

# REALITY



*A Real Magazine for Real People*

Abdul Baha and Sir Oliver Lodge

Lansing's Call to the Church

Lloyd George's Appeal to the World

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Greenacre Fellowship

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THE ONENESS OF MANKIND



## EDITORIALS

### *Abdul Baha and Sir Oliver Lodge*

ON September 17th Sir Oliver Lodge, the eminent scientist addressed an audience at Birmingham. In his speech he declared, "that the first utilization of atomic properties of matter was in wireless telephony." He added, "that if the atomic energy of an ounce of matter could be utilized it would be sufficient to raise the German ships sunk in the Scapa Flow and pile them on top of the Scottish mountains. He said, however, that he hoped the human race would not discover how to use this energy until it had brains, and morality enough to use it properly, because if the discovery were made, before its time and by the wrong people this planet would be unsafe."

Abdul Baha has said, "A strange and wonderful instrument exists in the earth, but it is concealed from minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth and its infection causes destructions."

The great law of the universe evolving man into a state of perfection spiritually, materially and physically has in its wisdom delayed inventions which would bring about such destruction as Abdul Baha and Sir Oliver Lodge have spoken of. Abdul Baha has said and emphasized, "that science and religion are one." Sir Oliver Lodge, a recognized scientific authority, in his above statement points to the fact that until man is *spiritually* educated science cannot develop too rapidly. The fact that this is so brings very vividly to the mind the possibilities of this new age, could man bring himself into that state of perfection which would allow the supreme source to draw the veils from the hidden blessings. It rests within man collectively and individually to bring about this heaven on earth condition. Abdul Baha has said, "Heaven is not a place, it is a state of consciousness."



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## *Lansing's Call to the Church*

**A**T Lake Geneva on September 2nd, Secretary of State Lansing in addressing the New Era conference of the Presbyterian Church made this statement, "To bring men back to the spiritual standard, to make Christ's principles an impelling force in the reconstruction of society and to teach men to think true and live true, is the mighty task to which the Church is called." When we think of the ever growing multitude of those over whom the church has lost its influence and we also think of the number of Churches and their followers who refuse to co-operate one with the other, the number of Jews, orthodox and unorthodox, finding it impossible to come within the same line of thought of the Christians, and vice versa, we realize that this call of Lansing's should be made not only to the Church but to the world in general. It should be made in the name of humanity, to humanity.

If Lansing had studied the Bahai movement, he could not have voiced its sentiments better. He says, "This is a time of remodeling and reconstruction. Out of the ruins of the old world order, shattered by the war, there must be erected a new structure based upon sounder principles.

New ideas and new conceptions of society's obligations to the individual have been released, and there is manifested a radicalism in their advocacy which threatens the disruption of the present social order.

The peril lies in the exaltation of physical might, the false doctrine of the right to do because of the power to do, and assumption of selfish desire as the ultimate motive of human action.

The world can only meet this grave situation by renewing and strengthening its spiritual life, by turning away from materialism and implanting in men's souls those great fundamental principles which Christ taught."

These are the words of America's Secretary of State. These are the teachings of Abdul Baha. The hope of the world rests in the spiritual change of the hearts of all men.

The Bahai movement has been spreading this teaching through the world for over seventy years. The Christ thought, the Christ spirit, the Christ love for all mankind, no prejudice, no oppression. When all churches, all classes, all races, all nations see the vision of the oneness of mankind, the reality of life, spiritual, material and physical, will become a fact.



## *Lloyd George's Appeal to the World*

**I**N the following words of this, one of the greatest leaders in the world today, we find the Bahai Spirit which has been working, teaching and calling to the world for the last seventy years for the betterment of the poor and the oppressed, for the readjustment of those laws which make it possible for the conditions described by England's Premier to exist.

Lloyd George is calling to the hearts of all men to avoid that danger which threatens the world today if they ignore the possibilities of reconstruction and a betterment of all the conditions existing before this recent upheaval produced and must continue to produce a complete change in the minds of all men.

With admiration and respect we quote his words and call attention to the fact that such words from one in his position, regardless of whether or not they call upon his head political opposition or personal attack, will do much to influence the thought of the world today. Would that more men in exalted positions might have this fearless spirit.

Any disinterested human being reading the following words of Lloyd George's cannot fail to see their significance, their importance and their justice. The principles laid forth are Bahai principles and divine principles. In his message to the people of Great Britain he says:

"If any are inclined to maintain this old world, let them beware, lest it fall and overwhelm them and their households in ruin. It should be the sublime duty of all without thought of partisanship to help in building a new world where labor shall have its just reward and indolence alone shall suffer want.

"Millions of gallant young men have fought for the new world. Hundreds of thousands died to establish it. If we fail to honor the promise given them we dishonor ourselves.

"What does the new world mean? What was the old world like? It was a world scarred by slums, disgraced by 'sweating,' where unemployment, through the vicissitudes of industry, brought despair to multitude of humble homes; a world where, side by side with want, there was waste of the inexhaustible riches of the earth, partly through ignorance and want of forethought, partly through entrenched selfishness.



"If we renew the lease of that world, we shall betray the heroic dead. We shall be guilty of the basest perfidy that ever blackened a people's fame. Nay. We shall store up retribution for ourselves and our children. The old world must and will come to an end. No effort can store it up much longer."



## *A Coincidence*

ONE of the most remarkable evidences of the universal mind in printing its laws upon humanity as a whole, regardless of Creeds, Nationalities or Races, in individuals or groups of individuals, occurred a few weeks ago. We have no doubt that such occurrences are numerous but as this came within our own experience it impresses itself vividly upon the mind. We published in last month's *Reality* an article on the "Bahai Way of Preventing Race Riots" by Louis Gregory. The manuscript for this article was in our hands some two weeks before it went to press and in exactly two weeks after it came to our hands, Arthur Brisbane in his column of *Today*, in the *New York American* had an article, the fundamental principles of which were exactly the same as set forth by Mr. Gregory. We do not believe that either Mr. Brisbane or Mr. Gregory have ever met nor do we think that one is plagiarising the other. We simply state that the Bahai principles of life as set forth over seventy years ago are becoming facts of today. The great Creative Word has set in motion a dominating force which is sweeping over the world and entering the hearts of men in all stations of life and turning the prejudice and hatred of former years into the tolerance and gentleness promised for this day. We know Mr. Gregory to be an inspired and earnest Bahai, a noble soul doing a great work for the spiritual enlightenment of his race. Whether Mr. Brisbane is conscious of the fact, that he is following those teachings we do not know but we have observed many of the Bahai principles voiced by him and we wonder if Arthur Brisbane knows he is a Bahai?



## *John Wanamaker's Criticism a Bahai Criticism*

**M**R. JOHN WANAMAKER in Philadelphia, in his speech made before the New Era Bible Union makes the following criticism:

He deplores the fact that in nine hours would begin the biggest strike ever called by the laboring men and said he especially regretted that the Bethlehem Steel Works, which he characterized as a monument to the late Andrew Carnegie, would be involved. "It is sad to think," said Mr. Wanamaker, "that whoever influenced Mr. Gary against giving a hearing to the workingmen should not have brought more effort to bear to bring the parties together into some sort of conference." He declared "that though he took no sides in the controversy it was his belief that labor should have received a hearing from the magnates."

"The workingman," said Mr. Wanamaker, "carries many burdens and instead of the door being shut in his face it should be opened to hear what he has to say." This is exactly the attitude of mind taken by those who are trying to spread the Bahai cause into the consciousness of all mankind. It is a psychological fact that the lack of recognition of the moral debt owed to labor is one of the most serious aspects of the trouble between Capital and Labor. It was brought very closely to the attention of some of our members who speak before large gatherings of organized labor. At one of these when the question of higher wages and shorter hours arose a perfect avalanche of discussion was raised, and it was pointed out by the leaders that these were not really the vital points in question. In the minds of these men they had labeled themselves the "Creators," and they demanded not charity, but recognition of themselves as such. Labor and Service have been looked upon throughout the centuries as ignoble. In this changing condition of the world when the oppressed of all the different stations of man are coming into their own, service and labor are demanding and will receive a recognition of their noble station. The leader of the Bahai movement has emphasized this fact in the selection of his own name which means the "Servant of God," and in his life and teachings which mean service to mankind. There should be no reason why



Capital should hold itself upon a higher plane than labor and refuse to meet labor, for it could not exist without labor, any more than labor could exist without it. It is a sacred duty of all classes at this time to eliminate prejudice. The old order must change. Mr. Wanamaker's criticism is a Bahai criticism.

## *"Hidden Words"*

*(From the Arabic)*

(1) This is that which descended from the Source of Majesty, through the tongue of Power and Strength upon the prophets of the past. We have taken its essences and clothed them with the garment of brevity, as a favor to the beloved, that they may fulfil the Covenant of God; that they may perform in themselves that which He has entrusted to them, and attain the victory by virtue of devotion in the land of the Spirit:

(2) O SON OF SPIRIT!

The first counsel is: Possess a good, a pure, an enlightened heart, that thou mayest possess a Kingdom eternal, immortal, ancient, and without end.

(3)<sup>o</sup> O SON OF SPIRIT!

Justice is loved above all. Neglect it not, if thou desirest Me. By it thou wilt be strengthened to perceive things with thine own eyes and not by the eyes of men, to know them by thine own knowledge and not by the knowledge of any in the world. Meditate on this—how thou oughtest to be. Justice is of My Bounty to thee and of My Providence over thee; therefore, keep it ever before thy sight.

(4) O SON OF MAN!

In My Ancient Entity and in My Eternal Being, was I hidden. I knew My Love in thee, therefore I created thee; upon thee I laid My Image, and to thee revealed My Beauty.

(5) O SON OF MAN!

I loved thy creation, therefore I created thee. Wherefore love Me, that I may acknowledge thee and in the Spirit of Life confirm thee.



## Greenacre

BY LOUISE D. BOYLE

I WONDER if there is another spot in all the world like Greenacre on the beautiful Piscataqua River at Eliot, Maine. I wonder if there is another health resort of such simple dignity, whose atmosphere is blended not only of the bounties of nature but of loving kindness and the ineffable spirit of fellowship.

The tide of the great war has brought opportunity for mutual helpfulness and service to world-weary men and women everywhere, and swept them leagues beyond old moorings, their former ideals of well being and happiness.

At the conventional summer resort this new-born satisfaction sinks back into vapid indifference and the soul's new radiance seems almost submerged. The charm of Greenacre lies in the balance of the material with the spiritual in the complete absence of mere worldly values.

Healthful sports for physical relaxation are combined with a virile spiritual contact, afforded not only by the lecture program but by casual meeting with the devotees of Greenacre—life long adherents of its ideals who diffuse invisible currents of dynamic energy, carrying one's highest and best self onward toward renewal and strength.

What silences one feels in the freshness of early morning. What perfume from the juniper and pines! What symphonies stir one at dusk when the sunsets pour out their glories upon the broad mirror of the river to be enhanced an hundred fold!

"Beauty pressing in from without,  
Moulds the spirit and mind,  
Invisible to harmony with herself."

The sense of peace and restfulness at Greenacre can never be conveyed until we realize that its ministry is not only to the body but the soul, that its very foundation rests upon that rare element in life called vision, which is nothing less than the voice of God in the human heart.

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Greenacre was founded by Miss Sarah J. Farmer simultaneously with, but independently of, the World's Congress and Parliament of



Religions at Chicago in 1893. Miss Farmer's vision of religious unity and world peace had already been attested by her gift of valuable lands and the erection (through the co-operation of others) of a Town and cottages which offered the progressive thinkers opportunity for rest through higher development.

The poet Whittier, one of the earliest guests at the Town, declared: "It is the most beautiful spot for the purpose I have ever seen because everything about here is so harmonious."

A huge lecture tent of white canvas was erected near the Town, overlooking the water, at a spot the Indians had chosen years before in which to meet and smoke their pipes of peace. Overhead floated a white flag bearing in vivid green the one word "Peace."

The unfurling of the flag was the occasion of innumerable gatherings in those early days. Noted statesmen and diplomats of Europe and America came together at Miss Farmer's invitation and formally established the peace platform of Greenacre. At a somewhat later date Miss Farmer said: "Greenacre was established for the purpose of bringing together all who were looking earnestly toward the New Day which seemed to be breaking over the future world. The motive was to find the Truth, the Reality underlying all religious forms, and to make points of contact in order to promote the unity necessary for the ushering in of the coming Day of God.

"Recognizing the solidarity and interdependence of humanity, we will welcome light from every source, earnestly desiring to grow in the knowledge of truth and the spirit of love and to manifest the same by helpful service."

When in 1896 Miss Farmer came in touch with the Bahai movement and learned that the ideals of World unity of Brotherhood and Peace have been vibrating throughout the world since 1844 from their Dawning Point in Persia, she immediately allied all her work at Greenacre with that movement and journeyed herself to the prison colony at Acca, on the coast of Syria where Abdul Baha was confined. For several years after the World's Congress representatives from practically all the great religious systems of the world visited Greenacre and took part in its conferences.

Certain of the century-old pine trees in the wood nearby became known by the names of these illustrious teachers, notably "The Sivami Pine," "The Pine of Mirza Abdul Fazl," "The Dharnaparla Pine." These noble trees became indeed God's Cathedrals, when there gathered day after day, beneath their fragrant branches earnest groups of truth seekers who listened eagerly to their brothers





SUNRISE CAMP, GREENACRE. ELIOT, ME.



ABDUL BAHÁ AT GREENACRE



and were assured of the underlying "oneness" in all the great religions of the world.

But the platform of Greenacre was by no means confined to religious discussion. Miss Farmer welcomed from all directions everyone who had a real message. She believed that the Spirit of the New Age was manifesting itself through many channels in every department of life, and her aim was to give that spirit opportunity of expression. From the realm of art, literature and music, from the scientific and educational worlds and from every progressive movement of the day she drew able exponents and speakers who came to Greenacre as its guests to share experience. Miss Farmer said: "The joy of life has never been fully realized until the blessing of freely giving and freely receiving has been achieved. For this reason no collections are taken at the lectures but to all is extended the greatest privilege of Greenacre, the spontaneous giving to it of loving service or money or both as the heart prompts."

Thus the work of Greenacre has always been conducted wholly through voluntary contribution, through the generosity of one of its early friends, and furnishing Fellowship House for the special entertainment of visiting speakers. This building is beautifully situated on the crest of a natural park of evergreens and its broad verandas command one of the most magnificent views of that region.

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The administration of Greenacre rests at present with a Board of Trustees appointed by the Greenacre Fellowship, membership of which is opened to all, the annual dues being three dollars.

At the annual meeting of the Fellowship, which occurred this year on August 11th, definite steps were taken to increase the housing facilities to meet the demands of another season. Additional cottages will be erected in the Town Colony and arrangements made whereby members may build their own cottages. A cafeteria will be opened at a convenient point. An agricultural movement was set on foot for cultivating all the improved land belonging to the Fellowship. Plans were also inaugurated to centralize the activities of the children of Greenacre in order to provide an environment adapted to the normal development of child life.

A cottage (known as Willow Cole) on a small farm owned by the Fellowship has been chosen as the Children's centre. Upon this farm a flexible program of directed study and play will be arranged



under trained workers who have volunteered for this service. A large barn will be equipped as headquarters for the Arts and Crafts, Rhythmic Dancing, etc. A chimney of native stone will be added for warmth on rainy days.

Swimming, tennis and other sports will be in charge of a scout master. Open air dormitories will be erected, with dressing tents adjoining for such children as desire to sleep out of doors in the care of a "counselor." Meals will be served to children at the cottage which also will be the home of the workers.

It is believed that the expansion of this experiment may meet a need more and more urgently expressed by profound thinkers in the field of progressive education. The need to consider the spiritual as well as the intellectual and physical requirements of the growing child. One of our foremost university presidents has said: "The ideal school curriculum is that which shall best fit the student to meet and solve the ethical problem of life."

Through conservation and co-operation on the part of the workers it is hoped to create an atmosphere wherein the children may happily acquire reverence and love for all the fundamental virtues.

Among the friends of Greenacre are two souls who have become distinguished elsewhere for their ability to adapt the universal truths of religious history to child psychology. It is hoped they may be among the corps of workers next season.

Such a plan is directly in accordance with Miss Farmer's long cherished idea for the child life of Greenacre. An integral part of all her hopes were those, which considered an especial training for the young in an age of spiritual maturity, for they are the generation of to-morrow.

It was her desire to establish also at Rosemary, another and larger farm bequeathed to the Fellowship, a home of motherhood, where unfortunate girls may be surrounded by such intelligent and loving influence that should enable them to mend the broken threads of life. This work, however, has not yet been practically undertaken.

The fulfillment of the whole plan suggested by Miss Farmer for a development of Greenacre would require many years of concentrated service on the part of her co-workers: her sympathies were heroic and her idealism of noble proportions. She was the first soul in America to catch the dawning radiance of the new age of unity, and established a practical foundation for the diffusion of its ideals.

During his journey of teaching in Europe and America after his



liberation from an imprisonment of 40 years, Abdul Baha visited Greenacre in the summer of 1912. Among his first words after returning to Palestine a year later were references to the visit. He said one evening when friends had assembled to meet him: "There is a place in America called Greenacre. It is customary during the summer months for people of different creeds and religions to gather there and the leaders of various movements and thoughts to deliver lectures and addresses. Thus they have combined most effectively education and recreation.

"The founder of these conferences wherein every nationality and religion is worthily represented is Sarah J. Farmer. To her is due all the praise and commendation for having initiated this wonderful plan which must be carried out to its logical conclusion—a universal platform for all mankind irrespective of race, religion or nationality."

While in Paris on his return journey to Palestine Abdul Baha outlined the ideals on which the future of Greenacre should be built:

"The chief object of the Greenacre conferences must be the furtherance of universal peace, the investigation of reality, brotherhood, tolerance, sympathy to all mankind. The cultivation of a better understanding between the nations of the world, the elimination of dogmas and superficialities, the illumination of the hearts with the light of truth, mutual assistance, co-operation and social service, the study of the fundamental principles of all the religions and their comparative co-ordination. "Personal ambition must be thrown to the winds and all available will-power directed toward the realization of the universal objects."

"Lay such a foundation that for future ages and cycles Greenacre may become the standard bearer of the oneness of the world of humanity."



## *The Revelation of Baha'o'llah*

### I

Compiled by

ISABELLA D. BRITTINGHAM,

February, 1902.

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"The teachings are simplicity itself.

- (1) To believe in the glad-tidings of the coming of God;
- (2) To confess His Oneness and Singleness.
- (3) To be naturalized into His attributes.
- (4) To come nearer the knowledge of God. And there is nothing to man but to attain these great ends."

ABDUL-BAHÁ' ABBAS.

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#### LESSON I.—THE FORESHADOWING OF THE COMING OF THE KINGDOM.

In the present day there is comparatively little atheism. While many have rejected what is known as orthodox belief, yet, in this age there is a recession in the tide of infidelity. Back of the law is recognized its Founder; back of effect is a Cause; back of life the Bestower of life; and, to an extent of which it is not itself cognizant, the world is seeking Light. This explains the existence of the many new forms of religious thought which are now developing. So unmistakably has the Supreme Pen recorded upon all things visible the majestic proofs of the Invisible, that this planet is but a type of greater things, much of which, owing to man's present imperfection, is yet in cipher. Four hundred years before Christ, Plato said: "The visible things are but a blotted copy, a shadow of Eternal ideas."

Jesus Christ used physical illustrations in order to impart the highest knowledge of God. Since our environment is material in character, every Messenger and Prophet from God has made use of material figures in order to convey to our understanding certain spiritual realities. Thus the Appearance of the Founder of each Dispensation is the Sun of Truth, newly arising upon the horizon



of the darkened spiritual heavens, and bringing forth a New Day of Light. When this heavenly Sun fulfills its mission it disappears, the rays of its Divine Knowledge gradually grow dim and indistinguishable, and when Light is lost darkness dominates all things; corruption of the Word results; and in its path follows the night of doubt, when dogma, creed and division occupy the attention and the contention of mankind; all of which causes many to lose hope and to ask "What is Truth?" But this "divine discontent" is the preparation in those hearts in order that they may welcome the breaking of a New Day, when Light shall be restored in greater Beauty than ever before.

In all Creation "Man is the greatest Kingdom."

The soul of man is the Seed of God, because it, alone, contains the Essence of Immortality.

The beginning (i. e., seed planting), is the same for each soul, but this world spoils that soul. Heredity is but an earthly product.

A perfect man is five fold. Within this Kingdom exist the elements of the mineral, vegetable, animal, intellectual and spiritual being.

The material body of a man is a vehicle for communication; a thing of sensation and feeling; a symbol (in its construction) of greater things; and, above all, it is a temple. Breath animates it and sustains its physical existence; food and water are the material helpers; the body, at every instant, passing through the cycle of loss and renewal. Circulating through it, its channels weaving like a vine with its branches, from, and returning to, that wonderful centre, the heart, is the blood; and in that blood exists an indescribable, impalpable substance which is spiritual in its characteristics. Science tells us that it exists only in the living blood, but not in the blood after death.

Deposited within this temple are the "Pearls of God's secrets, and the Gems of His knowledge," and the "Crown Jewel" therein is the Essence of Light! Heaven and earth alone are in this Kingdom.

But it is man alone—the only portion of Creation who is able to understand the things of God—who is out of harmony. And because of this one, dominant, discordant note all creation is jarred upon and travaileth together. The dumb animals all about him are, in many respects, monumental examples to him. He alone, in whom dwells the Essence of Immortality, is faithless and asleep at his post. Well might he pray that he be permitted to exist throughout



the duration of God's Dominion, and not become as the beasts which perish! Christ predicted this when He said: "When the Son of man cometh, will he find faith on the earth?" St. Luke, 18:8.

Man alone can attain the sublime heights of union with the Infinite.

When the soul hungers for the knowledge of its God, and it drinks from the unadulterated "Cup of Immortality," that crystal draught, in its action upon that soul, resembles a drop of elixir upon a piece of copper, which, cleansing from all impurity, transmutes it into pure gold. Thus, through spiritual evolution, man arises from the animal station (the station of sensation, which is our Satan) and attains the station of intellect; then dies to that station and arises in the station of spirit. It has been said that "the last degree of reason is the first degree of Love."

When the Immortal Seed has thus gained its growth, and has been "clothed upon" with the "New Garments," it stands victorious over spiritual death, and discovers its inheritance to consist of the "Holiest Fruits" of the Kingdom of the Father.

This is the Reality of the New Birth; this is the true Resurrection; this is the Redemption of the Body; this is Regeneration.

The Way thither is only through Faith and Deeds. Faith must be founded upon knowledge, and after knowledge arises service. Fasting is one of the deeds. The fast of the soul is the first and greater one to keep; and then the other follows.

Nineteen hundred years ago our great Master Jesus Christ walked the earth in the station of perfect Radiance. He found only a few illiterate fishermen who were able to comprehend that Radiance, and to them He taught the mysteries of the Kingdom, giving them to drink of the pure Wine from that heavenly Kingdom; feeding them with the very Body and Blood of its sacred secrets; that even as He was its Vine, they might become its branches; that even as He was the Sun of the New Heavens, of the Christian Dispensation, they might become its moon and stars; and then He passed out of the world, leaving it in the same general clouds of spiritual darkness as prevailed when He came into it: but He left the trust of His holy mission and teachings in their hands; and to-day that little band of simple, unlearned men and women shine down through the centuries as the moon and stars. Peter, the rock, was the moon of that heaven, for he established the hurch of Christ.

And Christ said: "I will come again in the clouds (of spiritual



darkness) as I go,"—St. Matt., 26:29, St. John, 16, verses 22 and 23, Acts, 1:11. The clouds also signify the veil of flesh (the body), and a new Dawning Point of the Light.

That there are many signs which foretold the near arising of the Sun upon our spiritual night very few who are at all thoughtful or reasoning will deny.

The question as to how that Deliverer is to appear is also absorbing the thoughts of many, and out of these many thoughts is crystallizing one predominating belief.

Since Jesus Christ said the Coming of the Son of Man would be as silently as a thief (St. Matt., 24:43), and unobserved (St. Luke, 17:20), it is impossible that there should be any material pomp or demonstration.

We are told by Jesus that the Sun of the former spiritual heavens will darken, and that the light of its moon and stars will fail. Also it is prophesied that at this time the heavens will be rolled together as a scroll and the elements shall melt with fervent heat. What is this fire? We find the answer in Hebrews, 12:29, "For our God is a consuming fire." "The end of the world" in the original Greek is "the conclusion of the age." It means that a definite cycle, or period, is perfected, and at its close, the Day when God shall reign will arise.

The Deliverer of the earth will be seen and known, for He is to come and dwell with His people, and they, the flock of His pasture, "are men," and He is to be their shepherd and their God,—Ezekiel, 34th chap., from 23rd verse to end.

Some may say that this refers to Jesus Christ. Was His Appearance the time in which the Covenant of Universal Peace was fulfilled? It is quite true that through the spiritual upliftment of His Presence and teachings He gave the secret of His abiding peace to His disciples; but He said: "I came not to send peace, but a sword." Also in His great parable of the Lord of the Vineyard Jesus Christ renews this prophecy, as found in St. Mark, 12th chap., four parties there being mentioned, two of which are the Father and the Son.

In Zechariah we have many important prophecies concerning this time, and in its last chapter, verse 9, the declaration is made that "The Lord shall be king over all the earth; in that day shall there be one Lord, and his name one."

The prophetic utterances of the Psalms give us many proofs. It is said that the 2nd and 72nd Psalms were never fulfilled. These announce that "the King, and the King's Son, are to come."

Isaiah tells us (30:20), that "thine eyes shall see thy teachers."



Prophecy always declares that this is to be the time of Judgment, of sifting the nations; 1st Chron., 16:33; Acts, 17:30-31; Isaiah, 30:28; Amos, 9:9, etc.; of separating the wheat from the tares, and of restoration and restitution. Acts, 3:21.

Clearly there can be nothing to be restored in the Supreme Heavens.

Therefore the Promised One must appear upon the earth, be visible to all, and in a manner that it may be possible for all to know Him, and to receive of Him. God, Himself, has been teaching us to recognize the perfection of His Laws, which Laws man alone has abused. In reason the Deliverer can only come to us in one way; born of a woman, born under the law, a Chosen One whom God will send, and in whom the Divine Word will incarnate, and by its Manifestation, thus, upon earth, restore all things and renew the heavens and the earth and all that therein is. Jesus Christ also warns us against the false Christs which are arising upon all sides. This alone is sufficient proof that God will manifest Himself in the flesh at the end of the age.

Through every Revelator the same Light shines; through each, the same Word ("Whose goings forth have been from of old, from everlasting;") manifests. The personality, Jesus tells us, is nothing. The personality is but the pure and polished mirror, which, chosen of God, prepared of God, and sent by God, appears among mankind, and this mirror receives the Bounty of His Light and reflects it out unto mankind. This was the Light of Moses, and this was the Light of Jesus. But in the advance of revelation the Light of Jesus was much greater.

This Light, in every age, is the Reality of the Messenger sent of God. The Word which speaks through that Personality is that Revelation through which we come into a knowledge of our God. This is the Incarnated Word. The personality, and the "Garment of another Name," are physical. The Power of the Word, manifested in and bringing the Light through that personality, is our means of communication with God.

In the 3rd and 4th chapters of the book of Malachi we also find that a forerunner is to appear, declaring the near approach of this Day, and preparing the Way of the Lord. The Spirit and power of Elijah were manifested in John the Baptist, yet in the first chapter of the Gospel according to St. John he declared, "I am not he." The prophecies regarding the coming of this herald, as found in Malachi, identify it with this time of sifting and of judgment. It is to be the



time of the refining fire; it is the Day in which God shall appear. Perfection shall reign and shall judge the earth.

Who is this who is to arise in the midst of spiritual night? Malachi declares it to be the "Sun of Righteousness." Whom did Jesus say that this was? He said "I will return in the Kingdom of my Father." Whose message did Jesus bring? The Message of His Father.

When they besought Him at Capernaum not to depart from them, He said. "I must preach the Kingdom of God to other cities also, for therefore am I sent." (St. Luke, 4:42-43.) He was sent to preach the coming of the Father's Kingdom, not of His own Kingdom; to announce the advent of the "Lord of the Vineyard." He taught His little band of disciples to pray for the coming of that Kingdom. We find that Jesus often prayed to the Father.

It is very true that He said: "I and My Father are one." Jesus Christ was a mirror in which the Light of the Sun shone, and which reflected that Light; and by this union and communion they were one. This is why He said: "I am in the Father and the Father in Me;" and also, "He who hath seen the Son hath seen the Father." If a bar of iron is heated in the fire it will become characterized with the characteristics of fire. It is in the fire and the fire is in it.

Jesus also said: "My Father is greater than I." (St. John, 14:28.) Likewise He said: (St. Luke, 18:19.) "Why callest thou me good? None is good save one, that is, God." He said: "Hear O Israel! the Lord our God is one Lord!" (St. Mark, 12:29.)

Jesus told his disciples that He did nothing of Himself, but the Father dwelling in Him did the works; (St. John, 14:10) that if the disciples had faith they could do even greater works than He did. (St. Matt., 21:21, etc.) He said the Word which they heard was not His, but the Father's. He talked only of the Father, of the coming of whose Glorious Day He was the Faithful Witness. He proclaimed to all that this was to be the Dispensation of the Fatherhood of God. In his last sublime hour He said that "He was not alone because the Father was with Him." (St. John, 16:32.) Certain of His last words were "My God, my God, Why hast Thou forsaken me?" And yet He expected to go to the Father.

The record of Him, as "a man approved of God among you," through many mighty works "which God did by Him," which are the words of St. Peter, spoken on the day of Pentecost; and those of St. Paul in Hebrews, concerning the Beloved, which tell us that "the Captain of our salvation was made perfect through suffering,"



do not in the slightest degree impair the power and majesty of his Wonderful Messenger sent by the Father.

They who wrote those records of His life gladly walked in His lowly but glorious footsteps, even unto martyrdom, His foes being their foes, as St. Paul chronicles in 1st Thess., 2:15: "Who both killed the Lord Jesus, and their own prophets, and have persecuted us."

Jesus Christ was the Word of God, the Son of God, the Mystery of God: His utterances have founded the Christian Dispensation and, for nineteen hundred years, have been the Light of the Occident.

But if we believe in this Light we must believe in His prophecies.

Clinching the words of Christ we further find Who is to come, and where, in the 9th chapter of Isaiah and the 6th verse: "Unto us a child is born, unto us a Son is given; and the government shall be upon his shoulder; and His Name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He is to come in the flesh. The government—a spiritual government—is to be upon his shoulder. His Name shall be called "Wonderful, Counsellor." "The Mighty God." Did Jesus claim this? "The Everlasting Father?" Did Jesus say: "I am the Father?" or that: "My Father is greater than I; and I go unto Him?" "The Prince of Peace!"

Nineteen hundred years ago was not the Dawn of Universal Peace. To-day the world is looking for this glorious culmination of the ages, wherein "Mercy and Truth shall meet together; righteousness and peace shall kiss each other." (Ps., 85:10.)

In the first two verses of the 9th chapter of Isaiah we find a prophecy concerning the people in the "lands of Zebulun and Naphtali," "by the way of the sea, beyond Jordan, in Galilee of the nations," and upon them is to shine a great Light; this is the Light of "The Mighty God, The Everlasting Father," Who is to come.

Bethlehem, Nazareth, Jerusalem, are not by any sea.

Nazareth, the most northerly of the three localities, is twenty-one miles southeast of the City of Acre on the Mediterranean sea, and some miles west of the little sea of Galilee, which is a small inland lake, thirteen miles in length. In the earliest ages of Christianity Nazareth was quite overlooked by the church. It did not contain a single Christian resident before the time of Constantine, and the first Christian pilgrimage to it took place in the sixth century.



Also the region where this Light is located is beyond Jordan. Galilee, too, a Hebrew word, signifying a "circle" or a "circuit" was originally applied (Joshua, 20:7), to a small district belonging to the Jewish tribe of Naphtali; but Biblical history informs us that at the time of the appearance of Jesus Christ the term "Galilee" embraced the whole northern portion of Palestine, from the Mediterranean Sea to the river Jordan.

There are two Bethlehems laid down in some of the Biblical maps of Palestine. One has to do with the time of the early kingdoms of Judah and Israel. This Bethlehem is the more northerly one, and its location is about as far west from Nazareth as Nazareth is west of the sea of Galilee. But the birthplace of Jesus Christ was "Bethlehem of Judea." It was in the territory of Judah (or Judea), and was located several miles south of Jerusalem, and, as is Jerusalem also, some miles inland and west of the Dead Sea. Judea was the name of the third district of Palestine. It was south of the district of Samaria.

This is the Judea over which Herod the Great reigned when the Star arose in his territory. Occasionally the name, Judea, was applied to the whole of Palestine.

The pathway of Jesus touched but briefly along the northern Mediterranean coast, the traces of His Holy Footsteps being principally inland. His was not the time of Judgment or of establishing Justice. (Isa., 9:7.)

Many prophets did prepare the way for His coming, and He prepared the way for the Coming of His Father.

In Rev., 21st chap.—which is the Revelation of Jesus which He gave to St. John—we find Who is to Come. There shall be a new heaven and a new earth;—the new spiritual conditions.

The new spiritual Jerusalem is to descend as a bride out of heaven, and (verse 3rd) God, Himself, is to dwell with His people and be their God.

In the same chapter, two, who are to be the Light, and the Temple, are promised; God, and the Lamb.

Jeremiah says (30:21), of this Holy Age: "Their nobles shall be of themselves and their Governor shall proceed from the midst of them;" or, as the Revised Version, which brings out these great Truths so clearly, records: "Their Prince shall be of themselves, and their Ruler shall proceed from the midst of them."

In Titus, 2:13, we find the "Appearance of the Great God, and our Saviour Jesus Christ," are to be looked for. As late as the



middle of the fourth century the purity of this knowledge had been preserved, and was witnessed to by the Nicene Council.

We are told that David delivered to His Son the building of a temple to be reared without the "sound of a hammer," and we know that no earthly temple can be so reared. There is more than a finite, ancient order of symbolism in this.

The Covenant of God is renewed in His Sacred Books, throughout the ages. Every prophet has foretold the signs and re-declared God's promises concerning this Great Day.

The Bible itself was written for it.

Out of the many signs foreshadowing the approach of this Period it is difficult in one lesson to select a few to present.

St. Paul said: "Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the councils of the hearts." (1st Cor., 4:5.)

Jesus Christ has also declared that: "Nothing that was hidden but should be manifested." (St. Mark, 4:22.) Have we not this?

In St. James, the 5th Chapter, first eight verses, and 2nd Timothy, the 3rd Chapter, first five verses, we have many things recorded concerning these conditions when men shall be "lovers of themselves instead of lovers of God," and "having only a form of godliness."

Also in 1st Timothy, 4th Chap. and first five verses, many are to depart from the faith and announce new doctrines and beliefs. We find the same in 3rd Chap. of Zephaniah, and God's promise to all those who in that Day believe in His Appearing.

In Micah, 3:11, and in other places, those who dishonor God by taking money in exchange for teachings of Him, are warned as to what the result of this corruption will be. Did Christ or His disciples teach for money? Was their "hire" a thing of dollars? "Ye have made My Father's house a house of merchandise." "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money and without price." "For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord." (Isaiah, 55:1 and 8.)

In Zech., 8:10, we have three foretokens; no hire for man, nor any for beast; nor any peace to him that went out and came in because of the affliction; "for I set all men every one against his neighbor."

In Joel, 2:28-29, we have the promise of a great psychic quickening, and we hear of many, who, ignorant of its sacredness, are corrupting it in various ways.

*To be continued*



## *The Internal Idea of Esperanto*

**A**MONG the most remarkable developments of the past fifty years, during which time the world has seen more growth in science, freedom of thought, material welfare, education of the masses and international comity than in any five hundred years preceeding them, there must be counted the Esperanto movement, which celebrated its twenty-fifth anniversary at Cracow during the Summer of 1912. Conceived in the heart and brain of a poor Jew, not yet free from the occasional ridicule of a sometimes careless and unheeding press, and still understood and appreciated by but few in this country, it has warmed the hearts and illuminated the minds of hundreds of thousands of the people of Europe and is now being eagerly taken up by the Orient largely because of the Internal Idea which is to be the subject of this brief paper. Those of us who have been in touch with Esperanto, either here or abroad, do not need any presentation of this idea. We have felt it. We know it by what it has done for us in great measure while we were trying to do a little for our fellow man, and we are glad to say something about it to those who are still uninformed regarding the movement, and who do not know the animating spirit which has finally achieved success notwithstanding the occasional falling away of some of its adherents because of their impatience that it makes haste slowly, and in spite of the inertia, so far, of what are called the constructive forces of society. But, back of our material well being, there is a growing feeling that man is greater than his possessions, greater than his errors and imperfections, and true to himself in the largest sense only as he also tries to be true to his brother man, and finding the realities that endure only as he places himself in his thought and life in harmony with the great Force which is back of all worthy human effort and aspiration. Esperanto is not a political nor a religious movement. It knows no difference between Jew and Christian, between the Eastern mystic and the man who believes that death ends all, between the humblest workman and the courtier, between the Radical and the Conservative, and on its platform and in its councils the voice of woman is heard as willingly and as respectfully as that of her brother.

In order to find out what a thing does mean it is sometimes necessary to say first what it does not mean. So, anticipating some



of the objections that may be raised by those who do not know the inner meaning of the movement, it is well to state most positively that the use of this international medium of expression is not and never was intended to displace the use of any national language. On the contrary, the thorough study of Esperanto will aid any intelligent person to express himself better in his own accustomed tongue. One's individuality of life and thought is both intensified and broadened by sympathy with the lives and thoughts of other strivers after progress. An Esperantist will be a better one because he knows well his native tongue, and will also possess a more exact and elegant use of his own language because of the aid towards logical expression given by a careful study of Esperanto. The movement does not contemplate any tendency towards a dead uniformity. There cannot be too much intensification of national or individual life provided such expression does not interfere with the rights or welfare of other lives and nations. Although the inner meaning of the movement is ideal it is entirely in harmony with the concrete attainment of the efficiency now so eagerly sought by the constructive nations of the world. It is based on the emulation that builds up and not on the competition which destroys. It seeks to make use of man through his better qualities and not to eliminate him through taking advantage of his weaknesses. It seeks to save for men the useless work of learning so many different tongues and, by its use, to put them into harmonious touch with all good things of other peoples and civilizations. It is the best language yet found by which the wisdom and spiritual aspiration of the East can be conveyed to the West, and also by means of which the concrete effort of the West can be used to arouse the sleeping East.

The combination of exactness and flexibility possessed by Esperanto peculiarly fits it for blending together in the common consciousness of mankind the teachings of the leaders of the vital religions, and philosophies, and sciences of known history, and thus aiding towards a more harmonious realization of the fruits of the great cycle into which we are now entering. It seems almost a miracle that, after nearly three hundred failures to establish an auxiliary means of intercommunication between men, one should now have attained to a success that has made it a living language. Without the internal idea this could hardly have been accomplished, even though possessed of the adaptability and near approach to perfection of Esperanto. It is not yet complete and time will doubtless



bring enlargement and enrichment, but not the loss of the internal spirit which has carried it to its present position. The idealists have presented to the so called practical forces of mankind an effective tool for their future work and they are now just beginning to use it. And, whatever use they may make of this tool, they can hardly help, even if unconsciously, being influenced for good by the ideal background of its now thirty-two years of history.

To those of us who have felt the inner meaning of the Esperanto movement it will often be heard as a dominant note in the symphony of life played in the hearts of men by the great musician of the world.

### *Testimonials of Noted Men*

#### *To the Value of Esperanto as an Educational Asset*

##### *Why Children Should Be Taught Esperanto in the Public Schools*

**A** ONE-SESSION Language.—Its grammar is free from irregularities and exceptions. Its principles can be mastered in one lesson, and a practical knowledge of the language can be acquired in a single school session.

"It is almost incredible that the whole essential grammar of a language can be given in a paragraph, but it is nevertheless true. It is pretty certain that an English child can learn Esperanto in, at most, six months, so as to be able to read, speak and write in it."—The late Sir William Ramsay, K.C.B.

Its spelling is phonetic, its roots are international, and its system of word-building enables one to express the finest shades of meaning.

"Esperanto is a delicate and beautiful piece of work."—Prof. Gilbert Murray, Regius Professor of Logic at Oxford.

"The Latin of Democracy."—Rector Emile Boirac, Dijon University.

Esperanto provides a stepping-stone and a stimulus to the study of foreign languages.

"The use of Esperanto, an easy language, makes the use of any other language easier. This is true pedagogy: You can lead anyone to any height whatever, provided you make the steps of the stair low enough."—Dr. D. O. S. Lowell, Headmaster, Roxbury Latin School, Boston.

Esperanto can be learned by children easily and quickly and, being able after a few lessons to put it to practical use in speech and writing, they display great interest in it from the beginning.

"Some of my children correspond in Esperanto with children in Japan, the United States, Australia and Siberia—a feat of which many a diplomat would be incapable."—F. Durieux, Headmaster, L'Ecole Montesquieu, where, prior to the war, two thousand children were taught Esperanto.

Esperanto is an aid to the understanding of English. It provides an enlargement of the vocabulary, a sense of grammar, a stimulus to the imagination.

"From practical experience I can assert that the teaching of Esperanto has the same effect upon the children as the teaching of Latin—it gives an insight into the full meaning of English, and forms a splendid basis for the acquisition of other language."—R. J. B. Sanderson, Green Lake Council School, Patricroft, where Esperanto forms part of the ordinary curriculum of the School.

May, 1918.



## *One Way to Solve the Problem of High Costs*

BY ANNE PINNEO

THE housekeeping problem is such a tremendous question in these days that it might be well to turn our thoughts to a Community Kitchen as a possible solution.

If Community Kitchens could be established in every section of the city and in every city, the high cost of living could be reduced tremendously.

We need Community Kitchens from a point of necessity, and this point has many sub-points.

First,—from the money standpoint. Each of these kitchens would have expert buyers, people who know good goods and who could not be either hoodwinked or bribed by the wholesaler and packers. There are many housewives to-day who could, and would gladly take such positions. They have had many years of experience buying for their own households, and often with a very limited purse.

The establishment of these kitchens might eliminate the middleman, for the buying could be done directly at the farm,—one farmer's produce to be taken entirely by these kitchens. Of course, it would take many farmers' produce to supply all of these conditions. But the farmer or dairyman would not object to that because, no longer, would he be at the mercy of the marketman and the middleman. He would deal direct with the customer, and there would be many needless profits eliminated, bringing a good profit to the farmer and at considerably less cost to the purchaser. That alone should make these kitchens acceptable to the people.

One kitchen, one buyer,—the elimination of middlemen and profiteer,—taking the entire output of a farm will enable us to get our food at a lesser cost.

### 2ND REASON. THE DOMESTIC HELP PROBLEM

This question is growing worse every year. No longer do girls want to do "servant" work, little realizing that all of us are in service. Even our president is the servant of the people. No



occupation that a man or woman can take is not one of "service." But the word has become misused and hated. And until our house service can be put on a professional basis and those doing the work are regularly trained "domestic scientists," with regular hours, and receiving the courtesy due them, and shown to any trained worker, not until then can we hope for better conditions in this department.

Digressing a bit, let me add a word to servant and to mistress.

Servant, study and train, take a course in some school where you will receive a diploma. Then give perfect service to your employer. Not eye service only, but intelligent, conscientious work. Give them the best you have in you and you can then command wages commensurate to your work.

Mistress of the home. You would not treat a trained nurse as many of you treat your help. Give them the same courtesy you give a trained worker, and ask of them to become trained and expert. You should accept nothing less than the best, and then pay accordingly.

But until the day of trained, domestic scientific help we must look to the community kitchen to help the housewife. The kitchens will be welcomed by the rich and poor alike because upper Fifth Avenue is having very serious trouble with this help question, and has reached a point where they can endure little more.

### 3RD REASON. THE DIETARY

Many of our housewives are too ignorant as to food values, and give their husbands and children either any old thing, or such a conglomeration of stuff it is no wonder that sickness abounds instead of glorious, good health. Beans, potatoes, rice, spaghetti all served at one meal plus bread and pastry. Starch, starch, starch!

Oftentimes in our richer households the housewives do not care enough to concern themselves with such matters, or are too busy with the useless things of life to bother about ordering a properly balanced menu. They leave it to their cooks. And where mistress takes no interest, neither will the cook. There is one place, a friend tells me, where she dines quite often and each time she does, she eats the same things. Never a variety! No wonder the husband is grouchy and sour. In our Community Kitchens we would have dietary experts who would send out balanced and well cooked meals—plenty of greens and fruits and fresh vegetables. People would be taught what to eat—how to be healthy and prolong life.



This applies to rich and poor alike, for there is as much ignorance of dietetics on Fifth Avenue as there is on the Lower East Side.

Our next point touches on the equality of man and woman. Woman has proved that point in these past few years.

The question is will she be willing to go back to the old conditions, now that the war is over? Will she give up her economic independence and humbly and meekly take the dollar or two her husband doles out at a time—often grudgingly. No, I'll warrant she won't. She's tasted independence—she knows equality of sex in war—she will want it in peace as well.

There can be no equality, though, until there is true economic independence. One great lecturer said "Economic independence is the only road to true and *lasting* marriage." The only true, lasting marriage can be when it is based on comradeship between man and wife. That cannot be established while the wife has to slave and toil with household cares all day. Possibly with sick babies, too. And at night with her time taken with mending and darning millions of stockings, crawling to bed so tired and weary that many times she is unable to sleep.

This new idea, this Community Kitchen would give her several hours of freedom. She would be freed from marketing and cooking. This time she could devote to reading, to improving herself, making her the mental equal of man.

For the woman who is a co-wage-earner how wonderfully it will help her (from the colored day worker to the expert office manager). She can have a balanced meal at nominal cost, served at home. The day worker coming home from a day of scrubbing, dead tired, would welcome the thought of not having to get her husband's meal before she can rest her weary back.

For the little clerk, the stenographer—man or woman, the idea of having a warm, well balanced meal served at home or in her own room! Oh! the joy of it. No more eating in hash-houses with ill-kempt, unmannerly, unappetizing neighbors. Every woman would have a chance at economic independence, at association with the world of affairs, an opportunity and the time to improve her mentality.

This Community Kitchen must be placed in all sections. On the lower East Side, the section of 14th St., Fifth Ave., Harlem and the Bronx.

There must be graded bills of fare.

The purses of all will swell in accordance, because there will be less sickness, due to proper, nourishing and well-cooked food. Less



sickness will mean more wage earners. And the wage earners will be increased by the woman who has more time and who would rather augment the family purse than improve her own mind.

Already there are such Community Kitchens started, several of them, in fact. But they are limited in area, catering to a comparative few. But from reports they are a success and the demand that they enlarge and open in new districts speaks well for the idea.

In the places where this work is carried on as an absolute working fact, the idea is this. Several menus, graded in price, are submitted to the customer. He makes his choice and submits his order. At mealtime, an automobile filled with large vacuum containers, stops before his door and his meal is delivered to him. Soup, meat, vegetables, all the hot foods are in this container, something on the order of a thermos bottle and therefore are served piping hot. The salad and desert are likewise in a container that is chilled. These containers are called for and Mrs. Housewife has no more drudgery staring her in the face. And Mr. Houseman, thinks of it! No more flushed, overheat, bedraggled, cranky, nervous wife meeting you at the door with a cry that her dinner has gone all wrong.

Freedom for both.

I know there will be many arguments against Community Kitchens. One man told me "Not for him!" He wanted his wife to cook the things he liked. But why can't he order those things and if they are so unusual wouldn't his wife occasionally be glad to go into the kitchen to prepare a tempting thing to please him? Occasionally she would be willing to but being relieved from the continual practise of it would mean heaven to her. Beside, he is the kind of man who thinks only of himself—he sits in the parlor snoozing after his eight hours' work while his wife sweats over the hot kitchen in summer time to give him what he likes.

It is the selfishness of such as he who take all and give little that makes for tired, over-worked wives. It was such as he (and he was one) who opposed woman suffrage. But the evolving of times took care of that, just as it will lift the little woman out of the kitchen.

Old age is absolutely unnecessary. You laugh at that. Turn to the Bible for proof that men can live One Hundred and Seventy-five years. "Some" age, is it not?

Man has always been a slave to his stomach. He has catered to himself and demanded that woman cater to him. Woman has never been a slave to her appetite but always until this generation, has she been a slave to her husband.



The progression of time brings resolution as well as evolution. The revolution of the woman, the housewife, the domestic servant, the woman wage-earner only means that she with the world is evolving. All changes bring pain—the birth of all things has its pangs. And the stress of to-day means that the world is moving forward.

We have fought for democracy. Democracy is brotherhood. Brotherhood brings the Community Spirit and it must follow with freedom to woman as well.

The Community Kitchen will bring that freedom. And it will solve as well, the Economic Question, the Servant Question, the Dietary and Health Question and bring a time for sweet and loving companionship to men and women.

### *From a Worldling*

"I never heard of it in my life. It is all nonsense," says the Fool.  
"I am ignorant upon the subject. I shall investigate," says the Wise man.

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Perhaps the best cure for sin is sinning.

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No one dreads the dirt more than one who has cleansed one's self from dirt. Out of the slimy, still pond the lovely lily grows.

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I have a dream book and I have trained my mind to dream of the things that mean wealth, happiness, prosperity and good luck. The other night I ate lobster and if I get all that is coming to me from the dreams I had that night I will be an object of sympathy to the world.

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Intellect and ego are the twins devouring the milk of faith in God from the breasts of humanity.

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An attitude of mind which designates Wagnerian music as "German," and therefore should be prohibited, belongs to the dark ages just past. Music has no nationality. It is an inspiration from God to direct the soul of man from the dross of earth life to the golden light above. You might as well say that the Bible was not fit to be read by Christians because it was written by Jews.



*Some Bahai Activities*

## BAHAI LIBRARY

"THE ONENESS OF MANKIND"

415 MADISON AVE. NEAR 48TH STREET

NEW YORK CITY

## BAHAI MEETINGS

Sunday: Morning meetings at 11 o'clock, conducted by Hooper Harris and William Hoar.

Monday: Chairman, Howard MacNutt.

Tuesday: Chairman, Anne Boylan.

Wednesday: Cooperative Evening, under Direction of, Beatrice Irwin, Wm. Lotze, Mr. and Mrs. Deuth and Urbain Ledoux.

Thursday: A meeting to consolidate the foundation of all thought, Albert Randall, Chairman.

Friday: Chairman, Juliet Thompson.

ALL ARE WELCOME

MEETINGS BEGIN AT 8.15 P. M.

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During the month of September Mirza Ahmad Sohrab was in New York. He is always a great joy to all the friends of the Bahai movement. He spoke upon three occasions at the Bahai Library, 415 Madison Avenue. One night his subject was Palestine and he pictured so vividly the condition of that country at present and the possibilities of its future that we were taken from the busy heart of this throbbing city into the quiet atmosphere of religious philosophy and spirituality, which surrounds that Holy Land. On another occasion he spoke of the daily life of Abdul Baha and in the intimacy brought through his words into the life of this great Master, the simplicity of his habits, the divinity of his aims, the nobleness of his thoughts, one lost one's self in the contemplation of that divine power within a human temple, suffering for the human race, with infinite yearning for its salvation. As one listened one had a feeling that the heart of Ahmad was a bit homesick for that presence for the task upon the shoulders of this young man is truly a great one and some of the love which flowed out toward the Master lingered about his interpreter. It was a beautiful and noble address.

On another occasion he spoke of Abdul Baha and General Allenby and told of the part Abdul Baha was taking in the reconstruction of



Palestine. How the Generals came to him for advice, for help and consultation in all the affairs of the readjustment of conditions. His remarks were punctuated at times by humorous stories and everyone went away interested and charmed.

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Among the many great utterances of Horace Holley was his remark the other night that "millions had marveled at the spirit of the saints who martyred themselves for religion in the past—but the real marvel should be that millions have martyred themselves for *lack* of religion in the present. Also that we cannot live without religion now for it practically effects our food, our clothing and all the commodities of life. Such thoughts as these entering in and taking root in minds of all classes are the thoughts upon which to construct the new day. We take our hats off to you Horace. Keep up the good work.

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Miss Juliet Thompson continues her Friday evening meetings at the Bahai Library, 415 Madison Ave.

Among the prominent speakers during the months just past was Mr. Zia Bey who has lately become a flaming torch in the Bahai movement. In the earnestness and eloquence with which he told of his personal experience in receiving this message could be seen the prophecy of a great usefulness and brilliant future in his work amongst us.

It was a pleasure and privilege to hear Mrs. Marie Watson of Washington and hear her inspired and intensely interesting description of the race riots in Washington, bringing home to every heart the necessity of putting into practise that spirit of tolerance, understanding and divine charity taught by our Master, Abdul Baha.

Mr. Howard McNutt charmed the audience in his short address and it is with much joy we are able to say he will soon become a regular speaker at the Bahai Library.

Mr. Horace Holley spoke upon religion in his usual inspired fashion and Mr. King of Boston gave us a most amusing account of his soap box talk the night before. He states there were hundreds of people listening to the speeches and when they were over the spectators divided up in groups and started discussions among themselves. One group said, "These people are just socialists, they are



nothing but socialists." Another group said, "These people are paid to come around here and talk to us by the capitalists," and if they found they were attracting too much attention they would change their conversation into Yiddish which Mr. King understood quite well. Where the opportunity presented itself he explained to them that we are not socialists, and we are not paid by the capitalists, but we are trying to spread the cause of God upon the face of the earth and in the hearts of all men. We are trying to teach the oneness of mankind.

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We sometimes treat those we love the best with the least formality, depending upon that mutual understanding which becomes love without words and so we have neglected the Traveling Fellowship officially. We take this opportunity of saying we believe it to be the beginning of a very great work. We see a future for it when it will become one of the leading newspapers for the new day. We know the spirit of those working for it with such self-denial and devotion and we think it the duty of every believer in this cause to subscribe for and contribute to its development. It is bright and snappy, readable matter for all classes and minds of people and the Fellowship press in printing the books of the Bahai Movement in foreign languages is doing a great and noble work, one much needed and very necessary. Between Urbain Ledoux, Mrs. Lehman, Miss Du Bedat, Miss Valentine, Zoraya Chamberlain, Bert Randall and others working on the East Side, this cause will become a vital power for the reconstruction of the ideals and morals of this entire city.

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On Friday evening, September 26th, Miss Thompson being indisposed left the chairmanship to Mr. Montford Mills who with all dignity and charm presented the speakers of the evening.

Mr. Morton gave a masterful comprehensive outline of the Bahai movement. Mr. Dreyfous Barney gave a short description of the beginning of this movement in Persia. He outlined the position of the Bahais in regard to politics, Bolshevism and other important matters very clearly. One of his most interesting statements was to the effect that Mrs. Dreyfus Barney had asked Abdul Baha with regard to Bolshevism in Russia. The Master replied, "that Bolshe-



vism as presented at present in Russia was a very great lesson to the entire world." He reminded her that communism had been tried in a spirit of love and affection amongst certain advanced groups in Persia in the past but had not met with the desired effect, therefore it was not surprising that when tried in violence and hate it had caused such a reign of terror."

Mrs. Dreyfous Barney gave a most vivid account of an Easter time spent in Jerusalem giving a graphic account of the fanaticism attending the celebration at the Sepulchre of our Lord picturing scenes of violence, jealousy and strife on the Holy Ground itself, proving the spirit of the gentle Christ had been lost from the hearts of the multitude. In contrast to this was the simple beautiful faith practised in the life of Abdul Baha and his followers at Acca where the spirit of the real Christ thought exists in all its fragrance.

It is one of the greatest privileges of the Bahai Library to have these two interesting and devoted followers of Abdul Baha as its guests.

---

ON the eve of their departure for Palestine to see the Master, Abdul Baha, Albert Vail of Chicago, William Randall of Boston, and George Latimer of Portland, Ore., spoke in the Library.

Mrs. Roscoe Mathews who has lately come into our midst read from the "Hidden Words" with a charm and earnestness of spirit and the combination of her exquisite personality with the reverence of her words deeply impressed those privileged to hear her. Mrs. Mathews has returned to Paris where she will open a Bahai Library and Assembly room, and knowing her executive ability and broad connections we foresee that through her efforts great progress will result from her work.

Albert Vail has been rightly called the nightingale of Bahai inspiration, and in the musical flow of his inexhaustible vocabulary was felt the throb of divine enlightenment which surrounds his soul.

William Randall was at his best and everyone present felt the sincerity of his wish to gather us all together and take us with him on that wondrous journey to the Holy Land, that we might share in the blessed privilege of seeing the great Teacher in His atmosphere of sanctity.

George Latimer gave a humorous description of an incident when walking with the Master in His Garden. The Master suddenly



turned to him and said "speak." Greatly embarrassed Mr. Latimer said, "I do not know upon what to speak, you have startled me." Thereupon the Master, laying His hand tenderly upon his shoulder said, "Then my son smile," and so Mr. Latimer has been smiling ever since and the radiance of that smile is so contagious, so exhilarating that the necessity for speech has passed away. All he has to do is to smile and the hearts are warmed and comforted.

Letters received from these travelers who sailed on the *Lapland* describe the wonderful confirmation attendant upon their voyage, where everyone on board turned to them for light upon the Bahai Revelation, and glorious meetings were held every afternoon in their stateroom.

A prominent Japanese official going to Paris to represent his country and a Chinese representative to London were enormously interested, and a correspondence has been started which we hope will benefit our teachers in Japan and China and shed the rays of the great light throughout those two countries.

---

On the evening of October 30th, Ex-Governor William Sulzer spoke in the Bahai Library, 415 Madison Avenue, on "Bahaim and its Progress." Governor Sulzer was the recipient of a most remarkable and interesting tablet from Abdul Baha upon the subject of the League of Nations, which we hope to print in another edition of REALITY, not having space at this time. His address conducted in his usual forceful logical and convincing style was one of the most interesting ever given in the Library. His insight into the stupendous force and power of the Bahai movement, his knowledge of the need of the great spiritual awakening of the world, his call to the people to arouse themselves from their lethargy, indolence and indifference to the crying need of humanity for divine guidance, to the importance of this day, and the recognition of the teaching of the great Master, Abdul Baha carried with it that conviction which comes from faith and knowledge in the heart of the speaker. He made a comparative study of the religions of the past, masterful to a degree, based on a deep and erudite knowledge. It was a privilege to welcome Governor Sulzer in the Library and to receive his co-operation in the work we are trying to do. We hope it will be our good fortune to have him with us many times during the Winter, where he will receive the hearty welcome and appreciation of those privileged to hear him.



On Sunday night, November 23rd, Prof. Lucien Larkin spoke in the Bahai Library, 415 Madison Avenue, on "Recent Discoveries in Astronomy." The Rooms were so crowded that they could not accommodate one-half of those who came to listen to this eminent scientist. Besides speaking upon his wonderful discoveries and his scientific gifts to the world, he gave a glorious tribute to the Master, Abdul Baha, from whom he had received a most beautiful tablet and to whose work he gave the utmost praise. At the close of his address Mr. Mountford Mills gave the Bahai message in so forceful and striking a manner that many strangers to the cause have been drawn to other meetings in a spirit of investigation and interest.

Besides the regular meetings announced, there will be special meetings at different times by prominent speakers from the New Thought, Ethical Culture, Musical and other centers, during the coming Winter, announcements of which will be made in the papers and through special notices.

---

*Prayer by Abdul Baha*

O God, refresh and gladden my spirit. Purify my heart. Illumine my powers. I lay all my affairs in thy hand. Thou art my guide and my Refuge. I will not be sorrowful and grieved any more. I will be a happy and joyful being. O God, I will not worry any more. I will not let trouble harass me any longer. I will not dwell on the unpleasant things of life. O God thou art kinder to me than myself. I dedicate myself to thee O Lord!



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BY CHANNING P. HUNTINGTON



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Alfred Oyer Hohen was born in Greenpoint, Long Island. His father was and is one of the photographers of the last generation who makes the satisfactory but not unusual family pictures

which you and I and the other fellow have all had taken in our younger days.

His son after absorbing every item of photographic knowledge obtainable at home has gone further. He has studied art, sculpture, music, dancing and expression and the fine art of applying oil colors to photographic portraits in a manner so life-like that the portrait might almost be expected to greet you with a "Good Morning."

A journey to his studio is an education in the proper combination of art with commercialism and the studio itself holds a fascination for the visitor that is seldom equalled in far-famed Greenwich Village, tho Mr. Hohen combining excellent judgment with his art has chosen a central location further up-town.

Entering, one is greeted by a pleasing atmosphere, the decoration being light buff and white enamel. Each piece of furniture is selected for its suitability to the environment and one more or one less would detract from the effect.

On the walls, each hung in exactly the right light and location for its shading, are a few examples of the artist's work.

Here a distinguished-looking soldier, a life-size portrait in sepia, there a brightly colored wood-nymph; in the softer light a young girl with such soft and perfect coloring that one involuntarily expresses one's admiration for the girl who seems to be alive as much as for the picture.





FOTO BY ALFRED OYER HOHEN

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In connection with children his work is perhaps the most unusual. His child portraits never show the strained, frightened expression that one expects. He gains their interest in a way that is almost hypnotic, banishes their fears and shows their most natural and attractive expressions.

He is not the conventional type of artist and the velvet coat and flowing tie are conspicuous by their absence. His face shows the strong lines of character that a constant struggle against adversity have developed—for success has not come easily. His present studio is a model of convenience and efficiency and his laboratories are in every way complete. He is modest and attributes a large measure of his success to the fact that during his struggles he had the support and encouragement of his landlord, an almost unheard-of thing in these days of rent profiteering. This man has for years been associated with artists and in recognizing the genius of Mr. Hohen lent a helping hand.

A portrait is not allowed to leave the studio unless he considers it as near perfection as possible and this has been a costly policy if mere profit is considered as many times a lesser article would have been accepted and even praised, but his fast-growing and exclusive clientèle is firmly convinced that in the future his measure of success will be limited only by his capacity as his ability has few limits.

A staff of assistants has been built who are required to take a personal interest in each subject. Each person thru whose hands the work must pass must see the subject in order that each operation necessary to the finished portrait will be made with the object of preserving every characteristic and expression of the original. The hostess who greets you is a model of well-bred and interested efficiency.

As an artist his greatest progress was made during the war when his artistic work along patriotic lines gained recognition. One of America's best artists is studying lighting and composition in this studio, realizing that here has been developed a knowledge of these subjects that few schools can teach. A visit can hardly fail to interest the lover of beauty and the seeker after knowledge as he or she will gain a new conception of a new development of Art.

Mr. Hohen, success to you as you continue to strive for perfection in photographic art.





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