is that War must be destroyed.

We have never lost the fiery purpose in our hearts that made us get four million men ready to resist autocracy's wave of militarism, that purpose is that "It Shall Never Happen Again."

The Old Order must be scrapped.

It is the Old Order, of rival military nationalities, of rival battlefleets swelling to proportions of intolerable expense, of rival boastings, national egotisms, vulgar precedences, secret treaties, balances of power, diplomatic jugglings with race hates; it is this Old Order of International Anarchy and the cult of competition that demanded and got its bloody sacrifice of 1914.

It must go.

It must go by the only way it can be got rid of, by the only way anybody has ever imagined it can be got rid of; that is, by the co-operation of the nations.

Somehow, some time, the nations must Get Together and arrange to settle their differences some other way than by war.

Somehow we must have World Government.

For a world with no Government is as horrible as a State or a City with no Government.

With the petty struggles of political parties we have no concern.

Just what kind of a World Government is inaugurated is of small moment compared to the appalling need of some kind.

Some way we must do our part in the world's work; we

must do it either as a member of the world's Council or as a member of the world's Army.

If we cannot co-operate with the other nations one way we must another.

The strange new hope of World Unity, the sole good thing arising from this fearful war, must not be allowed to die.

We must go on.

War, and the systems that make war, and the heated ignorance and narrowness that eventuate in war, must be defeated.

"Allons! After the Great Companions!" said Walt Whitman.

To you come Lincoln's words now with deep and new significance:

"With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive to finish the work we are in; to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations!"

Allons! After the Great Companions!

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### IS MAN IMMORTAL?

(Extract from *Evening Sun*, November 2nd)

"Mr. Edison's effort to supply a talking machine for the spirits, like somebody else's effort to ascertain the weight of the human soul by weighing the body just before and after death, are valuable because they make us THINK of immortality, and make us realize the importance of the ONE great thing that we possess, ETERNAL LIFE that never can end, that never began, that will take us forever through a universe that is unlimited, through time, without beginning or end."

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(Excerpts from "NOW IT CAN BE TOLD" copied from *New York American*, Oct. 31st)

BY SIR PHILIP GIBBS

These studies of mine, of what happened on both sides of the shifting lines in the Somme, must be as horrible to read as they

were to write. But they are less than the actual truth, for no pen will ever in one book, or in hundreds, give the full record of the individual agony, the broken heart-springs, the soul-shock as well as the shellshock of that frightful struggle in which, on one side and the other, two million men were engulfed.

Modern civilization was wrecked on those fire-blasted fields, though they led to what we called "Victory." More died there than the flower of our youth and German manhood. The Old Order of the world died there, because many men who came alive out of that conflict were changed and vowed not to tolerate a system of thought which had led up to such a monstrous massacre of human beings who prayed to the same God, loved the same joys of life and had no hatred of one another except as it had been lighted and inflamed by their governors, their philosophers and their newspapers.

The German soldier cursed the militarism which had plunged him into that horror. The British soldier cursed the German as the direct cause of all his trouble, but looked back on his side of the lines and saw an evil there which was also his enemy—the evil of a secret diplomacy which juggled with the lives of humble men so that war might be sprung upon them without their knowledge or consent, and the evil of rulers who hated German militarism not because of its wickedness, but because of its strength in rivalry and the evil of a folly in the minds of men which had taught them to regard war as a glorious adventure, and patriotism as the right to dominate other peoples, and liberty as a catchword of politicians in search of power. After the Somme battle there were many other battles as bloody and terrible, but they only confirmed greater numbers of men in the faith that the Old World had been wrong in its "make-up" and wrong in its religion of life. Lip service, the Christian ethics, was not good enough as an argument for this. Either the heart of the world must be changed by a real obedience to the Gospel of Christ, or Christianity must be abandoned for a new creed which would give better results between men and nations.

There could be no reconciling of bayonet drill and high explosives with the words "love one another."

Or, if the bayonet drill and high explosive force were to be the rule of life in preparation for another struggle such as this, then at least let men put hypocrisy away and return to the primitive

law of the survival of the fittest in a jungle world subservient to the King of Beasts.

The devotion of military chaplains to the wounded, their valor, their decorations for gallantry under fire, their human comradeship and spiritual sincerity, would not bridge the gulf in the minds of many soldiers between a gospel of love and this argument by bayonet and bomb, gas shell and high velocity, blunderbuss, club and trench shovel.

#### A PEACE OF VENGEANCE

*Yet even with all those memories of tragic scenes which in this book are but lightly sketched, I hoped that the peace we should impose would not be one of vengeance, by which the innocent would pay for the sins of the guilty, the children for their fathers' lusts, the women for their war lords, the soldiers who hated war for those who drove them to their shambles; but that this peace should in justice and mercy lead the working people of Europe out of the misery in which all were plunged, and by a fallacy no higher than common sense, but as high as that, establish a new phase of civilization in which military force would be reduced to the limits of safety for European peoples eager to end the folly of war and get back to work.*

*I hoped too much. There was no such peace.*

#### PEOPLE SHARE BLAME

Yet, in each nation, even in Germany, there were men and women who saw the folly of war and the crime of it, and desired to end it by some active renunciation and repentance and by some uplifting of the people's spirit to vault the frontiers of hatred and the barbed wire which hedged in patriotism. Some of them were put into prison. Most of them saw the impossibility of counteracting the forces of insanity which had made the world mad, and kept silent, hiding their thoughts and brooding over them. The leaders of the nations continued to use passion as their argument and justification, excited it anew when its fires burned low, focussed it upon definite objectives, and gave it a sense of righteousness by the high-sounding watchwords of liberty, justice, honor and retribution.

Each side proclaimed Christ as its Captain and invoked the blessing and aid of the God of Christendom, though Germans were allied with Turks and France was full of black and yellow men. The German people did not try to avert their ruin by denouncing the criminal acts of their war lords, nor by deploring the acts they committed. The Allies did not help them to do so because of their lust for bloody vengeance and their desire for the spoils of victory.

The peoples shared the blame of their rulers because they were not nobler than their rulers. They cannot now plead ignorance or betrayal by false ideals which duped them, because character does not depend on knowledge, and it was the character of European peoples which failed in the crisis of the world's fate, so that they followed the call-back of the beast of the jungle rather than the voice of the Crucified One whom they pretended to adore.

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## INTELLIGENT MEN SEE IT IS TIME TO END ERA OF HATE

(From *New York American*)

The professors and the college world of Oxford University generally have addressed a communication to the universities and learned societies of Germany inviting them and urging them to a resumption of friendly intercourse with the learning of Great Britain.

This is a splendid thing to do. It is a recognition of a fact with much timeliness. The fact is that the world cannot be indefinitely divided into hostile camps; that the prejudices of war are for war periods only; that the nations which fight each other and hate each other today are most likely to be allies tomorrow, and the allies of today are more likely to be the enemies than allies tomorrow.

Such has been the course of history.

During a war it is thought necessary to excite peoples against each other, to lie about each other, to accuse each other of atrocities of which neither is guilty, and to work up that rage which justifies the killing of human beings—"brothers under the skin."

The language of the letter is interesting. It expresses a desire "to dispel the embitterment of animosities that under the impulse of loyal patriotism may have passed between us." And it declares "that the resumption of friendly intercourse and the forgetting of the asperities of war" are demanded by civilization.



## *Reality in the Far East*

BY AGNES B. ALEXANDER

THERE is in Japan a place called Karuizawa. A beautiful spot among the mountains where the air is fresh and pure. Here has grown from year to year a missionary resort where thousands meet from all parts of Japan as well as China and Korea. These are the representatives of all the creeds and dogmas which man has made.

In this same mountain resort is the summer home of the Japanese Young Women's University, where in a secluded spot they retire for the summer. From their home a path leads up a hill and on the top of this hill is a wonderful old pine tree. Here the girls assemble at dawn, each sitting quietly on her cushion with face turned toward the rising sun. In this quiet meditation there is no self-consciousness, but each is absorbed in her own thoughts which are turned toward the Infinite Maker, of which the rising sun is the symbol.

These young people have been brought up in a land where creeds and dogmas were unknown. Their national religion, Shintoism, taught them the simplicity of life, and from it developed their simple architecture and mode of living. "God never left Himself without a witness," and so to these people, perhaps many thousands of years ago, there came a Messenger from whom their national religion was founded.

More than a thousand years ago, another Message reached the ears of the people of Japan, coming through China and Korea, the Message of the Great Teacher Buddha. The impulse from this new Message revived their lives and art and literature sprang forth as never before. The new Message was welcomed and united with the existing religion, Shintoism. The great Japanese apostle of the Teachings of Buddha, Kobo Daishi, said, "Fragrant flowers are very sweet but one day they fade away. Who can say, 'This world's unchanging?' Crossing o'er the Mount of Change today we shall find no dreaming, nor illusion—but Enlightenment!"

During the past century, the later and greater Message, that of Jesus Christ, came to these people and in His Name there were many martyrs.

Passing to the foundation of these religions, we find the same symbols used in all. These are the eternal symbols of God which never change, while languages, meanings of words and all other things change with time. Max Muller, the author of the translations of the Sacred Books of the East, has written, "If I find in certain Buddhist works doctrines distinctly the same as in Christianity, so far from being frightened, I am delighted, for surely Truth is not the less so, because it is believed by the majority of the human race." And also, "There can be nothing accidental, nothing inharmonious in earth or in history."

Today young Japan is thirsting for new Truth to quench her parched throat. The old outworn dogmas and creeds of the West, and even her own religions, no longer give warmth to the cold hearts. She runs to and fro not knowing where to turn nor what to take.

A noted writer of Japan, Dr. Anesaki of the Imperial University, writes in an article entitled "The Present Spiritual Unrest of Japan"—"The big tree of Buddhism is rotten at its heart. Christianity has not rooted firmly. The question is whether the old trees of national religion may be reinvigorated, or whether a new tree may spring from the soil."

Another young writer of new Japan, Mr. M. Yanagi, in an article entitled, "Our Thirsty Free Green Minds," writes—"The time in which we live is more than a mere transitory period. It is an upheaval from the very roots, producing the most surprising changes our history has ever known. Now is the full contrast of old and new, now do the East and West first touch, now is the battle of spirit and matter an awaking from placid existence to the high stress of urgent spiritual problems. . . . I am the last to hate the old, but history never teaches us to go backward . . . whatever the achievements of the past, they do not compare with the possibilities of the present. . . . It is unnatural, unnecessary to live after the manner of our forefathers, for we are born to be more, and how much more at this astonishing epoch in which all things are renovated by the sacrifice of the old time honored life. . . . What we look to in the future is the marriage of spirit and matter, the unity of mind and body, the meeting of East and West. . . . Destruction is the first step of construction and loss is the germ of gain. . . . We need Christ and Buddha not as Christians or Buddhists, but as men. . . . In this age of latitude our richest legacy is the

fact that we have no national sect, no established religion, no definite dogmas. We are free enough to demand religion from within. All varieties of religion afford us spiritual nourishment, for we seek the vast and free one, in which the essences of all forms are."

There is in the universe a scientific law of change. Youth is followed by old age, a young plant becomes an old tree, and so with the world religions, in their time they have been the cause of progress and advancement, but now they have become like very old trees. This age needs a young vigorous plant with world-wide growing capacity.

The Universal note of Unity has struck, a new Day has already dawned on the world, the Sun of Truth is again shining and a New Message of Life has been sent forth. In the words of Abdul Baha, "Effort must be exerted that the East and West may be reconciled, that the darkness of bigotry may vanish, that the unity of mankind may be made manifest and that East and West, like unto two longing souls, may embrace each other in the utmost of love. For all are the sheep of God and God is the Real Shepherd and is kind to everyone."

## *The Temple Bell*

BY LOUISE WAITE

Bell of the Temple of Love and Unity,  
From realms above your clarion tones now ring;  
Calling aloud to all humanity  
Awake! Arise! and with the angels sing,  
Glory to God and His Eternal Plan,  
Come to the Temple of the Brotherhood of Man!

Bell of the Temple of Peace enduring,  
Softly your tender tones fall on the air,  
Calling the hearts of men to Love's true union,  
Calling to worship in God's Temple fair.  
Glory to God and His Eternal Plan,  
Come to the Temple of the Brotherhood of Man!

Bell of the Temple, Unseen Reality,  
Yet thy clear tones by inner ear is heard.  
Bell of the Temple of wondrous beauty,  
Founded upon God's Manifested WORD!  
Glory to God and His Eternal Plan,  
Come to the Temple of the Brotherhood of Man!

It has truly been said that "as out of the succession of waves there is born one topmost wave of all, so is the Master Singer born of humanity, born of the waves of aspiration. From its yearnings, its sorrows and joys, its intuitions, is He brought forth, thought of its thought, faith of its faith. All of its deepest inarticulate thought is kneaded into His composition. So is He responsive and resonant like bell metal, the very finest bell metal into which have entered some gold, some copper, some silver and some tin, all in just proportions. Only once in a Cycle is such a Bell cast, and when it is sounded such a reverberation is created, so deep, so rich, so mellow and so exquisitely sweet that men must perforce stand still and listen as when the great bell sounds in "Giotto's Campanile," or the wondrous sweet voiced Temple bells of old Japan.

There is a wonderful truth in these words. The outer form of the Master Singer is human, built up of the material elements from which all humanity is built, yet are these particles spiritualized and lifted above the material plane, at death returning to the earth to help quicken that realm. Like the bell, He has the same elements: analyze its wonderful alloy and there are but common elements. Out of its gold we form priceless treasures; of its silver we make dinner bells; of its copper, kettles; and of its tin, pans only; these are good, useful and practical but give forth no inspiring sound. RESONANCE comes with the blending. The Temple bell is the blend of all these. So it is with the Master Singer, and straightway men hear Him. He stirs in them a new thought, a new joy, a new hope, for have not all in them some element of His thought? Have we not in us some tin, some copper, some silver and some grains of gold in greater or lesser degree? And though *we* give forth no such melody, yet we know He RINGS TRUE.

Let us then take home to our hearts His Song, for it proceeds not from Him, but from the Immeasurable Reality which sustains us all. He is but the Voice. Oh! Beloved Master Singer! You are akin to all men, and they are the elements that have been poured into Your Bell metal. From all races, nations and creeds they come, these are they who enter into your marvellous blend.

Listen then, O man! Listen to the Master Harmony of this Resonant One who sounds the Divine Melody of the soul to all who work for Unity and Love, for Beauty and Perfection, and who are consecrated to their work. Calling them to worship in the Temple of Communion with God, that Supreme Reality from which He was made manifest.

## Notable Comments

(Extracts from Canadian Paper No. 3rd)

(Extract from *Daily Telegraph*, St. John, N. B., Oct. 14)

### UNIVERSAL PEACE AND THE PERSIAN SITUATION, SUBJECTS OF CANADIAN CLUB ADDRESSES

W. H. Randall Strongly Supports Purpose of League of Nations—Professor of Shah's University at Teheran Speaks, Through Medium of Interpreter, on Political Conditions in His Native Country.

The members of the Canadian Club who dined at Bond's last evening heard two entertaining speakers—men who had something to say and said it well. The first was W. H. Randall, a distinguished United States speaker, whose topic was "Universal Peace." He strongly supported the League of Nations movement and an international tribunal to keep peace in the world. The second speaker was Hon. Janabe Fazel Mazandarani, professor of philosophy in the University of the Shah at Teheran, the Persian capital, who described the situation in his country from a British viewpoint. The professor spoke in his native tongue, but his excellent address was interpreted by Ahmad Solinab, a student and educationalist of ability, whose home is in the Holy Land. Mr. Solinab's repetition of the professor's address in English was done in a clear and impressive manner.

Horace A. Porter introduced the speakers and announced that Sir Robert Borden would be unable to address the club at an early date, but that Theodore G. Roberts would probably be a speaker next week, word to this effect having been received by C. W. Romans, the secretary. Grace was said by Rev. R. P. McKim, rector of St. Luke's church.

#### *Universal Peace*

Mr. Randall, in his address, said:

"I am very happy to have the opportunity to express our thanks through the voice of unity. It is rare to hear from the same platform two hemispheres, the voice of the east and the west. We have only part peace. We shall never have universal peace until the whole world is composed. We shall never have universal peace until we have universal consciousness. We must rise to supreme effort to bring the world, not back, but forward to where never again man will spill his blood in a war of nations. Misunderstandings are generally religious, racial and social. Spiritually, we are citizens of one world. All spirituality is more deeply rooted in people than in institutions. One of the greatest peace leaders of the world said that no great thought ever moved the world that did not spring from the impassioned heart.

"Lord Balfour cabled to General Allenby before the siege of Jerusalem: 'Find Abdul Baha and afford him every protection and comfort.' The British government knew Abdul Baha was standing for the peace of the world and that he had great power with the orientalists. General Allenby found him at Haifa, nine miles from Nazareth. For this Persian's great services the British government knighted him. Abdul Baha's home in Haifa is one of the peace centers of the world. It is the League of Nations in miniature.

"Baha'o'llah, the father of Abdul Baha, in 1868 had prophesied the great wars. In our interest in material things these prophecies were not followed."

The speaker quoted Lloyd George as saying: "We can never have permanent peace until it is born in the hearts of men."

Some of the basic principles, explained by Mr. Randall, that Baha'o'llah enumerated as the foundation of universal peace were: the oneness of the world of humanity; independent investigation of truth; that the foundations of all re-



ligions is one; religion must be the cause of unity; religion must be in accord with science and reason; equality between men and women; prejudices of all kinds must be removed; universal language; solution of the economic problem; and an international tribunal.

Hon. Janabe Fazel Mazandarani said in part:

"I am highly honored and have the greatest privilege to stand in the presence of the members of the Canadian Club and the chairman to convey the message of love and peace from Persia. Although it is nearly seventeen months since I left my native land, conditions have not changed much. In order to understand the present situation in Persia, it is better to bring before our vision the great changes which have been brought in that country during the last few years. The national religion of Persia is Mohammedan, although certain minorities such as Jews, Christians, and Zoroastrians are found. The religious prejudices and fanaticisms of the Mohammedans are directed against not only the Christians but all other religions because the Mohammedans look upon themselves as the chosen race.

"The ancient Persia was the cradle of civilization and refinement. It is written in authoritative history that in the middle ages astronomy, medicine and algebra were introduced into Europe from Persia through the civilization established by the Arabs in Spain. However, in the last two or three centuries many causes assisted to bring the decadence and degeneration of the Persian people. Religious prejudices were so strong the Persian people were not ready to accept the modern ideas of civilization because the promotion of these scientific principles would destroy the root of their religious beliefs. A hundred years ago there was hardly any modern educational system in Persia; the women were looked upon as inferior beings having no special privileges. Polygamy and divorce were rife. Under these disheartening conditions Baha'o'llah flooded the regions of that land with new teachings. This was about seventy years ago. Through the influence of his new teachings the realm of thought underwent a great change. He wrote many books and treatises inculcating the universal principles of spiritual civilization. He called on the Persian people to display great effort in education. He advocated the standardization of a universal system of education for all humanity so that the children of the world may receive equal share of knowledge and sciences, no matter where they live. Immediately after the spread of these ideals new schools for the education of the girls were founded. Baha'o'llah abrogated polygamy and repealed the law of divorce. He cemented the hearts of contradictory religions and made them united. He made the Mohammedans, Zoroastrians and the Jews to understand and believe in the divinity of Christ. The Persian government being autocratic and the Mohammedan clergy oligarchic, more than twenty thousand of Bahais were martyred and their leaders banished. Even the Turkish and imperial governments of Persia united together to exterminate his cause.

"During the world war the Persian government fell into great difficulties. Persia is situated between the countries of Russia, England and Turkey. Because the large number of government officials were Bahais and because Baha'o'llah and Abdul Baha had praised the justice of the British empire the Persian people did not like to go on the side of the central powers. But the mass of the people, because they were ignorant, were swayed by the demagogues who were sympathetic to the central powers. Although Persia remained theoretically neutral, yet her land became the contending ground of the various armies. The Turks and the Russians in turn invaded the country with large hordes, pillaged property, large towns and villages were destroyed and the inhabitants put to sword. Pestilence and famine came afterwards and swept many parts of Persia from every vestige of life.

#### *Negotiations for Treaty with Britain.*

"When I left my native land negotiations were under way to make a new treaty with Britain which would bring the two countries nearer to each other and establish peace, tranquillity and composure in that land."

## TELLS OF BRITISH AID GIVEN PERSIA

(St. Thomas, Canada, Nov. 3d, 1920.)

HON. TANABE MAZANDARANI, PROFESSOR OF PHILOSOPHY, AT CANADIAN CLUB

Probably the most remarkable banquet that the Canadian Club has had in some time was held in the dining-room of the Grand Central Hotel Tuesday evening, when the Hon. Janoke Fazel Mazandarani, Professor of Philosophy in the University of the Shah of Persia at Teheran, and Albert H. Vail, of Chicago, addressed a large number of the members.

Mr. Vail spoke first on the "Reconstruction of the Holy Land," visited by him in the course of his travels through France, Italy, Indian, Egypt and Palestine as a land of bright sunshine, more so than the other countries he visited. Describing his voyage to Jaffa and the numerous nationalities, he referred particularly to a number of Polish Jews who were especially gay, singing their songs of Zion, dancing and amusing themselves for pure joy of their return. He remarked that the best railroads were to be found in Egypt, those run by the British government. In Palestine he found irrigation dams being built by British engineers, but the chief problem was to get the different religious fanatics to work in harmony. Finance was not the trouble. A solution, continued Mr. Vail, is the creation of a common language that everyone can understand and have in addition to his own. Let the parliament of man or the League of Nations adopt a universal language and put it into the schools of all countries, and this common tongue would open the path to a better understanding.

He pointed out three principles that would bring about the reconstruction of the world—first, a universal language; second, a universal League of Nations, and third, a system of universal education, so that the girls as well as the boys could be taught. Only recently in the east have girls been permitted to attend these places of learning. He remarked that we all belong to one family, with God as its one head. Mr. Vail mentioned his visit to the home of Abdul Baha at the foot of Mount Carmel, and of finding there people from almost every nation and religion in the world, living in amity together. The movement that has made this possible is called Bahai, and is the religion of the disciples of Baha'o'llah, an outcome of Babism that originated in Persia.

*A Persian Address*

The Hon. Mazandarani then addressed the club in Persian, through his interpreter, Mirza Ahmad Sohrab. He began by thanking the club for the privilege of coming before them, saying that it was a miracle in itself that a man from Central Asia may travel to the ends of the earth to speak to the people of this country. Truly it had been work of scientists and inventors. Although he had been absent from Persia for seventeen months there had been no change in the position of Persia since that time. The religion of Persia was Mohammedanism, that is, of the majority; the minority are Christians, Hindus, Jews and Zoroastrians. Speaking of the art of Persia, he described its achievements in painting and music in its earlier history, but during the last four or five centuries these developments had vanished. There were no public schools, only a few religious schools that were only attended by boys, it being thought unwise from a religious standpoint for girls to know how to read or write. The whole country walked in a shadow of darkness and ignorance. The people even thirsted for the blood of each other, thought of each other as enemies, until last century when Baha'o'llah appeared and began teaching a new universal form of religion. Finally he was put into prison, where he wrote many great works presenting doctrines that are being preached there today. Baha'o'llah advocated education that should be compulsory for both boys and girls, and urged that women must ride in the airship with men and that their rights must be equal. Congress and Parliaments must be composed of women as well as men. But before this penetrating influence could take effect a revolution must occur in the methods of teaching in Persia.

People, the speaker said, have awakened as if from a slumber and have begun to realize the magnanimity of this new doctrine. It dispelled clouds of misunderstanding that have existed for years, and the teaching has gone to such an extent that the people of Persia believe in Christ today.

This new teaching had two distinct effects. First, it changed the lives of his followers, and indirectly affected the whole population. He remarked on the difficulty that Persia had to keep her neutrality during the Great War. German spies were in the country constantly trying to stir up the country to war against England, and many people were inclined to follow them, but the Persian government under certain influence of this great teacher would not be persuaded. "Although we did not fight in the war," continued Hon. Mazandarani, "we suffered greatly. Persia was used as a passageway for troops and supplies, and numerous towns were destroyed." The British government had always been willing to aid them in education and learning, and he was positive that one of the strongest pillars of the League of Nations was the British government. The Bahai movement, he continued, has come to remove religious prejudice in the east. The war of humanity and religion is won, he declared. Let us set all differences aside and have one God to rule and follow. We must pray and work for the day when the children of humanity shall have one Shepherd to guide them. This is the day, concluded Mr. Mazandarani, when the teaching of Christ must become universal and the brotherhood of mankind will consequently result.

(Extract from *The Yonkers Record*, Oct. 31st)

## FIRST CLASS FOR STUDY OF BAHAIISM TO BE FORMED HERE

The first class for the study of Bahaiism, the universal religion which is attracting so much attention throughout the country, will be formed in Nepperhan Heights under the direction of Mrs. Maud Gaudreaux. It will meet Friday afternoons at 2:30 o'clock at the home of Mrs. A. K. Weil, 141 Morningside Road. A class for children will be held on Saturdays mornings at 11 o'clock at 144 Buckingham Road.

Mrs. Gaudreaux was asked to explain the fundamental principles of the new "religion" and said in part:

"Abdul Baha, who is the living exponent of these teachings, is the son of Baha-o'llah, the creator of the Book of the Higher Religion a hundred years ago. He was a Persian prophet who was proclaimed by the people as a real interpreter of universal religion. His principles amalgamate the teachings of all religions. He interprets the Christian religion so as to make it acceptable and valid to all religions. Our members belong to any church they desire but their knowledge is illuminated by the teachings of this great prophet."

(Extract from *The Ampere Booster*, Nov. 5)

## NEWARK BAHAI ASSEMBLY

"A Spiritual Revolution" is the topic of an interesting talk to be given to the public on the theme of the "Forces of Peace and World Reconstruction in the Light of Today" next Sunday afternoon at 3:30 o'clock at the Newark Bahai Assembly, 24 Park place, opposite the Hudson and Manhattan tube station. Mr. Urban J. Ledoux, of New York City, former United States consul to Bohemia and social worker on the East Side of New York City, will be the speaker.

(Extract from *The Hamilton Spectator*)

## BAHAI MESSAGE WIDELY SPREAD

## Local Theosophists Hear Persian Professor

## Interesting Lecture on Immortality of Spirit

## No Different Religions in Court of God

Seventy-six years ago in Persia a unique movement for social and spiritual reconstruction had its inception through the efforts of a youth called the Bab (meaning door or gate), whose mission it was to proclaim the coming of a Great World Messenger. As has happened so often in the past to teachers of truth, the Bab was martyred after but six years of public work.

Baha'o'llah, a Persian noble, then appeared as the one heralded by the Bab. He announced the dawn of a new age, an age when brotherhood and peace should cover the earth, even as the waters cover the sea. The principles he advocated, however, were too universal for the limited minds of his contemporaries, and he and his followers were persecuted and imprisoned. But even from prison Baha'o'llah spread his gospel of unity and love throughout western Asia. In 1892 Baha'o'llah passed from this earth, leaving his son, Abdul Baha, as the expounder of his word and the promulgator of his cause.

Under the guidance of Abdul Baha the Bahai message has been carried to all lands and all religions. Abdul Baha himself has traveled through many countries spreading the principles he stands for, and now lives at the foot of Mount Carmel, in Palestine, receiving all those who come to him for teaching and guidance. In his home Christians and Mohammedans, Buddhists and Parsis, Jews and Hindus meet together in a most wonderful spiritual brotherhood and unity and from thence go forth to spread the good tidings of the dawn of a golden age which Bahais believe is now coming upon earth. Two such messengers appeared before Hamilton audiences which filled the Royal Templars' hall on Saturday evening and again on Sunday morning, under the auspices of the Theosophical Society.

*Persecution of Prophets*

Albert Vail, of Chicago, in speaking from the Occidental viewpoint of the Bahai cause, on Saturday evening, said in part:

"Every prophet is ridiculed and persecuted because he reflects the light of a new day before the mass of the people see its splendor. Nothing is more tremendously important than to find the spirit of the day and spread it. The need of our day is for the spreading of the principles of brotherhood, of unity, of peace, until the world shall enter into that civilization which has been the glorious dream of all past prophets and sages.

"The rays of the sun of reality are infinite; the first of them is heavenly teaching, oneness of humanity, the establishment of universal peace, the independent investigation of reality, the promulgation of universal fellowship, the inculcation of divine love through the power of religion, the abandonment of religious, racial and political prejudices, the spread of education and a universal curriculum, a universal auxiliary language, the organization of an international court of justice or the parliament of man, equality of the sexes. The spreading of these rays from the sun of truth will deliver humanity and guide it to the center of these rays; warfare will be destroyed and misunderstandings between religions dispelled."

*Immortality of Spirit*

Janabe Fazel Mazandarani, professor of Philosophy of Teheran, Persia, through his interpreter, then delivered a most interesting lecture on "The Immortality of the Spirit."

"When we look over all created phenomena," said the speaker, "we realize that the mineral, vegetable and animal kingdoms have but one nature, while man is endowed with a double nature. The first nature which is physical and carnal, man shares in common with the animals, that is to say, the idea of self-preservation, the idea of the continuation of the race, the thought of envy, hatred, jealousy and all such qualities. The second nature which is predominant in the human kingdom is the spiritual, which is an intellectual quality, intangible, unseen and invisible. The spirit in man is like unto the core, the kernel, while the body is like unto the shell; the spirit is like unto the light, while the body is like unto the glass. The many faculties, many powers in the body of man are under the direct control of the spirit, and the functioning and governing and activity of the body is done at the command of the spirit through invisible thought powers; the body is only the instrument for the working of the spirit.

"What is this sense of possession, I-ness and they-ness in each one of us? We say my hands, my brain, my eyes. Who is this I speaking through you? It is a power beyond this physical fleshly body and to it you attribute these limbs and organs. It is well known to all spiritually-minded men that the body is like unto a garment while the spirit is the dweller within.

### *Life and Death*

"What are life and death? Life means the composition of many mineral elements through the law of adhesion and affinity. Death means the decomposition of these material elements and their return to their individual constituents. The chemist teaches us you cannot divide simple elements into any further constituents. The body being composed of many millions of cells is subject to decomposition, but the spirit is a simple element and consequently is eternal and everlasting.

"Again the spirit is not a tangible phenomenon, it is an intangible intellectual power and consequently an effulgence and an emanation direct from the presence of God. As long as the reality of divinity is infinite, is eternal, is age-abiding, similarly the emanation, the effulgence which comes down, which irradiates from that presence of divinity is likewise everlasting and eternal.

The professor went on piling up evidences of immortality. One such was the discovery of intricate problems to us. If it known that after troubling the mind unsuccessfully, if a person sits silent and goes into a world of contemplation, like a flash of light the problem becomes illumined, apparently some higher power giving the solution. This is an indication that the spirit of man is connected or related to the ocean of spirits, with the highest world. By becoming steeped in this material world, we forget that connection, but now and then this invisible wire becomes live with the power of electricity and the connection is established.

"Another proof is the justice of God. If we could think of a God creating this world with its animal and human kingdoms, of men living here for a few years and dying without other result than going through this circle over and over again, what kind of creation is it? Ridiculous! Hence the efflorescence, the highest consummation of the creation of the world is nothing else but the perfection and the perfectability of the spirits of men. Not only the spirits of men are immortal, but all the atoms of existence are immortal and infinite. From the dawn of creation all the atoms of the world have been advancing and progressing along the path of divine unfoldment. Likewise the spirits of men are taking unto themselves the experiences that they gain and carrying them into the higher planes of life. From this we draw the conclusion that from the physical point of view the intellectual point of view, and the spiritual point of view the world of humanity is marching on. We can indeed claim that we are the heirs of the ages of the past.



## *The Mystery of God*

BY HORACE HOLLEY

Into what mystic chamber have I stepped  
Invoked by vision of more joyous stars,  
So vainly, vainly beat  
Spent echoes at my feet:  
Tired world that fought too many frantic wars,  
World where Jesus wept.

A dream of sudden sleep—or I have slept  
Blind lives away behind imagined bars  
And broke what cannot break  
The heart to this awake,  
Tired world that fought too many frantic wars,  
World where Jesus wept.

Here Memory kindles, long from memory swept,  
And Love consumes his human mask of scars.  
The thunder of his Word  
From heaven to heaven is heard!  
Tired world that fought too many frantic wars,  
World where Jesus wept.

I came, I saw, I am. Serenely kept  
Unmarred among the multitude that mars—  
Glory of God!—be known  
Thy Presence to thy own  
Tired world that fought too many frantic wars,  
World where Jesus wept.



## *Bahai Activities*

The co-operative Wednesday evening meetings continue at the Bahai Library, 416 Madison Avenue, under the direction of Beatrice Irwin, Urbain Ledoux, William Lotze, Mr. and Mrs. Deuth.

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The Friday evening meetings are conducted by Miss Juliet Thompson.

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The Bahai Forum presided over by Urbain Ledoux meets every Sunday evening at 8 o'clock in the Bahai Library, 416 Madison Avenue. The first session of this forum was held Sunday night, November 7th. An announcement made in the *Globe* proved to be of general interest to the public, for there was a large attendance and great interest was expressed in the subject of the evening, which was "Spiritual Telepathy," Mr. Ledoux proving himself a master of his subject, and in the interval of questions developing a power of insight and knowledge which inspired the audience with enthusiasm for the message he is so nobly giving to the world.

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There is a Sunday morning meeting at Genealogical Hall, 226 West 58th Street, conducted by Mrs. Reeder of the Bahai Brotherhood. These meetings are inspiring and uplifting and REALITY takes this opportunity of expressing its admiration for this work in the Cause which Mrs. Reeder has so admirably and unselfishly contributed.

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On Wednesday evening November 3rd, Ex-Governor William Sulzer gave an address in the Bahai Library, 416 Madison Avenue, his subject being "Co-operation." He was most gracefully introduced by Mr. Howard Ives and as usual the personality, the clear logic and deep vision of William Sulzer carried his audience with him in his clear elucidation of the misconception and ideals of the time when "competition" was the watchword of life and not co-operation. Competition, he said, was supposed to be the life of trade. As a matter of fact, competition was every man for himself, getting all he could from his brother, and was more often the death of trade, resulting in the accumulation of wealth for a few and starvation for many. True life of trade, he pointed out, depended upon co-operation. He recalled the words of Abdul Baha, "Oh, hasten ye to co-operation." This idea of the true meaning of competition was a new one to the audience. It remained for William Sulzer to truly define the meaning of the word competition. It is only another instance of the reversal of the law of infinite progress when competition has been held up to the human mind as a noble instinct of the human soul. We are glad that William Sulzer is applying his mind toward shedding new light upon the falsities of our present-day attitude toward God and man. We need such thought and such men in the world to-day as William Sulzer, and REALITY acknowledges with gratitude his presence with us on that occasion and looks forward to other occasions when he will again point the way to a newer and better conception of life.

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Under the auspices of Mr. and Mrs. Saffa Kinney Wednesday evening meetings are held at St. Marks in the Bowery. It is most gratifying to note that throughout New York and vicinity many meetings are held on every evening of the week for elucidating the principles of Baha'ollah and Abdul Baha.

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## THE RAINBOW CIRCLE

The activities of the Rainbow Circle are continuous and always interesting. The regular meetings are held at 105 West 130th street, which is Dr. Bolden's Church. The choir of this church is most tuneful and well trained, and it has been giving a series of concerts throughout the city, for the spread of the Bahai cause and that of the Rainbow Circle. These concerts are so remarkable musically, and so filled with the spirit of unity, that wherever they are given they not only afford great pleasure, but in wonderful fashion awaken the souls of the listeners. The choral work of the choir is admirable, and they sing many of the great anthems. They also sing some of the songs of the negro race with deep feeling and true artistic effect.

Mrs. Zockson is the efficient and faithful accompanist of the choir, who forgets herself completely in her work, and her daughter, Pauline, has one of the most attractive and colorful voices of the group. The leading soprano is Miss Teresa Green, possessed of a lovely and powerful voice. Mrs. Tucker has also a voice of unusual quality while among the men Mr. Puliet and Mr. Harcum are always charming in their solo work. All the voices are of unusual musical quality and perfectly blended, so that the concerts of the choir are delightful to the cultivated ear.

The "Southern dinner" given on the last Thursday of October by the Rainbow Circle was a great success and was very largely attended. A special race dinner is given the last of each month, and in November it will be a Thanksgiving dinner.

On Halloween the Circle gave itself up to a thoroughly good time, and was exceedingly happy. The entire place was decorated with lanterns and with effects and plenty of golden yellow. Mr. Ledoux brought a pumpkin lantern which was pronounced a great success.

There were talks and recitations and good music. Miss Johnson and Mr. Morris added to these, Mrs. Altman and Mrs. Ford gave an impromptu sketch which was much enjoyed, and everyone contributed good things and unlimited laughter. Cakes and ice cream were served.

## MR. BARNARD'S ADDRESS

On the evening of November 10th, George Grey Barnard, the distinguished American sculptor, gave a very remarkable talk at the Bahai Library. His theme was "The Temple in the Heart of Man," and he plunged immediately into a comprehensive description of the remarkable series of visions which had preceded his great work, the War Memorial, which he hopes will stand some day on the point of land known as Fort Washington Heights, and which he has named God's Thumb. It is the highest point on Manhattan Island, overlooks a wide stretch of the Hudson, and the country for many miles.

It would be impossible to reproduce that significant vision in detail, with the artist's vivid description. He found himself awakened between two and three in the morning when three times successively a great voice called to him, "George Grey Barnard, are you ready for the miracle?" He felt himself not ready, but that he would endeavor to hear whatever came, and as he gathered his soul force for the portentous ordeal, the veil was rent asunder and a heavenly figure stepped forth bearing in her hands a mass of molten metal. Imagine his horror when he realized that his face was to be sunk in this! But he said faintly, "am ready."

Then another figure stepped forth, her hands filled with violets, the freshest and most fragrant he had ever seen. She poured these into the smoking metal and as he sank his face in them he realized such delicious refreshment as he had never known before. Then again the voice cried out, "George Grey Barnard, are you ready for the miracle?" And this time, with more courage he responded, "I am."

At this he suddenly found himself walking through the streets of New York and coming toward him were men whose legs were covered with ulcers, from

which they suffered terribly and the voice said to him, "Stick your two fore fingers down your throat, and touch your palate, and then touch and heal this man."

As the words fell upon his ear, the glorious figure approached him, bearing in her hands a flaming sword and he knew that this flaming sword must be thrust down his back. He kneeled before her for the infliction, knowing that he must bear this upon his spine henceforth, but as it touched him, while it stiffened his spine, and made it difficult to bend, he felt a courage and strength which had previously been lacking, and without which he could not have carried the work to its conclusion. So he leaned over and anointed the man nearest him. Then, the voice said again, "Stick your two fore fingers into your throat and touch your palate and heal these also," and with added horror he obeyed, because his fingers were soiled with the dreadful ulcer, but he persisted until all were healed.

At last he stood alone, and was overcome with a desire to know the mystery of his being, and as he gazed the mighty figure bearing the mass of molten metal came forward again; from it rolled many iridescent clouds pouring over the world and suddenly the golden figure of Christ himself.

This seemed to intensify the longing of the artist, and he exclaimed, "But what of my soul, what is my soul? Not my bed, not my clothes, not my body, what it is?"

The command came once more, "Thrust your two fore fingers into your brains, pluck out your soul, and hurl it into eternity."

Obediently he did so, and instantly he was floating through space, not an identity, only a thought. He saw himself in the shining radiance of the Milky Way, and coming toward him a glorious figure whose head was surrounded by rings of light, which constantly left her and floated away, creating new worlds. She carried a globe and he cried out, "But where is my identity?" and as he cried she gestured, and one of the rings left her and centered around the consciousness that alone remained of Barnard. Then suddenly he knew all his failures, all that he might have done to create an identity, and he was filled with anguish. He cried again, "What does it mean?" and as he cried, the globe she carried left the hands of the mighty figure, and floated to him, and became fixed in the ring, which encircled him, while the voice said, "Here is the stone to be set in the ring of your soul."

From that moment his identity began again to centre itself, and as he looked he saw in the stone all the universe he knew reflected. Alaska, California, Europe, France which he knew so well, and then at last Manhattan. He floated over his own home; he saw his monastery. He came again to his house; the window was open; with a prodigious effort he was in his room, sitting, conscious, on the edge of his bed. One can easily translate the allegory of this great vision; realizing that only when we dare to undergo pain does it become pleasure, when we lose all shrinking from service, its horrors become happiness, and through these experiences we can atone the self, and are penetrated by that heavenly spirit which 2,000 years ago was manifested through Christ and now is seen again through Abdul Baha. The shining girdle of the spirit centres the identity, and when we begin to see the world reflected in the Divine name of God, we are free from it and never again enchained by it.

So we become democratic, as Barnard said; we serve mankind as a brother, one of the mass, and not its superior. Art must be this servant, he declared; the artist must become one with the work of the world. So that presently Mr. Schwab, for instance, will include a sculptor and a painter among his artisans, and they will take their dinner pails, and obey the command of the whistle or the gong as do the others. But some day when the crowd surges into the huge mouth of the factory or mill, it will pause, thunderstruck, because there in sculptured group and painted surface; it will see itself delineated with sympathy, with truth, such as is alone possible when the artist has lived shoulder to shoulder with his mates.

Mr. Barnard's modesty did not permit him to explain how this powerful vision had altered his plan for the war memorial group which he hopes will stand one day on God's Thumb, the natural acropolis of New York. This group is planned as a circle of stone around which is sculptured all of humanity laboring in the

world with mind and hand. It is a monument of peace culminating in the mighty figure of its centre, which represents Immortality, as the circle itself represents Eternity. Within the circle will be a great amphitheatre, containing seats for several thousand people, open to heaven like those of ancient Greece.

This stupendous monument will be the work of a group of artists united with Barnard himself, and will be a part of the magnificent plan which places upon God's Thumb four or five ancient temples transported in their integrity from the old world, to represent the ideals through which man has passed in search for God, and then that heavenly temple of mankind which Louis Bourgeois has conceived and will execute. This temple symbolizes the unity of all religions, the brotherhood of man, the realization of each dream of God that has shaped itself in the soul of man.

The sheer beauty of this series of dazzling perfections is difficult to contemplate, but when it finally stands up God's Thumb complete it will centre the attention of the world, and draw all hearts to God's Thumb. Because there on that great rock in outward and beautiful form will be realized the ideals of God which have been fermenting in the materialism of mankind for ages, drawing it from savagery to supercivilization.

Mr. Ledoux and Miss Juliet Thompson followed Mr. Barnard in eloquent comment on his recital, and the rooms crowded to capacity broke into frequent delighted applause.

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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.

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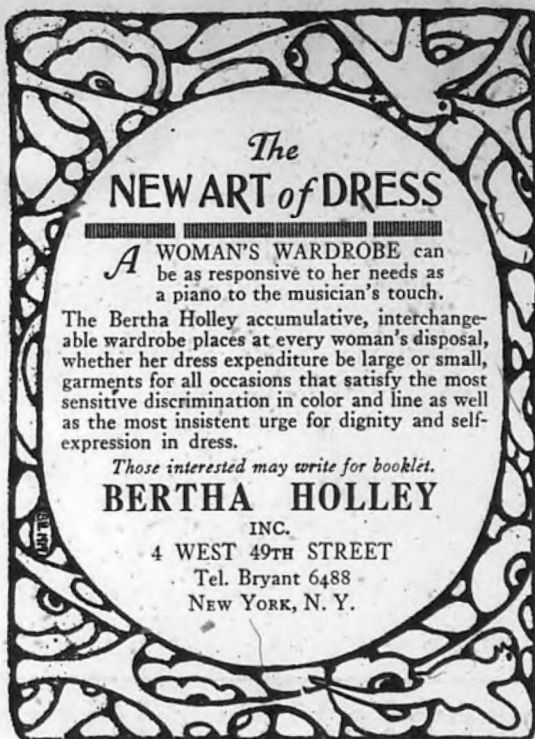
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