

REALITY



A Real Magazine for Real People

Bahai Principles Displayed by Henry Ford

An Answered Question

The World's Greatest Prisoner

The Bahai Way to Prevent Race Riots

SEPTEMBER 1919

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THE ONENESS OF MANKIND

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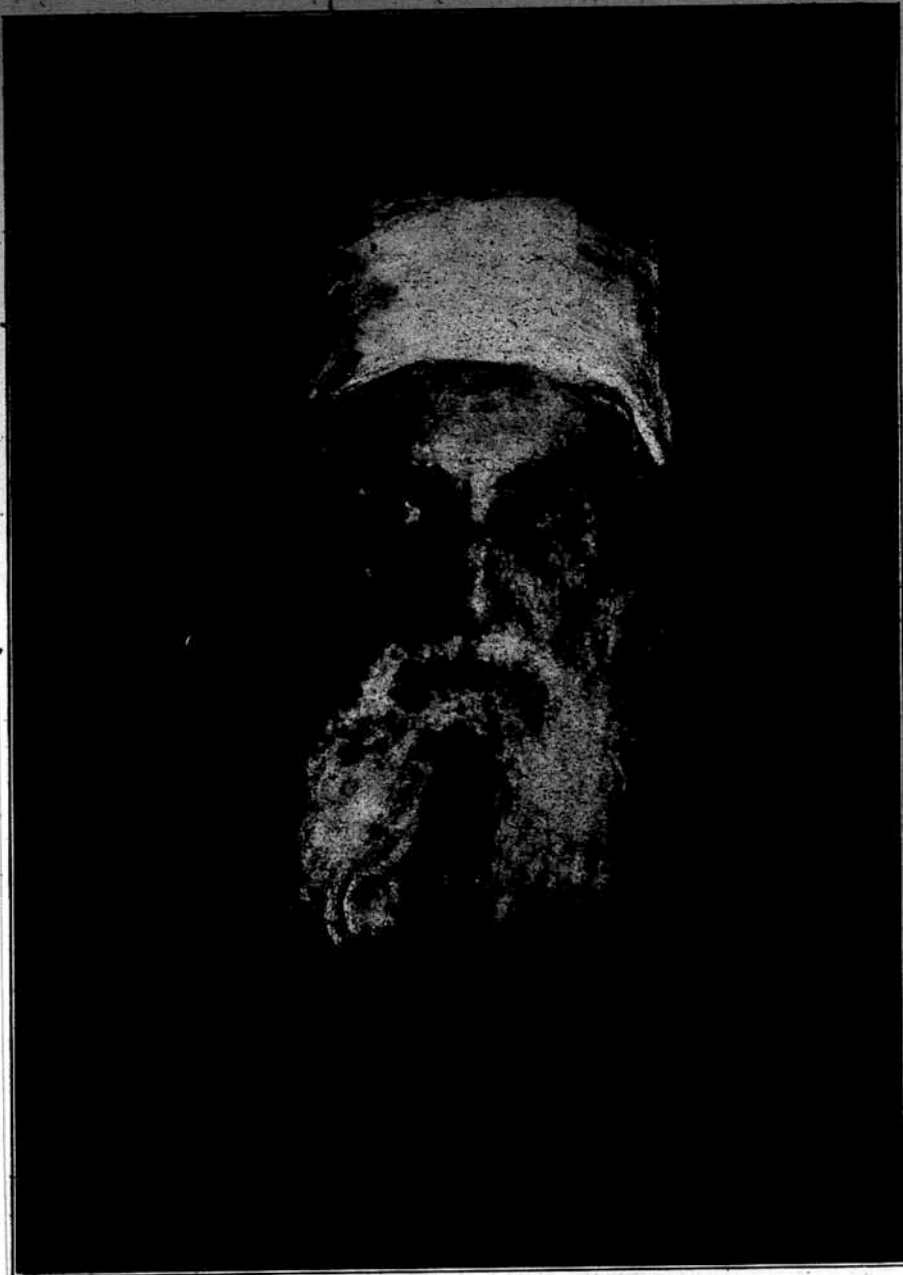
REALITY

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ABDUL BAHA

(From the painting by Juliet Thompson)

EDITORIALS

Some Bahai Principles Displayed By Henry Ford

NOTHING is lost in the universe. No act or thought or effort but what is registered *somewhere*.

When humanity reaches a certain point of development either along material or spiritual lines, messengers are sent from the divine mind, with new light, new thought, new words, to point the way to further progress. They may not be new, these thoughts, and words, but they seem new in the sense that their meaning has been lost in the false values man delights to put upon the opportunities given him for advancing toward that goal awaiting him from the beginning of all things—namely, the attainment of happiness. Today, man thinks the acquisition of wealth, of land, of so-called freedom, is the way to attain that goal. And yet, who can really think these things if they face the facts of present unrest and discord? If you possess all the gold in the world, own more land than you may ever hope to traverse in a lifetime, will this comfort you or protect you if you face a thirty-foot wave?

There are, at present, forces in nature, so great, so menacing unloosed by the wars, which have raged, and are still raging, that only pure spirit may survive.

In isolated cases, we have presented to us, men today, carrying out perhaps unknowingly, the principles prescribed by the Revelation for this time. In the life, the thoughts of some of them, we see this spirit working, and in the minds of those who know not, or care not, we find these acts and thoughts ridiculed.

Henry Ford is a good illustration of this fact. In his life, and constructive force, he puts forth many of the vital points of the Bahai Revelation. In his profit-sharing methods, with his employees, in his distribution of happiness and comfort, through those methods, he has demonstrated one of the points of this great movement.

In his efforts to bring peace to the world, while destined to be unsuccessful, for the mind of man had to suffer to learn its lesson, had to go through the hell of battle and all its agony, and still has much to learn through the same ordeal, we see the spirit of Henry Ford doing its best to bring into being the prophecy for this time, and all the ridicule, all the jeers, can never obliterate from history, the almost sublime fact that daring all, facing all this opposition, one man *tried* to stop the war. Multiply that brave spirit by five thousand souls, selected from every nation or even from America alone, disinterested, forgetting the profits on ammunitions, supplies, and all the gain of wealth through war, and it is possible that there might be a different world today. For, with this power for good augmented a thousandfold, the forces of evil might have been overcome—and at least evolution would have registered that much to the enlightenment of this dark age.

Henry Ford admits he is not learned! Not to be learned in the thoughts of others, in nine cases out of ten, false thoughts but to be learned in the soul and spirit, to be learned in love for humanity, to hate slaughter, to do one's duty fearlessly, as one sees it, is an education which should be the standard of many who see only selfish ends even in the travail of the world.

Ford wants the Bible translated into simple form. Perhaps the vision of Ford became clouded in his idea of who could perform so supreme a task but the vision was there. It also is registered and it met its answer in the wish of many a heart and that wish may be gratified, if you but know it, for the prophecy has been fulfilled and clear as a clarion's call, is the translation for this day. So simple, a child may read. So profound, a wise man may ponder through a lifetime and this present translation provides for the attainment of man's most exalted dream. It embodies all the past and provides for the future.

Henry Ford has proclaimed some of the vital principles of the Bahai Revelation. He believes the workers and producers of the world, should be comfortable and happy and have a share in the profits and he has demonstrated that this can be done without loss of fortune to himself.

He is a lover of peace and tried to stop the war.

He wants a universal Bible that all the world may read and understand.

I wonder if Henry Ford knows he is a Bahai?

Man's Judgment Applied to Man

THIS is a day of decision. This is a day of judgment. The day when man judges man and God judges men. But the difference in this human judgment and this divine judgment is as vast as the difference between the drip from the spigot and the deep rolling ocean. The drip is water and the ocean is water but the one is not the other. God judges the motive—man judges the isolated act—and even in so judging, is so surrounded by his own ego, that he does not see clearly even the act. For biasing his judgment comes ever the thought of his own superiority, his own importance, his own righteousness. So his judgment is of no account.

Man ignores the fact that the forces of the Invisible Powers are producing today certain vibrations of change of thought and conditions. Reaching certain entities and groups of individuals in certain ways. Forcing them out of the beaten track to make new conditions, combine new forces, to open up new avenues of progress, for the evolution of the entire human family.

These forces use these entities in ways strange to the entities themselves. It makes them say and do things never done before. It carries them along to strange adventures, it forgets them as entities and makes them forget themselves as such and in this weird situation, the mind of those not developed, upon the same lines, rise to attack them.

The heads of nations are caught in this whirlpool of human criticism and knowing and finding themselves within their hearts, striving to hold to that direction which seems in their eyes, the hope of their own country or nation, must suffer through the onslaught of abuse which rages over them.

Certain conditions must rule in this day, whether they come about through the greed of a Kaiser, an Emperor, one country over another, one class above another.

This is humanity's wash day and it is washing its soiled linen in public, which is always an unpleasant spectacle both for the onlookers and those doing the washing. By and by, when the clothes are cleansed and free from the infection of false ideas, of hatred, malice, injustice, lust, greed, and all the filth of present earth life, built upon false values, humanity will don its lovely

raiment and go forth in the sunshine unashamed, and criticism will die for there will be no necessity for men to disorganize and disrupt either collectively or individually. Divine justice will become a fact. Man will see the acts of his brother from the viewpoint of his station and will also see that station on its way to final perfection—the great white way of eternity. And man will respect that station and constitute himself voluntarily to the assistance of that station, will by example and tender care, devoid of criticism help his brother with infinite love and tenderness. In fact, the God-like characteristics will become manifest in man.

Today we see even in certain circles, claiming to be the fore-runners and understands of this promised day such exhibitions of criticism, of jealousy, that we know they will be burnt in the fire of ordeal before they can become members of that new race to be born of the spirit. In an assembly, we see and feel the vibration of personal criticism and we hear voices raised in altercation over who has or who has not heard the message aright. In gatherings, made up of members all claiming the same source of faith and knowledge, we hear abuse and misconstruction of motive. We see men and women doing noble work bending with trembling lips beneath the brand of some fiery questioning tongue. One individual assuming the right of supremacy over the other when we are taught one thousand times a day, "we are all leaves of the same tree, drops of the same sea."

We see outsiders, so-called, by these supposedly elect ones repelled from having faith in the message which cannot heal its own. The heart of the great teacher must bleed at such scenes. Would it not be possible to examine our own hearts and see if they are cleansed of the personal point of view in criticising our neighbors? Would it not take up so much of our time in this inward housecleaning, that we would spare our brothers the crucifixion of our unjust criticism, for human criticism must be unjust for it cannot know all there is to a man nor to the acts of man. No one knows that, save God. Can we not praise the good done by all and be silent over what seems in our eyes wrong? Knowing that the ways of God are unknowable and that He acts strangely and for His own purposes? Read the prophecies and get at the universal ideas for this day. Try and see the principle of elimination of many of the baser characteristics of mankind. See the approaching culmination of the ages.

Prepare yourself to be judged and not the man by your side, whose work you can neither do nor understand. See the law and not the letter. Arraign yourself on the universal side of progress not on the side of destroying yourself and others by in-harmony and petty spite, a splitting of hairs, as to the wording of a phrase. Impugn not to your brother backsliding because he does not come up to your standard, for it is but apparent, perchance, to The Supreme One that you have much to learn. It is easy to avoid mistakes if you keep in the background of life and do not step upon the field of action. It is almost impossible to avoid making mistakes if you do step upon this arena but it is possible to overcome these mistakes through loving consultation seeing always the motive and the result of the work done. But only through love, tolerance and praise for the good, never through hasty criticism colored by our own ego.

And behind all, all men, all nations, stands God. Weighing each, driving each in this day of days, this day of judgment, of decision, whether we as nations or as men, shall clothe ourselves with the God-like attributes or cling to the earth-born habits. "Exalt ye not one above the other." Turn your face to the leader of man today and think you not that you alone are his interpreter for his interpreter is the spirit which whispers back to him your arrogant thought.

An Answered Question

A QUESTION often put to us is, "What do you claim Abdul Baha and Baha'o'llah to be?" And the answer to that question should be, "Do you know anything of the history of Baha'o'llah and Abdul Baha?" It is a difficult thing to discuss a subject with minds not acquainted with any of the vital points on that subject, and it bears on its face unfairness, yet we will endeavor to throw a little light on this one. At the mention of these names, a certain antagonism presents itself in the minds of those unfamiliar with the lives and the teachings of these two supreme figures of the age. We use the word supreme here, not in the sense of comparison but in the sense that

any exponent of an advanced thought, of enlightenment, of sacrifice to ideal, is supreme, and with the student of all the advanced enlightenment through the different lamps in human form, must rest the individual problem of solving the question of The Supreme Messenger. The sun is the sun. The rays are part of the sun but the rays do not make the sun. The sun makes the rays, and if God's light shines within us, God's light must be without. You cannot level mankind. Groups of individuals developed along the same lines, must always acknowledge a leader, must always acknowledge that although their light is great, there must be a greater. Such masters of mind and philosophy as Marcus Aurelius, Epictetus, Plato and the long line of illustrious dead, leaving their heritage of constructive thought to succeeding generations, were lamps of great brilliance but they did not reconstruct the world either of their own day or of those following. It took the gentle love of a Christ to do that and it will always take a Christ love to renovate or redeem the human race. In such minds as Troward, Ralston, Mary Baker Eddy, Emerson and a host of others, a host gathering strength with marked rapidity in this day of miracles, we find the same light, the same helping hand, the same universal minds, and that these minds have advanced the happiness, health and spiritual development of man is indisputable, but in sifting the evidence to decide The Supreme Messenger of our day, we must put the test of the Christ idea? Who of these have sacrificed their lives to their ideals. Who of these has inspired such faith that their followers gladly went to martyrdom for that faith? Such soul-awakening and detachment comes from contact with the divine manifestation alone. History itself teaches this. Even the Pagans did this in their love for God alone. Whether their God was a golden calf or a white bull, it represented to them God, and in this incidence their God was fear but the advancing centuries replaced that God of fear by the God of love, as represented by the Christ. Sacrificing all, enduring all, for the salvation of the world. The followers of Abdul Baha claim nothing for him. They have heard from his own lips that he is Abdul Baha the Servant of God, yet in his teachings, in his life, in his martyrdom through forty years of prison, they have recognized the Christ ideal. He represents to them divine love, a return of the Christ spirit in the world today. His teachings include all other teachings, his religion includes all other religions, and a

student of the Biblical history of all the prophecies pertaining to this age, find them pointing to a return of the Christ spirit in this day and it is not apparent to the student that this spirit is more manifest and far-reaching than in the spirit, the teachings, the life of Abdul Baha. In him, the Jew may find Moses, the Zoroastrians, Zoroaster, the Christian may find the Christ fulfilling his promise of return "with more to tell us." It is not possible for us in the western world to realize the power of the gentle teachings of Baha'o'llah and Abdul Baha in the East, nor the change it has made in the lives and thought of the East. And as the sun rises in the East and all our wisdom emanates from there, this teaching has spread to the western world and has already and is continually adding to the reconstruction of hundreds of thousands of lives. To the skeptic, we say "investigate." No criticism based on ignorance is worth anything and if after investigation, you find yourself with an infinite love for this spirit of love, this ideal standard set up by Abdul Baha, if in your enthusiasm for the greatness of his humility, you find yourself addressing him in your heart as The Beloved, The Master, His Holiness, you will find yourself in the company of a multitude who have arrived by the same gate.

The so-called *claims* of the followers of Abdul Baha are none. The *knowledge* of his station, the part his life and teachings have played and will play in the history of this age, is deep-rooted in the hearts of millions, a growing army of lovers of all humanity. The Bahai Revelation has a message for the world. It remains for you to investigate it, through the history the life and works of Baha'o'llah and Abdul Baha. Do not take my word for it nor the word of any one. Study it yourself. If you need the message, are receptive to the reversal of all the selfish principles drilled into you by life's experience, if your heart is hungry for a love that passes all understanding, if you will be glad to know that the living, breathing embodiment of that love, is still on the earth and that it may be your privilege to stand in its presence, if you are a seeker, a real seeker after truth, you will find it.

Cui
Cui Deus-Homo?

BY LATHROP W. MEAKER

PERHAPS the most pleasant, as well as the most dangerous period in any man's life, is that in which his view of life enlarges and he comes to a new conception and a larger appreciation of his powers and responsibilities.

These periods are pleasant because of the added sense of freedom and capability which the new conception generally gives. They are dangerous because of the inevitable tendency to use one's newly found freedom and capability for the mere gratification of one's own desires, rather than for the accomplishment of the purpose which underlies all life. And if this is true of man individually, it is also true of him collectively, only much more so—that is to say, the pleasures and the dangers of these transition periods increase with the number of people involved in the change.

When an individual alone changes his view of life, his pleasure is somewhat tempered by the doubt and wonderment caused by the fact that others do not see what he sees, and his danger is lessened by the fact that his more conservative associates will set him right if he goes wrong. When a whole nation changes its beliefs, if other nations remain unconverted, the enthusiastic delight and the danger are both somewhat checked. But when the world as a whole, casts aside its former conceptions and beliefs—reaches out eagerly to grasp and use its newly-found powers and capabilities, and abandons itself to new enthusiasms and delights—it is time for serious men to stop and ponder, and it is just such a situation as this that the world is facing today.

The scientific conception of life, permeating even to the depths of China, has so enlarged the scope and increased the keenness of our mental vision, and has given us such a grasp on the physical forces that surround us, that we seem to be living in an entirely new world. In our new enthusiasm, we have gone rushing ahead, neglecting the counsels of the ancients, casting aside the traditions of the elders and hasting blindly—we know not whither—to accomplish—we know not what.

This is an exceedingly dangerous situation, and there is no

way in which its dangers can be avoided, unless we succeed in acquiring a definite and adequate conception of a goal toward which we may safely press, and of the way that leads us thither. Now if our conception of the goal and the way is to be both adequate and definite it must conform to two conditions. In the first place, it must conform to the new scientific conception of the universe or it cannot be sufficiently adequate. In the second place, it must bring us to something concrete—something which we can grasp as a whole and follow implicitly, or it will not be definite enough.

The new scientific conception of the universe, put into one comprehensive term, is that of evolution, with man as the latest species that has been evolved. And when one drinks sufficiently deeply of the Pierian spring, he is sure to see, beyond the shadow of a doubt, that this process of evolution is not by any means a hit or miss affair. Rather it is a steadily developing process through which an all-pervading Mind is working out some sure—though hidden—purpose of its own.

Here then must be our goal—to become fellow-workers with God in the accomplishment of this eternal purpose. But now comes the peculiar thing about it all. God has not chosen, nor is he likely to choose to reveal to us his ultimate purpose, and yet he asks us, and if we would make the most of life, it is absolutely necessary for us to help him in the accomplishment of that purpose. In other words, he asks us to press forward to a sure, but invisible goal. If then, we cannot hope to see the goal, the only thing that can save us is the finding of some definite means of knowing whether or not we are on the way that leads us thitherwards—whether or not we are on the main line of evolution of the universe, marching directly toward that far off divine event to which the whole creation moves.

Now when one looks carefully, it can readily be seen that the universe and everything in it advances in its evolving, not as a column, but as a wedge. This is true of all the sub-divisions of the universe, and it is undoubtedly equally true of the universe as a whole. And at the apex of any given wedge, there is one individual in the lead. This individual is always of the same order or species as the rest of the individuals in the wedge, but he is, at the same time, sufficiently in advance of all the rest to be the recognized leader.

Now, while it is undoubtedly true that God communes with

all of His creatures directly, it is equally undoubtedly true that He communicates with them indirectly, and leads them in the way that they should go by giving them their orders through their leader—through the individual at the head of their wedge. This leader then, in a certain sense, becomes to them as a God. And every rightful leader of this sort is a leader, not merely because of what he says, or what he does, but emphatically because of what he *is*. It is the life, the personality that counts. Words are indefinite, and likely to be misunderstood. Actions are partial and misleading, but a life entire—a personality—is definite, concrete and sure. It is a thing, perhaps the only thing, which we can grasp and follow.

At the apex of the evolving human wedge then, there must be a human life, a life in which the pathway to the goal of evolution is embodied and revealed, a human life that must, in a certain sense be to all other men as God.

"*Cui Deus-homo?*" asked the Fathers,—Why a God-man? For the simple reason that that is God's way of leading his evolving creatures in the path of life. There must be one man in the lead—one man who, not in his words alone, nor in his works, but in *himself* is the way, the truth, the life to whom all other men must turn if they would come to God.

The Kingdom of Joy

BY LOUISE R. WAITE

THE Bahai Message is essentially a message of JOY. The old garment of long-faced piety, worn threadbare and torn, which was but a camouflage for religion, hiding more often the hypocritical heart of a Pharisee, must in this day be laid aside, and the white robe of rejoicing adorn the form of man.

We are living in the "Glad New Day" of which Abdul Baha has said, "If you are not joyful in this great day, for what season do you wait?" and, "Should you spend all your time in praising God, you could never be sufficiently grateful to Him for having brought you to this great day of Fruition, when the Tree of Reality is bearing fruit." Also has he said, "This is the world of tribulation and torment and the mission of the Great Teacher is to turn men away from these anxieties and infuse life with *infinite joy*. When the Divine Message is *understood*, all trouble will vanish. Man must attach himself to an Infinite Reality so that his glory, his joy and his progress may be infinite."

As Bahais we have attached ourselves to the "Infinite Reality" and we should arise to the mountain-top of Realization and sing aloud—"Joy to the world"—sing it until its echoes reach not only unto the high heavens but down into the darkest valleys of materialism and black despair.

JOY is a constructive force, creative and powerful in its results. The Bible reads, "A cheerful heart doeth good like medicine" and the world, sick unto death needs this healing note of JOY, as never before in the history of man.

We know that the Word has been spoken in the East, and the Dawn of Peace is breaking. By sword and flame, and tears a great civilization is being purified and cleansed to prepare it for its high destiny. In its ordeal is sounded the keynote of its evolution—SACRIFICE. It could arise in no other way, and that sacrifice is being accomplished in blood and woe, a sacrifice so mighty in its scope that the heart of man looks on amazed at its own endurance, and begins to glimpse its divine origin.

Meanwhile quietly and perhaps unnoticed, during all this turmoil which gives the world its final tests, a New Civilization is

being founded, which will become the kingdom of a New Race, with a different keynote—MERCY. Long will be the Path until it comes to its goal, and many will be the difficulties along the way, yet it surely shall Attain, and fulfill its part in the Divine Plan.

Already are the doors of this Kingdom open and thousands have entered in, and the children of this Kingdom may be known by a new note, one related to MERCY but more resonant, more penetrating, that of pure JOY.

Wherever you hear sounded this note of JOY, joy so ethereal in its beauty, so exquisite in its manifestation that it seems to draw its inspiration from no earthly source, know that there sings a child of the New Day and of the New Kingdom. This is not the joy of form but of the Holy Spirit. It is not dependent upon earthly happiness, it reflects celestial bliss. Unquenched by pain, undimmed by sorrow, it bubbles from the heart an ever flowing fountain of heavenly ecstasy, and unto those who have attained to this station is it given, through the Bahai Message of JOY—to give to the world a glimpse of the coming bliss which shall enfold it.

Through the Teachings of Baha'o'llah the Rose of the World will open its petals and from its heart will steal the Divine fragrance of perfect LOVE. Never again in all the future years can man forget utterly this divine vision, never again can he feel himself utterly alone and forsaken, or forgotten; ever about him will wind like a caressing breeze the perfume from this Rose of Eternity, this Rose of Sharon, awaking forgotten happiness and joy in his weary soul, and stirring in him a deeper aspiration to realize for all time—the joy of Love made Manifest in Form.

It lies with all Bahais, who should be heralds of this Glad New Day sent forth by our Beloved Master, who is indeed a "joy bringer to the world" the very Center of the Covenant of JOY, to radiate in their lives this joy, to sound to a weary world the first chords of the Deva songs, that the souls of the people may become refreshed to pursue their Quest for God.

Stealing from the quiet of the hills at dawn, whispered by the Great Spirit of Life in humanity's ears thrills the first Herald's note to the New Race; the Message of Reconstruction of the Divine Messenger, and the song of Love and Joy of the Center of the Covenant. Let us who catch the vision of humanity's great destiny feel ever that inner joy that is not dependent upon personal good, but upon Knowledge of the Divine Plan, keep our

minds upon this Pulse of Life of the Eternal Heart, beating out into man's life its deathless Love. Let the indrawn breath be one of reverence, and worship, and the outgiven breath one of joy and service—service to all humanity, knowing that what is good for the individual is good for the whole, otherwise it is not the Reality of Goodness. One kindly deed of service rendered in the spirit of JOY manifests far more religion than hours of prayer and meditation—devoid of the Holy Spirit of loving ministrations; for after the journey is ended, the crown of glory will lie in these words: "Well done thou good and faithful servant, enter thou into the joys of thy Lord."

Words of Abdul Baha:

"Glad Tidings! Glad Tidings!

The doors of the Kingdom are open.

Glad Tidings! Glad Tidings!

Armies of angels are descending from heaven.

Glad Tidings! Glad Tidings!

The Sun of Truth is rising.

Glad Tidings! Glad Tidings!

The Heavenly Food is being sent from above.

Glad Tidings! Glad Tidings!

The Trumpet is sounding.

Glad Tidings! Glad Tidings!

The Banner of the Great Peace is floating far and wide.

Glad Tidings! Glad Tidings!

The Light of the Oneness of Humanity is burning bright.

Glad Tidings! Glad Tidings!

The Fire of the Love of God is blazing.

Glad Tidings! Glad Tidings!

The Holy Spirit is being out-poured.

Glad Tidings! Glad Tidings!

For Everlasting Life is here.

O ye that sleep—awake!

O ye heedless ones, learn wisdom!

O blind receive sight!

O deaf hear!

O dumb speak!

O dead arise!

Be Happy!

Be Happy!

Be full of JOY."

Greenacre, Its Past, Present and Future

BY HELEN S. FRENCH

NEAR the modest little trolley station which bears the magic word "Greenacre," there stands a rock, and up against the face of it a bronze tablet bears the legend of how in the middle of the last century great ships were built along the shores of the Piscataqua; great ships which fared forth onto the bosom of the ocean and engaged in the commerce of the world. The sight of this bronze memorial carries one back to the earlier Puritan days when the noble souls who penetrated into the unknown regions of New England were constrained to till the soil for their very existence, and one wonders what must have been the struggles of those early settlers who gave to this region its agricultural birth. No doubt the success meted out to them by the Divine Providence was so great that shipbuilding became a necessity, and thus Greenacre, or the region which we know as "Greenacre," entered the field of industrial enterprise, the industrial birth thus following the agricultural one in God's plan of evolution.

Years passed—years of purposeful endeavor—bringing their rich reward of prosperity, and then, over the activities of Greenacre gradually there crept a change. The toil and hardships of the early Puritans had done more than merely create a physical Greenacre, and as a flower unfolding to a greater light, a great intellectual impetus came upon the place, an intellectual birth, divulging a plan so fine and great that to the green hills and majestic forests of Greenacre the foremost people of letters of the day were attracted, and the gentle spirit of their noble refinement and culture cast over this wondrous spot the indelible imprint of their being. It was during this epoch that Miss Sarah J. Farmer came into her own, for it was she who attracted here the greatest literary, scientific, artistic, and religious figures of the age, and it was through her unparalleled conception of the unity of things, and their universal interdependence, that out of the purely intellectual phase of life a high and limitless conception of the spiritual began to dawn. And then there came the Greenacre which is known by tradition the world over, Green-

acre in all its glory! Greenacre on the very pinnacle of the old order of things! It seemed that there could be nothing greater—nothing beyond, when lo! the inspiring figure of Sarah Farmer is removed, man's conception crumbled! The glories seemed to fade—the hearts mourned and were inconsolable!

During the years of the terrible world conflict, Greenacre seemed to drop back—depressing conditions reigned, and despite the efforts of the staunchest hearts, Greenacre sickened. Men *thought* it died. But on the 22nd of July, 1919, the anniversary of Miss Farmer's birth, a few of the remaining friends prepared at Fellowship House a little celebration. From far and near the hearts were turned to that dear spot and all clouds dispelled in a newer and deeper appreciation. One seemed to hear the words: "This is indeed good, that this rejoicing and sorrow seem to unite and embrace one another in the Day of God, the Omnipresent, the Dear, the Chosen!" And so this year may be called the new Spiritual Birthday of Greenacre as the title of the property has at last become entirely invested in the Fellowship. All who have been privileged to be present there have become conscious that the whole plan of the past has become realized in this fulfillment, and the hearts of people will herald it to the four corners of the globe. Greenacre is now witnessing its first expression of the New Day and the new order of things! This is the real birth and "there shall be no more death neither lamenting."

And so, as an outward expression of the great inward reality, for the New Day must dawn from all the horizons, a new industrial energy has also begun to take place. Along the Piscataqua, (the River of Light in Indian lore), each month sees the completion of great modern ships which, slipping from their construction ways, are faring forth to engage in newer and greater industries which shall tend to bind the nations more firmly together in a new era of industrial peace. The men engaged in the construction yards have come to the Greenacre meetings and have invited the speakers on the great social questions of the day to come before their gatherings and to present the divine plan for social peace and the solution of the labor problem. Does it not seem then, that the thought of Universal Peace must shortly take possession of the hearts of men and that the great purpose of God must become entirely defined and little by little become a reality at Greenacre as well as over the entire world?

Fear

BY HELEN CRANE

FEAR is the acknowledgment, conscious or unconscious, of one's own spiritual, moral or physical weakness. It admits of an inability to cope with a situation—it affirms a powerlessness to act in accordance with one's desires. A temporary paralysis of the nervous system is caused by this emotion which results in momentary inactivity of the mind,—and powerlessness to act results.

That is the thing men do not realize, that the powerlessness of action does not arise from their relation to any situation, but from their fear of this relation. In almost all conceivable situations action of some kind is possible; and where there is action being taken there is always the possibility of the avoidance of the dreaded realization. Also, action carries a mitigation of the suffering of fearful expectation, or realization, (if it has already overtaken one), by decentralizing the attention.

By fearing an evil we give it power over us—it has no power of its own, only that which is bestowed upon it. It would have no power over us if we had no fear of it and did not place ourselves in negativity to it. We must realize that even that which appears evil cannot be separate from ourselves, for God's Principle is unity. There is nothing, even evil, beyond the pale. All energy is of God. It is only the qualification it receives passing through a consciousness, which makes it assume different appearances; and evil is inharmonized energy. It is only temporarily inharmonized and must eventually return to God. Now, the conscious and deliberate *non-resistance* of evil, with the banishment of the thought that it is something separate from ourselves and our good, and the recognition that it is as it appears only because it is out of place at the moment, absolutely prevents it from assuming power over us.

Virtue may be a negation of evil rather than an affirmation of good. This virtue consists in right doing, not for its own sake, but because of the fear of the inevitable penalty accompanying wrong-doing. This negation of evil is as detrimental to oneself as active wrong-doing, for it generally results in a state of expres-

sional inactivity—that is, a man never lives those few little pet ideas he has always had way down in his heart, but goes through life seeking other's approval by acting according to their methods of thinking. If, through fear of public judgment, or for any other reason a man refrains from following the dictates of his heart, he is untrue to himself, and so to everyone else. If he is not expressing himself by daring to think and act according to his own best judgment and desires, he is expressing the personality of another, or of a group of others, by reflex, and his individuality gradually becomes so submerged that there is no recognition of its character. He who fears his neighbor's criticism is not worthy of his neighbor's commendation.

Lack of self-knowledge is a cause of fear. By ignorance of the depths and possibilities of his own resources, one does not know what he will do under any given situation. Of course, the method of meeting an hypothetical situation can never be reckoned on, for one can never tell what he would do, or what he should do, until the situation arises, but the confidence of one's ability to control himself and *to be able to think* under any circumstance, is possible, and necessary for the conquering of the fear of the things to come. If a man can think calmly and coolly about any precarious situation he may find himself in, he is very apt to get safely out of it. And the power to think calmly and coolly when under stress cannot be attained at that moment but by the persistent study of self, and the persistent practise of self-control, in all the small everyday moments of life. The nature of the small moments determine the quality of behavior in a crisis. Sometimes, too, in a crisis, the one who can control himself is called upon to control those who can't, because they have momentarily lost their power of determination through the paralysis of their mental functioning.

It is the law that that to which one gives his attention shall manifest for him. So, if he fears and dreads a thing, by the very power of his concentration he is attracting it. But, neither is it right to ignore an impending harm; not stepping out of the path of an avalanche is folly.

If you fear something you do not want to happen is coming to you, relax all nervous tension and try and bring harmony into your whole personal atmosphere by affirming, "Peace, Peace." Then, when you are calm and quiet, ask God to direct you, through your intuition, what to do, and then *know* that "that

which ye ask, ye shall receive." Go about your daily work and expect all to be well with you.

Where the harm you feared has already befallen you, take it not with fear, but with the comprehension of its nature—that it was born of your own thoughts and acts, and that no matter what you suffer mentally or physically, it is only temporal and that "to the hero there can be no tragedy." When one convinces himself that he is greater than all things of heaven or earth, because his life is of God, then the harm which he has attracted to himself, as such, becomes transmuted into a crown of glory. Fear has no abiding place in the consciousness of the man who knows the nature of his relation to God and the universe.

• • •

The Golden Dream

Someone is dreaming the golden dream,
Someone the world may not know,
Someone in lands where the summer suns gleam,
Someone in deserts of snow.
Somewhere there's always a dreamer of light,
Somewhere a dreamer of song;
We pass him unknown on the hills in the night,
Or in day in the midst of the throng.

Someone is dreaming the golden dream—
A poet, perhaps, in his den,
Afar from the flood of the living, bright stream,
Afar from the pathways of men.
But his heart beats the tune for the march of their feet,
And his song holds the meaning that grips;
Responsive it echoes o'er field and o'er street,
And the age rings it forth on its lips.

Someone is dreaming the golden dream,
Someone will make it his own
When the soul of the dreamer is lost on the stream,
The hope of the dreamer is flown.
Someone is dreaming the golden dream,
Someone is blazing the way
For the ages to rise in their splendor supreme
In broader and brighter array!

Walter Pulitzer

Education,—the Message of Release

BY ALFRED PINNEO

WHAT would you say if I told you of a school where the children came an hour ahead of opening, and had literally to be pushed out at the five o'clock closing hour? That they refused holidays, because, as they said, they had much more fun in school than when playing in the Park. That they cried when kept from school by illness? This is the actual truth, but did you ever do such things when you went to school? How can such miracles be? How can human nature be changed? These questions have been asked me many times.

Human nature does not need changing. It is what we make it,—capable of glorious heights and wretched degradation, according to the training and thought on which it is nourished. The child is not born with a consciousness of fear and limitation, for,

"Trailing clouds of glory do we come
From God who is our home;
Heaven lies round us in our infancy."

The baby greets the world with a smile,—its first endowment from God, but the bright vision is soon clouded by the growing consciousness of world thought. The world as it is today, a seething mass of envy, strife, pessimism, greed, and hopelessness, has all been thoroughly and scientifically prepared for by our systems of philosophy and education.

Thought is the one creative principle of the universe—the WORD, "by which all things were made and without which nothing was made that is made." "As a man thinketh so is he." This sounds like New Thought, but remember they are the words of Jesus, the Great Teacher and lover of children.

Who taught you as a child to fear the dark, thunderstorms and the devil? What would you not give to have had your childhood, your school life productive of 100 per cent. efficiency and power—free from fear—knowing no limitation?

All this is possible, easily possible, because, thank God, it is natural. It is the way God made us and endowed us, and only a false education has produced different conditions.

"Almost everything has been tried in Education," says Prof. Dewey, "except love."

The dynamic power of love is limitless because it is Divine. Nothing can finally withstand it, and to the child it is the Gateway of Heaven. Love, sympathy, and understanding unlock powers in the child undreamed of, and released from fear and belief in his own limitation he does marvels.

The teacher's absolute faith in the possibilities of every child awakens in the child faith in himself. This is the Message of Release. Then school is transformed from a prison to a beehive of eager willing workers.

The future is bright for the child.

Education in the past has been entirely on the mental plane,—devoid of love or faith. The teacher, lacking any spiritual vision, had no faith in his message, or respect for his calling. Teachers were mechanical, unsympathetic and inhuman—easiest way opportunists, "getting through life" and "being respectable." There have been few leaders, fighters, idealists or martyrs among them.

The only tradition of the conventional teacher has been trying to appear wiser, better,—infallible in pettinesses—different from mere human men and women. They could not be themselves for they had no vital, positive self to be true to. Their whole lives were living copy books.

Who ever wanted to be a teacher? What boy or girl with red blood ever aspired to the profession. Did ever a sane parent pick out such a career for his child? The very name "schoolmaster" became a synonym for all that was hopelessly impossible. And yet to such a class with false ideals of life, and a false philosophy of education was entrusted the training of a future nation!

Thank God the child is instinctively true to manly ideals and turns away from the unreal, else the world had long since become peopled exclusively with school teachers.

We want real men and women, unspoiled by academic pedantry,—free from the pedagogical voice and mannerisms—brave and fearless, devoted to the love of children—believers in children. Such will remake education.

Our task is immense. It is to get before the world a consciousness of what real education is. To convince the world that it is not only possible, but that it really exists. To prove that such an education is founded upon definite and tangible laws—

definitely applied—and that it *works*, and will work *everywhere*, now.

We need an organization, backing, endowment—means of training teachers, missionaries, lecturers, propagandists (forgive the word), and maybe, Gabriel's Trumpet.

Will you help us help the children? How? By believing in the possibility and absolute necessity for all these things. By praying for them and fighting for them. Do not rest, spread the doctrine till every man and woman is roused, convinced, and determined to make Education the real Message of Release for every child in the world.

Love Glorified

A Tribute to the Teachings of Abdul Baha

There is a great unseen, unhidden power,
Which crowns the lives of all, with gentle touch.
It speaks not, but in silence, sweet and pure,
Holds every human soul, in mystic clutch.

It has a kingdom of its own, unseen, unhid;
So simply called, "The boundless realm of love"
In full control of God; not man to bid
It, into our lives, showered from above.

This greatest of all senses, known in life,
And yet possessing, no life of its own,
Can aid, and soothe us all, in time of strife,
Should we, but cast our refuge at its throne.

It has no being, such as mortals are,
It breathes not, though of it, we breathe to live;
Yet, if we seek the Lord, in daily prayer,
He unto all the world, this power will give.

Pray for this power to love, we truly need.
Reflect true love, from thy soul unto mine.
Though we shall hear naught, still our hearts will feed,
And breathe God's goodness, born of "love divine."

E. Cooper Willis

The World's Greatest Prisoner

BY ZORAYA CHAMBERLAIN

DURING the last century three great seers or supermen have appeared in Persia—The Bab, BAHÁ'O'LLAH and Abdul Baha.

The Bab was born in Shiraz, in the month of October, 1819. At the age of twenty-four he heralded the advent of a universal teacher whom God would manifest, and through whom the unity of all nations would be established. The Bab (door or gate) effected a reformation of Islam, opening the way for a broader movement—for always with earnestness and zeal he cried of one who was to come after him to illumine not only Islam, but the whole world. The young reformer made his declaration in 1844 at Mecca, where one hundred thousand people had congregated.

His teachings met with instant opposition on the part of the orthodox religionists of the day. After two years he was imprisoned and held a prisoner until 1850, when he was shot in the public square of Tabriz.

But physical torture and death were ineffectual to stop the onswEEP of the reformation inaugurated by the Bab. When BAHÁ'O'LLAH arose in 1863 as the one who was expected, thousands accepted him and at once came under his banner. He proclaimed that the truth for his age was the realization of the spiritual brotherhood of man. "Ye are all the leaves of one tree; the drops of one sea." "Let not a man glory in this—that he loves his country; rather let him glory in this—that he loves his kind."

Great persecution followed and more than twenty thousand martyrs joyfully gave up property and life rather than renounce the faith which they recognized as divine truth. At such variance were his teachings with the creed-bound world about him that finally BAHÁ'O'LLAH with his son, Abdul Baha, and their followers were sent to the penal colony of Acca in Syria.

Few people of the western world were ever fortunate enough to see BAHÁ'O'LLAH, who was born in Teheran, November 12, 1817. One of his followers described him thus: "His proclamation was made with the certainty of immediate knowledge and

a divine understanding of the needs of humanity for 'this gloomy and disastrous age!' Brilliant, spontaneous, mighty—he was like a conscious sun bursting on a dark, dead world. Verily, in the future these rays are to be the healing of the nations."

The prison officials of Acca ultimately granted him the liberty of the fortified city and he pitched his tent upon the Mount of Carmel in the land of Sharon, the very spot, where, according to the ancient prophecies, the Glory of God would be manifested in the latter days. The name of BAHÁ'O'LLAH means the Glory of God, *Baha*—Glory, and *Allah*—God.

It will be noted that the divine teachers of all ages in their efforts to direct man's attention to God have assumed a spiritual title symbolic of their teachings.

A professor of Oriental languages at the University of Cambridge, England, became so attracted through reading in the Persian the precepts of BAHÁ'O'LLAH that he journeyed to the East to visit the prophet. The following words are his: "Him on whom I gazed I cannot describe, but I never can forget. Such majesty and power sat on his brow as nobles of the earth might envy, and kings might sigh for in vain."

BAHÁ'O'LLAH unsealed the holy books and revealed laws through which mankind can attain to a high state of spiritual civilization. These new laws are in keeping with the reign of peace, and will go into effect after the great re-adjustment, when wars, cataclysms, famine, labor troubles, etc., have done their work of equalization! These calamities he characterizes as God's methods of showing mankind that humanity itself is in danger unless it live in peace and harmony. Equitable forms of living will enable man to devote more time to the investigation of his own reality.

Fifty years ago, from the prison of Acca, BAHÁ'O'LLAH issued proclamations to the crowned heads of Europe, exhorting them to cease their injustice and strife and commanding them to establish peace. These letters (copies of which in their original Persian are to be found in the British Museum) were dispatched by personal messengers, volunteers from his little band of exiles.

His commands, like a resonant call upraised from a land of oppression to the confused and sorrowful world, stern, irrefutable, immutable, stand out against the bloody background of Europe. Those who are following this call declare that this soundless voice will be heard throughout the ages, for they be-

lieve the words to be creative, and affirm that, notwithstanding his banishment and incarceration, he has been enabled to impress every nation on earth with the glory and universality of the teachings that promise the loosening of the shackles which hold mankind in the political, ecclesiastical and financial slavery of the times.

BAHA'O'LLAH demands, on behalf of humanity, that the rulers form an arbitral court of justice to be known as the Parliament of Man, made up of representatives of all races and countries, for the adjustment of international disputes. Education holds a great place in the divine plan. The preferential education of girls is enjoined, for these are the potential mothers. Every member of the community must be taught some art, trade or profession whereby he can earn his livelihood. Work done in the spirit of service is the highest form of worship. A universal language is to be established and religion and science will be seen to be one.

When a great force is liberated by the entrance of a divine being into the world arena, it must of necessity express itself through the vehicle of a human temple, and the objective expression of this force manifests itself in thoughts of different grades and degrees, according to the capacity of the people. That is why we have diversity of cults and sects, when in reality they are all manifestations of the one universal force. The master-teachers are the expounders of divine common sense which is the pathway to a knowledge of universal law, the result of which will be a harmonious humanity. Man confines his consciousness to this material plane. This new force will liberate him and he will become conscious of many planes and of the ultimate oneness of them all.

BAHA'O'LLAH continually urges man to free himself from superstitions, traditions of the past, and become an investigator of reality, for it will then be seen that God has revealed his light many times in order to illumine mankind in the path of evolution, in various countries and through many different prophets, masters and sages. It is the self-imposed limitations of man that have kept him from perceiving truth, for are we not all believers in the one God?

Before his ascension from the prison of Acca, in 1892, BAHA'O'LLAH commanded his followers to look to his eldest son, Abbas Effendi, whose spiritual title is Abdul Baha (Servant of God),

as the expounder of his teachings and the one through whom the kingdom of peace on earth would eventually be established. The mantle of glory descended upon his beloved son in order that the divine decrees might be fulfilled. BAHA'O'LLAH was the great law giver. Abdul Baha is the law establisher, as he was the first to live these laws. He was born in Teheran, Persia, May 23, 1844, the day of the declaration of the Bab.

A year after the departure of BAHA'O'LLAH, the revelation was mentioned at the Chicago World's Fair, in 1893, by Dr. Jessup, President of the American College of Beirut, Syria, who, in his address before the congress of religions, said he had heard that the master whom the world was expecting was on earth, confined in a Turkish prison at Acca, Syria. Interest was enkindled. There was no English literature on the subject at that time, so a party was formed to journey to the Syrian city to get information at first hand. They brought back graphic accounts of the prison philosopher. Meetings were held and a correspondence was begun with Abdul Baha.

Soon from all parts of the world people journeyed to Acca. They wrote accounts of their visits and these, with the letters or tablets from Abdul Baha, were widely distributed. The city of Acca became a center of pilgrimage. It is said that at the table of Abdul Baha gather all races and creeds, and that it is the only place on earth where Christians, Moslems, Jews, Zoroastrians, Buddhists and Hindus meet and eat together in perfect harmony and understanding.

After his liberation, in 1908, at the earnest solicitation of friends, Abdul Baha made an extensive tour of Europe and America, bringing the message of peace from shore to shore, speaking in churches of every denomination, in the synagogues, before many clubs, societies, universities and peace congresses. So swiftly has this cause spread that it has encircled the globe within a few years.

On the shores of the inland lakes, in the center of the great continent of America, will be reared a temple standing for peace between the races, peace between the classes and equality between the sexes. In that melting pot of the nations, Chicago, on the shores of Lake Michigan, land has been purchased for this purpose, on which an imposing temple will be erected by the voluntary contributions from all the people of the earth. Every race, creed and color are represented, some of the money coming

from the war belt, and much of it from the oppressed Orient, where they consider it a great honor to give toward this sacred object which they firmly believe is to cement the East and West.

The temple, wherein each may worship God in his own way, is to be surrounded by such accessories as a hospital, pilgrim-house, school for orphans and university for the study of higher sciences.

"The doors will be open to all sects—no differentiation; and by God's help this temple will prove to be to the body of human society what the soul is to the body of man. For when these colleges for the study of higher science, the hospital, the orphanage and the hospice are built, its doors will be opened to all nations, races and religions, with no line of demarkation, and its charities will be dispensed without regard to race or color. Its gates will be flung wide to mankind; prejudice toward none, love for all. The central building will be dedicated to prayer and worship, and thus for the first time religion will become harmonized with science, and science will be the handmaid of religion, both showering their spiritual gifts on all humanity. In this way the people will be lifted out of the quagmires of slothfulness and bigotry."

All of which would seem to verify the prediction of that great pacifist, Dr. David Starr Jordan, President of Stanford University, who says: "Abdul Baha will surely unite the East and West, for he treads the mystic way with practical feet."

The Bahai Way to Prevent Race Riots

BY LOUIS G. GREGORY

THE reports of racial clashes in two great cities, Washington and Chicago, should move all thoughtful people to seek the prevention of such shocking scenes of bloodshed, which result in the killing and wounding of hundreds of people, many of them innocent. Such outbursts of savagery are a menace to all elements of our population. As Baha'o'llah in his Tablets to the Kings, warned the rulers of the calamity of the great war, unless they took firm and effective measures for peace, so Abdul Baha, during recent years, with great wisdom and insight, has sounded repeated notes of warning in messages to America. He has revealed the means of Unity and Strife. The remedies hitherto given for the cure of the malady of race hatred in America have hitherto been ineffective, or at best palliative. They have treated only symptoms without reaching the causes of disease. Some of these fancied remedies have consisted of certain formulas which grow out of the animal nature of man and were energetically exploited during the dark ages. These center around racial supremacy, survival of the fittest, class domination and other expressions and attitudes of that world-old pride which once became the apple of discord even in the garden of the gods. These formulas are strangely at war with those eternal principles of democracy for which humanity strives. Other remedies such as politics, education, wealth and force, accomplish only limited results. They temporize with troublous conditions, but bring about no lasting benefits. Not only should the Bahai teachers be now fully informed about the solution of the race problem in the light of the Bahai Revelation, but it is high time that social workers, philanthropists and statesmen of every kind should know what is revealed on the part of God. For no remedy short of the divine, will cure the malady of race hatred which has affected the American people for three centuries.

Two great orbs in the Heaven of religion have been revealed in this day by Baha'o'llah. They are consultation and kindness. In the light of these two great orbs the white and colored people

can approach each other. Each people will discover that it owes the other a debt which it is impossible to pay. Each will find an obligation which binds it to the other by a chain which cannot be broken.

What does the white man owe to the black man? The black man was in Africa, where God had placed him. The white man was so anxious to have him in America that he gave him so pressing an invitation to come over that the African found it impossible to resist. Consider what civilized man owes to the guest in his house, who has entered by his own invitation! Does he not owe to his guest justice, courtesy, kindness, generosity and good will? For two centuries and a half the black man worked for the white man without pay, piling up the wealth of a very large section of this country. Can the white man pay even the material debt? The black man has ever been loyal to his country. Even though suffering oppression, he has spurned the blandishments of his country's foes. He has never betrayed his trust even though it meant damage to himself. During the civil war, he protected the women and children of the South with a devotion which is the wonder and admiration of history. Can the white man ever settle such obligations to the black man?

What does the black man owe to the white man? The white man has taught the black man to build homes and cities, mills and factories, schools and churches. Practically all that the black man knows of art, science, language, government, religion, the white man has taught him. Can the black man, in time or eternity, repay the white man for such services? God alone knows. Let the white man not be surprised at the aspirations of the black man. It is certain that since one has taught the other, they pursue the same ideals. May not these two races, through a Divinely constructive method, discover each other's virtues, find a common humanity, even the image and likeness of God reflected in each other? It is certain that if any race or class of people become broad in vision they will discover virtues and perfections outside of their own limited circle. Since these virtues and perfections constitute the reality of humanity, for those who regard them, the limitations of race and color no longer exist. There is but one race, the human race. Scientists of long ago spoke of five races. Later they reduced the number to three. In this day of light, men of insight are able to observe only one.

The thought of superiority never enters the consciousness of those blessed beings whom men call the angels. They are too busy and joyful in service to their fellow beings. Those among them who excel in the degrees of service are nearest to God. The mystery of God, the perfect man of today, Abdul Baha, calls himself the Servant of God. The only reason why the continent of Africa, once in the fore-front of civilization, now lags behind the others, is because the Divine Bounty has not sent to its people a Divine Messenger since the cycle of Enoch. Sweedenborg, to whom our beloved Abdul Baha refers as "His Highness Emmanuel," tells us in his "Heaven and its Wonders" how the Divine Providence flows to these souls in a future world; how they are taught about the Divine Messenger, and how amongst the various races who thus enter the Kingdom "The most beloved is the African on account of his humility."

May the white man with his science and knowledge, generosity and kindness, conquer the heart of the black man! And may the fidelity, love, devotion and happiness of the black man subdue the white man. The excellence of man is his deeds, for the Glory of God and the Elevation of his Kind. The more we cultivate the virtues of service, the more we progress along the ideal Pathway. The sacrifice of prejudice and hate makes God-like men.

Since the terrible riots in Washington, news comes that the two races have been forced into consultation with a view to preventing a recurrence of such calamities. But the people of Baha have happily discovered the law of consultation and kindness without being driven to it by the terror of bloodshed. They are instruments in the Divine Hand, to teach the whole world kindness through consultation, and unity through love. Abdul Baha writes: "O Ye spiritual friends of Abdul Baha! That meeting is blessed when the white and colored people meet together with infinite spiritual love and Heavenly harmony. When such gatherings are established the Angels of the Supreme Concurrence praise them and the Beauty of Baha'o'llah addresses them: "Blessed are ye! And again, Blessed are ye!"

Some Bahai Activities

The Tuesday evening meetings conducted by Miss Boylan at The Bahai Library, 415 Madison Avenue, bring a circle of both those who know of the Bahai Movement and those desiring information into close contact, with the result that the evening is always a pleasant memory and a pleasant anticipation. The public is invited.

The Friday evenings of Miss Juliet Thompson at The Bahai Library, 415 Madison Avenue, are charming and increasing in number at each meeting. A diversity of topics are discussed and many different nationalities, classes, and viewpoints of life find a contact one with the other and co-operation and mutual benefit is the result.

Mr. Hooper Harris continues his open Forum at St. Marks in the Bowery with great success every Sunday evening. The public is most cordially invited.

On Sunday evening, August 17th, Mr. Albert Vail and Mr. William H. Randall addressed a large gathering in The Bahai Library, 415 Madison Avenue. Mr. Vail's subject—"The remarkable programme of the Bahai Movement for World Reconstruction" gave to his listeners not only the great spiritual truth of this Revelation but a glimpse of the practical benefits resulting in the individual application of these principles and the vision of the universal enlargement of those benefits. Mr. William Randall's subject—"Abdul Baha, Master of the Art of Living" opened up a vista of the harmonious life developed through service to humanity as displayed by Abdul Baha and gave through the happy medium of anecdote a glimpse of the divine human side of this great Teacher. As one of the audience remarked, "It is rarely you hear two men speak in one evening and can be honestly sorry when they finish."

Notices

At the invitation of Mr. M. B. Clark, Sec'y of the United Labor Unions of Portsmouth, N. H., William H. Randall and Albert Vail have been invited to speak before the members of

the unions and to present the Bahai Principles for the solution of the labor problems to them.

On Monday, August 11th, Prof. Carver of Harvard delivered two addresses at the Fellowship House in Greenacre. The first upon "The More Abundant Life"—and the second—"The Fellowship of the Productive Life."

On Tuesday, August 12th, Quincy Wright spoke on "The Methods of Settling International Controversies."

Great interest has been manifested in the series of discussions which Albert Vail arranged and held at the Fellowship House on the "New Religious Movements of the Day" a Comparative Study in the Light of the Universal Bahai Synthesis. The morning devoted to "Christian Science and the Laws of Spiritual Healing" awakened tremendous interest and enthusiasm.

The subject for Aug. 9th, was "Psychical Research and the New Vision of Eternal Life."

Aug. 12th, "The Wide-spread Expectation of the Second Coming of Christ, Its Real Meaning."

On the evening of August 22nd at the BAHAI LIBRARY, 415 Madison Avenue, a large audience had the privilege and pleasure of listening to Mr. and Mrs. Dreyfous Barney of Paris. These two remarkable figures in the active and constructive work of the Bahai movement, have just been blessed by visiting Acca and seeing Abdul Baha. Mrs. Dreyfous Barney's talk upon the war conditions of Paris and on the stress laid by Abdul Baha upon the absolute necessity for untiring activity, devotion and sacrifice for the promulgation and the universal dissemination of this wonderful teaching inspired all who heard her with an ambition to realize his wishes.

She brought an added strength to the tablets already sent bearing on the importance of this time, and in answer to a question put as to how soon Abdul Baha would revisit these shores, she very clearly pointed out that it depended upon the united efforts of those within the Bahai thought to produce results of such magnitude that it would necessitate his return.

Mr. Dreyfous Barney gave a wonderful description of the influence of Abdul Baha in Persia. He told of the many instances in which the English Generals appealed to him to address the multitudes to bring into existence that harmony which they deemed necessary and could only result through the wisdom, the love, the teachings and admonitions of this master of wisdom and love. Mr. and Mrs. Dreyfous Barney are now in Bar Harbor but they hope to return in a short time and it is the earnest desire of everyone to have them give other addresses at the BAHAI LIBRARY before returning to Washington.

Mr. Gregory of Washington spoke at the open forum at St. Mark's Church on Sunday, the 24th, making a most inspired address on the Real Spiritual Democracy. As a direct result of this effort on his part, the Bahai Library, has received many applications for literature on the Bahai Revelation and teachings.

On Sunday evening, August 31st, Howard C. Ives delivered an address at the Bahai Library, 415 Madison Avenue, his subject being—"Is Abdul Baha the World Master?" The meeting drew a number of those who had never heard of the Bahai Movement, nor knew the name of Abdul Baha. Mr. Ives' inspired address drew forth many inquiries and thanks from those who were attracted.

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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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TO THE AMERICAN NATION

REAL FACTS ABOUT HUNGARY

The Hungarian situation has reached a stage of such acuteness that the Peace Conference and the home Governments of the principal Allies as well are greatly disturbed. Ultimatums, hurriedly telegraphed to Rumania, demanding a modification of the severe terms imposed on the Hungarians have proved futile.

Because of the obdurate attitude of the Rumanians, the transportation system of Central Europe has been upset, making it impossible to forward supplies to the starving populations.

Mr. Balfour, the Foreign Secretary of England, in the strongest possible terms, condemned the Rumanian invasion of Hungary's capital and, according to cable dispatches, the Peace Conference unanimously demanded the withdrawal of the Rumanian troops from Budapest and did not recognize Rumania's ultimatum to Hungary.

And, now that it has been so fatefully demonstrated that an ally of the Allies may commit deeds that are wrong, the "American Committee for the Relief of Hungary" would like to state a few facts which will show that the demands of Hungary's neighbors for territory are wrong, as well, and while based upon racial grounds, are clearly imperialistic.

The American people had so little opportunity to hear Hungary's side of the story, that this information should be welcomed by every fair-minded citizen of this country.

To begin with, thousand-year-old Hungary has been in the course of its history a great power for good. The Constitution of Hungary is as old as its history. Next to the English, the Hungarian Constitution is the oldest in Europe. Then it must be remembered that Hungary has always been the classical land of religious liberty. As far back as 1554 the Transylvanian Diet at Torda enacted the legal equality of all denominations then known there. That Hungary for a century and a half has been fighting the Turks and preventing them from extending their rule over Western Europe is a known historical fact. Hungarian music, Hungarian literature and art, as well as Hungarian scholarship, have contributed to a large extent to the world's knowledge, enjoyment and enlightenment. Hungarian culture has an individuality all of its own. Shall it cease now? Shall Hungary be dismembered, vivisectioned, annihilated?

The neighboring nations want to dismember Hungary on racial grounds, but what are the facts?

Thousand-year-old Hungary does not possess any provinces conquered by the sword. Her frontiers have not changed for ten centuries. The country is inhabited by Hungarians or Magyars, who established themselves there in the Ninth Century, and by other races which immigrated there in later times. Most of the Germans immigrated as colonists. In the Eleventh Century the ancestors of the Slovaks of today were admitted from the upper valleys of the Morava, Oder and Vistula. In the Fourteenth-Century Ruthenians made a habit of crossing the mountains in the northeast to pasture their cattle in those tracts of the country. In the middle of the Thirteenth Century the Hungarians permitted Rumanian shepherds from Wallachia and Bulgaria to settle in the southern parts of Hungary. The number of the Rumanians and Servians increased when many thousands of those races came to Hungary in order to find there an asylum where they would be safe from Turkish rule. The Hungarians welcomed them and made them feel at home in their country.

It is, therefore, an outstanding historical fact that those parts of Hungary which to-day are inhabited by various nationalities did not belong originally to those races, but have been populated by the ancestors of the Slovaks, Ruthenians, Rumanians, Servians and Germans through immigration.

AMERICAN COMMITTEE FOR THE RELIEF OF HUNGARY

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The other outstanding fact is that not only has Hungary within her present limits been a political unit for more than a thousand years, but *her territory is perhaps the finest natural geographic unity in Europe*, as a glimpse at the map will show. Economically her parts are interdependent, northern Hungary having iron, wood, water power; central and western Hungary having wheat, corn, pasture grounds; southeastern Hungary (Transylvania), coal, salt, oil and natural gas. Each section apparently is—economically speaking—a cripple; together they constitute a fine, self-supporting organism. Belonging to the same river system, they communicate easily with each other. History has been the interpreter of nature when she created and preserved the political union of Hungary's present territory.

Life and time mingled the various races in Hungary incessantly. Other minglings were accentuated during the 18th century, and as one finds them now side by side, Protestant, Catholic, Jew and Orthodox, similarly there are in Hungary in the same region members of five or six nationalities. If we except Central Hungary which is wholly Magyar (85%), and Northern Hungary, which is indeed almost entirely Slovak (76%), the races are so intermingled that you cannot cut out an unbroken territory from any of them. Every such attempt creates new mixed territories with no clear racial majority in them.

A fair solution of the problem in Hungary, therefore, must be one which conciliates the laws of geography and political economy and the deep rooted result of history with the just demand of race.

Of course imperialism manufactures its own apparently just reasons to explain its unprincipled pretensions. Hungary's neighbors claim that the nationalities in Hungary have been oppressed. There is no space available to refute here this accusation. But what sort of an oppression could it have been that made it possible for all these races to increase in numbers, to keep their language and national individuality during seven or eight centuries? Does this fact not show rather that Magyar rule was not only not oppressive but, on the contrary, liberal and generous? Other countries in Europe have during the past centuries forced their population of many races to melt together and become one nation. Hungary permitted all of its inhabitants to keep their nationality, asking them only to be good Hungarian citizens.

And the majority of these nationalities—the Slovaks, the Rumanians, the Serbs—do not want to cease to be Hungarian. It is the land-hunger of the neighboring nations, their imperialism, which urges not only the dismemberment of Hungary, but demands territories where the Magyar race is in majority on the ground that some of their own nationality live there, thereby intending to subject millions of Hungarians to foreign rule.

Now, Hungary's problem, if a lasting peace is intended, can be solved only in accordance with the principle of national self-determination. It would violate this principle to permit that territories should be shifted from one state into another without the consent of the people who live upon those territories.

Indeed, the dismemberment of Hungary would be as great an injustice as that of Poland was, and would be a cause of economic troubles and never ceasing hostilities. It would create a Magyar irredentism much worse than any irredentism known heretofore, because the oppression and subjugation of the Magyar people would take place at the very time when justice to the nationalities has been recognized a fundamental principle of world politics.

WE RESPECTFULLY APPEAL, THEREFORE, TO THE PRESIDENT OF THE UNITED STATES, TO THE UNITED STATES SENATE, TO THE HOUSE OF REPRESENTATIVES AND TO THE AMERICAN NATION FOR JUSTICE TO HUNGARY.

BERTALAN BARNA, Chairman

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