

The Bahai Movement

Rapidly spreading throughout the world, and attracting the attention of scholars, savants and religionists of all countries—oriental and occidental

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

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

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

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Gib
 Mrs. Harrison E. Byak
 Feb. 26, 1920



Breaking the ground for the Mashrak-El-Azkar or Universal Temple in Chicago. Left in the foreground Louis Bourgeois the designer.

EDITORIALS

Civilization

What is civilization? Does it consist in multiplication of the complexities, conventions and non-essentials of our present daily and individual lives? Is it embodied in the ultra refinement of an intellectuality developed to the point of submersion in the ego? Are we civilized in this century of carnal lust and licentiousness; of legalized murder, legalized theft, legalized denial of the possibility of individual and racial development? Do we in this day know true civilization? In the confusion of existing thought, of conditions of life becoming more and more involved, intense and restless, we need a "Moses" to lead us out of the wilderness. We need the purifying Christ thought and the spiritual awakening which alone can produce a civilization, and which is in itself the true civilization. When Christ came into the world He brought the law of civilization to His Age. He came at the appointed time, as did Moses, to lead the children of God to a higher development. In this cycle man has evolved to such a state that the old laws have been forgotten and the so-called civilization which is a material civilization has become a festering sore in the body of humanity. This Civilization which looks so brilliant to the casual observer has been but a many colored coat to cover the disease of impurity, and as the ultimate purpose and destiny of man is to outlive the material life and grow into the spiritual, this Age has produced revelations and manifestations of the infinite love and assistance which God extends for such purposes. From many directions you will find the ray of the *Sun* of REALITY breaking through the clouds of darkness. From the Creative World of God has come the new Law and the new Light, based upon the old Law which has been lost and obscured; the new Law for that new world which is to become a world of justice, peace and beauty. In the following compilation will be found extracts which will give an insight into some of the true principles of real Civilization.

THE EDITOR

Words of Abdul Baha on Civilization

"There are two influences tending toward prosperity and progress which emanate from the forefront of advancement of the world of humanity. They remind the negligent, awaken them that sleep, give sight to the blind, hearing to the deaf, power of utterance to the mutes and life to the dead.

"One is the influence of civilization, that development of the world of nature that concerns the material life of man. It promotes physical advancement and cultivates the social virtues. The laws and deductions of science, so indispensable to progress, are the product of the lofty thoughts of sound minds, the accumulated results of the efforts of ancient and modern scholars. The most effective power for the promotion and dissemination of this influence is just government.

"The other is the divine influence, the holy and spiritual revelations which insure eternal glory, everlasting happiness, the illumination of the world, the appearance of merciful phenomena in the world of humanity, and perpetual life. The fundamental basis thereof is the teachings and the precepts of the prophets, the dictates and attraction of the conscience, which belong to the realm of morality. Like unto the lamp, they illuminate and brighten the depths and recesses of human realities. The effective power of this is the Word of God.

"But the advancement of civilization, material perfections and human virtues will bear no fruit or result unless, joined to the spiritual perfections; merciful qualities, sound morals, and the happiness of the human world which is the original goal, will not be attained. For although through the advancement of civilization and the adornment and refinement of the material world, happiness seems realized, and the sight of hopes fulfilled in perfect beauty wins the heart, yet, concomitantly, great dangers, severe ordeals and awful catastrophes are involved.

"When ye behold the order and regularity of countries, cities and villages, the attractive adornment, the delicacy of the blessings, the suitability of implements, the ease of transportation and traveling, the extension of knowledge of the facts of the world of nature, the great inventions, gigantic undertakings and the fine and artistic discoveries, ye say that civilization is the cause of happiness and the development of the human world.

"Yet again, when ye glance over the inventions of infernal instruments of destruction, the creation of the forces of ruin, the discovery of fiery means which cut at the root of life, it becomes plainly evident that civilization is twin with savagery and a concomitant thereof unless material civilization be aided by divine guidance, merciful appearance, heavenly thoughts, and becomes joined to the spiritual states, the perfections of the kingdom (of God) and the divine bounties.

"Consider how the most civilized and populous countries of the world have become storehouses of infernal articles (guns, etc.), the dominions of the world a great barracks, the nations of the world armed hosts, and the kings thereof commanding generals of the battlefield. Thus hath the human world fallen into a great calamity!

"Therefore this civilization and material development must be led by the Great Guidance; the mundane world must be made the place for the appearance of the bounties of the kingdom; material advancement must be made twin with merciful revelation. Thus may the human world appear as the representative of the (heavenly) assembly on the plane of existence, and the exposition of divine evidence may reveal itself in the greatest sweetness and loveliness. Thus may eternal happiness and glory find realization.

"Praise be to God! For centuries and cycles the banner of civilization has been raised, the human world has day by day advanced and developed, the material world has flourished and outward perfections increased until now the world of human existence has attained great capacity for spiritual teachings and the divine summons.

"To illustrate: When a suckling babe has passed through the material

grades and has attained physical growth and development, the body reaches the grade of maturity and attains capacity for the manifestation of ideal perfections and intellectual virtues. Then the signs of the endowment of perception, intelligence, knowledge, and the spiritual forces appear.

"Likewise in the general world, when mankind accomplished physical development, traveled through the grades of civilization and attained the human wonders, virtues and endowments in their most consummate form, it attained capacity for the appearance and extension of the spiritual divine perfections and obtained worthiness for hearing the divine summons.

"Then the ensign of the Kingdom was raised, spiritual virtues and perfections became manifest, the Sun of Reality arose, the light of the 'Most Great Peace' dawned, the solidarity of the human world was realized. We hope that the radiation of these lights may day by day become intensified and these ideal virtues magnified. Thus may the great achievement of the human world become evident and manifest, and the beloved of the love of God may become with the utmost sweetness and beauty the representatives of the (heavenly) assemblage.

"O ye friends of God! Know verily that the happiness of the world of humanity is dependent upon the unity and solidarity of mankind, and that material and spiritual progress both rest upon universal friendliness and love among human individuals."

Abdul Baha: Star of the West, Vol. 6, No. 9, p. 65.

"Asked what true civilization is, He (Abdul Baha) replied that true civilization exists only where the material and spiritual combine to reach their highest development. A good man without any development along material lines does not represent true civilization; on the other hand the man who is developed on the material side only with no thought of the spiritual does not represent true civilization."

Abdul Baha: Notes of Aline Shane Devin, taken at Akka, about 1909.

"... Such bright and beautiful weather gives new life and strength to man, and if he has been sick, he feels once more in his heart the joyous hope of health renewed. All these gifts of nature concern the physical side of man, for it is only his body that can receive material benefits.

"If man is successful in his business, art, or profession, he is thereby enabled to increase his physical well-being and to give his body the amount of ease and comfort in which it delights. All around us today we see how man surrounds himself with every modern convenience and luxury, and denies nothing to the physical and material side of his nature. But take heed, lest in thinking too earnestly of the things of the body you forget the things of the soul; for material advantages do not elevate the spirit of a man. Perfection in worldly things is a joy to the body of man, but in no wise does it glorify his soul.

"It may be that a man who has every material benefit, and who lives surrounded by all the greatest comfort modern civilization can give him, is denied the all important gift of the Holy Spirit.

"It is indeed a good and praiseworthy thing to progress materially, but in so doing, let us not neglect the more important spiritual progress, and close our eyes to the divine light shining in our midst.

"Only by improving spiritually as well as materially can we make any real progress, and become perfect beings. It was in order to bring this spiritual life and light into the world that all the great Teachers have appeared. They came so that the Sun of Truth might be manifested and shine in the hearts of men, and that through its wondrous power men might attain unto everlasting Light.

"When the Lord Christ came He spread the light of the Holy Spirit on all

around Him, and His disciples and all who received His illumination became enlightened, spiritual beings.

"It was to manifest this light that Baha'o'llah was born and came into the world. He taught eternal truth to men and shed the rays of divine light in all lands.

"Alas! Behold how man disregards this Light. He still goes on his way of darkness and disunity, and quarrels and fierce war are still rife. He uses material progress to gratify his lust for war, and makes destructive implements and appliances to destroy his brother man.

"But let us rather exert ourselves for the attainment of spiritual advantages, for this is the only way of true progress; that which cometh from God and is alone Godly."

Abdul Baha: Talks by Abdul Baha Given in Paris, 3rd Ed., p. 56.

"Praise be to God that stupendous material developments are obtained in this country (United States); but material civilization alone does not safeguard the progress of a nation; because through material civilization dynamite, Krupp guns, projectiles and Mauser rifles are invented. Thus the infernal instruments of human fratricide are multiplied and constantly perfected. Therefore natural civilization fosters both good and evil.

"All the wolfish bloodshed, all this feverish multiplication of military armaments is the result of material civilization.

"When material civilization joins hands with spiritual civilization, then it will be perfect. In former times a wooden box may have protected your possessions from the thief, but now the safes with their complicated keys and combinations do not daunt the robber.

"Consequently just as 'good' is advancing through material civilization, 'evil' takes the same pace, unless the earthly civilization become the handmaid of heavenly civilization. Natural civilization is like unto the body of man. If the body be animated by the spirit, it is alive; otherwise it is a vile corpse which in the long run will become putrid and decayed."

Abdul Baha: An account of an interview with Bishop Burch of New York City, at Hotel Ansonia, April 17, 1912.

"The continent of America is most progressive. The means of instruction are prepared; the educational institutions are thoroughly equipped and the pupils are being systematically trained and educated. The wealth is on an upward tendency. Its government is democratic. Its advancement is unceasing. It is hospitable. Its people are loyal, energetic and noble. Its inhabitants are free and the lovers of liberty. Its men are civilized and its women are cultured, refined and idealistic. On the other hand, all these advantages are on the material plane, and I observe the majority of the people are submerged in the sea of materialism and agnosticism. The natural civilization is well nigh perfect; but it is in need of the civilization of heaven,—divine civilization."

Correspondent: "What do you mean by divine civilization?"

"Divine Civilization is the light. Material civilization is the lamp. Material civilization is the body; in itself it is not sufficient, and humanity from every standpoint, stands in sore need of divine civilization. Natural civilization insures material welfare and prosperity; divine civilization vouchsafes man ideal virtues. Material civilization serves the physical world; divine civilization is a symposium of the perfections of the world of humanity. Divine civilization is the improvement of the ethical life of a nation. Divine civilization is the discoverer of the reality of phenomena. Divine civilization is the spiritual philosophy. Divine civilization is the knowledge of God with rational and intellectual evidences. Divine civilization is eternal life. Divine civilization is the immortality of the soul. Divine civilization is the reality of all the teachings of the ancient prophets. Divine civilization is universal peace and the oneness of the world of humanity.

"The holy manifestations of God have been the founders of divine civilization, the first teachers of mankind and the spreaders of the fragrances of holiness and sanctity amongst the children of men."

Abdul Baha: Extract from an account of an interview given a correspondent of the San Francisco Examiner, October 3, 1912.

"I speak from a verse in Corinthians, the substance of which is that though we see now darkly as through a glass, the day shall come when we shall see face to face. In reality the light of truth has been seen through variegated glasses, but now let us hope that we shall see the light of the truth through the purest possible medium. That is the spiritual revelation—divine morals—the morals of Jesus Christ.

"I have come hither to find that material civilization has progressed greatly. I find commerce and the crafts perfected, agriculture improved, sciences well established; but the spiritual civilization has been left behind. Material civilization is likened unto the glass in a lamp chimney. Spiritual civilization is the light in that chimney. Material civilization should go hand in hand with spiritual civilization. Then we will have the light and the glass together. Material civilization may be likened unto a beautiful body; spiritual civilization is the spirit that enters the body and gives it life. With the propelling spirit of spiritual civilization, the result will be great.

"His Holiness Jesus Christ came to this world that the people might have through Him the civilization of heaven, a spirit of oneness with God. He came to breathe the spirit into the body of the world. There must be a oneness in the world of humanity. When this takes place, then we will have the 'Most Great Peace.'

"Today the body-politic needs the oneness of the world and universal peace. But they require a certain propelling power to spread the feeling and to firmly plant it in the minds of men.

"It is self-evident that spiritual civilization cannot be attained through material means, for the interests of the various nations differ. It is evident that it cannot be accomplished through patriotism, for countries differ in their ideas of patriotism. It is impossible save through spiritual power. Compared with this, all other means are too weak to bring about universal peace.

"Man has two wings—his material development and power, and his spiritual understanding and achievements. With one wing alone he cannot fly; two wings are necessary. Therefore no matter how material civilization advances, without the other, great things cannot be accomplished. We must try with all the material power to help the spiritual power. Humanity, generally speaking, is immersed in a sea of materiality.

"Baha'o'llah in Persia founded the spiritual civilization, and made a bond among various peoples of different races that voiced the doctrine of universal peace. Sixty years ago he sent epistles to the kings and rulers of the world, to join Him in peace. Now I find a strong movement for universal peace emanating from America. It is my hope that here in the Occident the foundation of this new solidarity may be strengthened, and that the Orient and the Occident will be cemented together in a real unity, so that this world may at last find peace. May the hearts of men become as brothers."

Abdul Baha: Star of the West, Vol. 3, No. 3, p. 5-6.

The Birthplace of Baha'o'llah

By MIRZA MANUCHER KHAN

MAZANDERAN is a province situated in the northern part of Persia, on the shore of the Caspian Sea. It is one of the most beautiful spots in the world, surrounded by magnificent hills and unrivaled scenery. The famous Mount Demavend, once an active volcano, is located within its borders. The beauties of nature are endless, boundless. Glittering cascades rush down the picturesque slopes, emptying into a river which wanders along the base of the mountains and hills. But it is not alone the rivers, unbounded meadows and lofty trees which make this spot a paradise of the world; not alone the melodies of nightingales and other feathered songsters filling the woodlands with rapture and charming the senses of the traveler. There is something more than the beauty of roses and ravishing perfume of the wild flowers dilating the soul with happiness and attaching imperishable memories to the Persian province which stretches along the blue Caspian shore line.

Stand upon the mountain summits and look beyond the dense forests of Mazanderan. There, in a beautiful valley you will see the town of Nür, the home of the most famous Prime Minister who ever lived in Persia. The house in which he lived is one of the most beautifully decorated palaces. Over its wide entrance are these words: "Be careful when you enter this house, for know ye that this is a house of honour." This renowned Prime Minister was a lineal descendant of the last dynasty which ruled Persia before the Arabs conquered that country. He was the father of Baha Ullah, the greatest of the Divine Manifestations.

There was a legend upon the lips of the oriental people from the most ancient times that a tree should spring from the soil of this historical land, the roots of which should be in Paradise and its branches overshadow the world. From India, Afghanistan, Arabia and other distant countries dervishes, hermits and holy men came in search of that wonderful tree. The inner significance of this allegorical legend is that a great soul would arise from that region whose teachings and spiritual renown would spread throughout all nations and peoples.

Baha Ullah relates that once during His childhood He dreamed that He was walking in a beautiful garden when all the birds of the sky began to fly around His head. Another time He had a vision that He was swimming in the ocean and that all the fishes gathered about Him, holding to the long bright strands of His hair. He told these dreams to His father, who summoned wise men to interpret them. They said the meaning was that He (Baha Ullah) should become the center of such glorious powers and attributes that all mankind would gather about Him as did the birds and fishes. Historically, by a strange significance, there appeared in Persia during His lifetime a large number of eminent and cultured divines who proclaimed that the promised Tree, the Manifestation of God, had appeared, and that the signs and evidences of Him were everywhere to be seen. Great numbers of these shining lights accepted His teachings and many drank the cup of martyrdom in His Name.

The most important heralds and harbingers of this great message and announcement were The Bab, Bab-El-Bab, Khuddus and Kurratul Ain. All of these blessed souls played an important part in the history of the Bahai Cause. They traveled through Persia, entered the temples of religion, associated with all classes of people and spread the Glad Tidings of the Glory of the Lord wherever they went. They were exiled and banished from town to town, stoned, spit upon, cursed, tortured, and finally all of them were martyred. The shedding of the precious blood of these martyrs was the price paid to open the hearts of the people to receive the Light of the Manifestation of God, Baha Ullah.

Such wonders emanated from Baha Ullah that the wise men of His native place made remarkable predictions concerning Him. Some said He would become a great statesman and political leader. His reputation for wisdom and accurate vision concerning national affairs spread far and wide. Often He appeared before assemblies of officials who dictated the policy of government, explaining and solving the most difficult problems so clearly and vividly that all were awed and astonished. In fact it became usual to lay difficult questions before Him, after others had confessed their inability to settle and answer them. He was offered the position of Minister, but His invariable answer was: "I do not seek worldly positions. I have come into the world for something else." Although urged by the government to

alter this decision, He could not be prevailed upon to do so. He gave up the palace and estate of His father and sacrificed His worldly possessions, which were very great, in order to fulfill the lofty purpose of His life and divine calling. He wished to serve God as a poor man, severed from the stain of earthly wealth and possessions. He harmonized Religion and Science, showing clearly that their aims and outcomes are one and the same. He dispelled superstition and prejudice, expounded the symbolic language of all the Holy Books, declared the Oneness of the World of Humanity, the coming of a Universal Language, the Equality of Man and Woman, the institution of an International Court of Arbitration or House of Justice and revealed Heavenly Laws which will be conducive to Universal Peace and human welfare here and hereafter.

Reincarnation

By MARY HANFORD FORD

THE theory of reincarnation which reappears in so many religious systems usually advances the idea that the soul as an entity constantly manifests itself anew, through various human personalities. Theosophy with its rich philosophy and spiritual learning has again popularized this conception of the after life, which proves fascinating to many people because they are unable to imagine immortal existence which does not follow earthly laws.

The system of Abdul Baha is more scientific, more satisfying and is no doubt a restatement of the law of Being which must be given by every Messenger of God when he comes to the world. This system is built upon the law of evolution, which does not find its full fruition in earthly existence, but must meet it later on in the eternal plan.

So Abdul Baha's system does not deal with the passing of the soul entity from one form of life to another. In fact, He said to some young gentlemen who visited him in Acca, "This planet is the darkest of the planets; it might almost be called the Hell of the planets, and no God would be so cruel as to compel a soul to live more than once upon it, connected with a body."

The true reincarnation finds expression not through the soul entity, but through the elements, electrons or atoms which constitute soul and body alike, until the soul has been purified into essential spirit by the white fire of the divine ray.

Abdul Baha says in the article he wrote for the "Asiatic Review" in 1913: "In the world of nature the greatest dominant note is the struggle for existence, the result of which is the survival of the fittest. The law of the survival of the fittest is the origin of all difficulties. It is the cause of war and strife, hatred and animosity between human beings."

Again, in the "Path," the English Theosophical magazine, in the address entitled, "The Three Realities," He says, "When we ponder and look over phenomena, we observe that all have their origin in a single element. This single cellular element travels and has its coursings through all grades of existence. I wish you to ponder over this carefully. This single element has been in

the mineral kingdom. While staying in the mineral kingdom it has had its coursings and transformations through myriads of images and forms. Having completed its travelings through the mineral kingdom, it has ascended to the vegetable kingdom, and in this kingdom it has had again its travelings and transformations through myriads of images. This single primordial element has had its transformations through these infinite forms and images. Again in the human kingdom it has its transferences over coursings through multitudes of forms. In short, this reality or this single primordial atom has had its numerous travelings through every stage of life, and in every stage or form it was endowed with a special and peculiar virtue. Therefore the great and divine philosophers have had an epigram as follows: "All things are involved in all things." Every single phenomenon has enjoyed the favors of God, and in every form of these infinite electrons, it has had its perfections or virtue."

Abdul Baha has repeated this statement again and again, but never so completely as in "The Three Realities." Always too, He repeats the significant monition in regard to the electron or atom and its travelings, "in every stage or form it was endowed with a special and peculiar virtue."

In other words the millions of elements or electrons which are the basis of life and the constituents of its forms are the mechanism for the return of the qualities which create the true evolution and the true reincarnation. Abdul Baha says in "Paris Talks," "The forms of life are infinite, therefore the transferences of this primordial unit throughout the degrees of creation are infinite;" and again in the great address to the Theosophical Society of Paris, published in "Divine Philosophy," he repeats the same teaching, climaxing with the words, "In brief, these primordial atoms have coursings and transferences in infinite images. In every image they have had a certain peculiar virtue. Therefore these primordial atoms which have now appeared in man have had their myriads of transferences in phenomena, and in each degree appearing with certain virtue and function.

He duplicates here his emphasis upon the "virtue and function" of the atoms, for the Paris theosophists were very intelligent, and delighted to realize that one might find reincarnation in the atoms of one's being rather than in the entity itself. Through all the lower kingdoms and often in humanity itself, the

atoms follow the laws of affinity and temperament. Each form of life registers its attainment or failure in the atoms which constitute its ego, and these, as they scatter into the flux of life, carry on forever, always adding to their heritage of good or bad.

The law of evolution and reincarnation is equally true of soul and body. Because as Abdul Baha shows us so powerfully, in survival and salvation, the soul is of the "contingent" or material world until it is touched by the spirit, and finally penetrated by the spirit in the "second birth." But after this divine contact, the law of the material world no longer confines the soul. It reaches out as a potential factor and calls to itself what it will. The inventor calls the atoms impregnated with the mighty attainment of the past, the child musician like Mozart receives what Bach had finished, and endows these rich electrons with a new and greater power. Wagner filled himself through the power of the spirit with the musical wealth of Beethoven and added his own dramatic touch to those electrons. Each searcher thus receives the achievement and endowment of other searchers, and in one life is manifested the attainment and experience of thousands of souls. The great French savant Champollion literally could not help finding the key to Egyptian hieroglyphics because his being had become an absorber of the electrons from which they had been formed.

Abdul Baha tells us in "Body, Soul and Spirit," in the Paris Talks, how the soul gains this power of wondrous recreation and insight. "There is, however, a third reality in man, that is the spirit and reality. Through that medium come spiritual revelations. This is a celestial power which is infinite as regards the intellectual as well as the physical realms. This power is conferred upon man through the breath of the Holy Spirit. It is an eternal reality, an indestructible reality, a reality which belongs to the Divine Kingdom. This celestial reality, or the third reality, delivers man from the material world. It is the power which enables man to escape from the world of nature."

There is scarcely a teaching which opens so many windows in the mind as this noble instruction from Abdul Baha which stretches the science of evolution from this world to the next, and enables us to understand some of the workings of the spirit in its connection with human life. It throws a light upon the healing processes of the soul also and permits us to seize more fully what Abdul Baha means when he tells us to make of the

will an open door through which the "confirmations of the spirit may come in." The mind centered upon difficulties calls constantly for the atoms of difficulty, and invites them to one's being, but the will centered upon God calls only for perfection and achievement.

The Home of the Saved

CARLYLE B. HAYNES

SALVATION is a work, past, present and future. Past, as it regards the price paid by Christ to save the sinner; for that price was paid when He laid down His life on the cross nineteen centuries ago. Present, as it regards the acceptance of the sacrifice of Christ and the resulting justification and sanctification of the believer. Future, as it relates to the glorification both of the believer and the earth itself upon which sin has run its course.

It is because of this that the Scriptures sometimes speak of Christians as now saved, and yet to be saved. We read, "He that heareth my word and believeth on Him that sent me hath everlasting life, and shall not come into condemnation, but is passed from death unto life." John 5:24. Here salvation is a present experience.

But in other places, salvation is spoken of as future; "Salvation ready to be revealed." 1 Peter 1:5. "Now is our salvation nearer than when we believed." Rom. 13:11.

Believers are now completely saved from the guilt and penalty of sin by the grace of God through the atoning blood of Christ. This is justification. Believers may be, and ought to be, completely saved now from the power of sin through the influence of the Holy Spirit in surrendering their own lives and taking the victorious life of Christ. This is sanctification. They are yet to be saved, fully and finally saved, from the presence of sin, from "the bondage of corruption," by God's mighty power, at the resurrection. This is glorification.

Salvation then is not complete in the fullest sense until the followers of Christ are glorified. Christ's work is not finished until man's original nature, bearing the image of God, and man's original home, a glorified earth, are fully and eternally restored.

Just this we have been led by the Bible to expect. Since the world began, all the holy prophets have spoken of "the times of restitution of all things." Sin deprived man of purity, of perfection, of holiness, of eternal life, and of an Eden-home. It is the work of Christ to dispose of sin, to destroy it, and to restore all that was lost by it. Purity is to be restored, perfection of

character, holiness, eternal life. All of these are in Christ. But we must not leave out the Eden home sin deprived us of. That too is to be restored. That too is in Christ.

That there will be such a restoration is made abundantly clear in the Scriptures by expressions such as these: "I create new heavens and a new earth." "I make all things new." "Times of restitution of all things." "The creation itself also shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "The world to come."

The inspired words of Paul set this matter before us in clear light. He said, "For the earnest expectation of the creation waiteth for the manifestation of the Sons of God. For the creation was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope: because the creation itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." Rom. 8:19-22.

What a great and transcendent glory it must be when the whole creation is represented as earnestly expecting and longing for it!

By "creation" here is meant the whole frame of nature, inanimate and sensible creatures. This has been made subject to "vanity" because of the sin of man. The ground was cursed for man's sake. All nature passed under "the bondage of corruption." Impurity, deformity and infirmity came upon the animal world. Inanimate nature is sullied and stained. The beauty of the world is dimmed.

Creation did not make this choice. It came not willingly. All things being placed under Adam's feet, he being placed in dominion, when he by sinning delivered himself, he also delivered all that was under him into the bondage of corruption. God's sentence then passed upon all nature "by reason of him who hath subjected the same," that is, by reason of the sin of Adam, by which it became subject. And this yoke it bears "in hope" that there will be a deliverance.

Under this "vanity" and "corruption" "the whole creation groaneth and travaileth in pain together." Sin is a burden resting upon the whole creation. There is a general outcry of all nature against man's sin.

This burden is to be removed, and this cry answered. Crea-

tion, burdened now by the sin of man, will "be delivered from the bondage of corruption into the glorious liberty of the children of God." There is to be a time when creation shall no more be subject to vanity and corruption, and the other results of the curse of sin. All nature will be restored to its Edenic condition. There will be new heavens and a new earth. A glory will be conferred upon all creation as suitable, and constituting as great an advancement as the glory that the sons of God shall have conferred on them. It is undoubtedly with this thought in mind that David calls upon all nature to rejoice in the coming of our Lord. "Let the heavens rejoice, and let the earth be glad; let the sea roar and the fulness thereof. Let the field be joyful and all that is therein; then shall all the trees of the wood rejoice before the Lord: for he cometh, for he cometh to judge the earth; He shall judge the world with righteousness and the people with his truth." Psa. 96:11-13. "Let the sea roar and the fulness thereof; the world and they that dwell therein. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity." Psa. 98:7-9.

The whole creation is now represented as earnestly looking forward to and eagerly expecting "the manifestation of the sons of God." It will be at the second coming of Christ that the children of God will be manifested. Now the saints of God are hidden, the wheat seems lost in a heap of chaff; but then they shall be manifested. Now it doth not yet appear what we shall be; but then the glory shall be revealed.

And this redemption of the creation is reserved until then. As it was with man and for man that it fell under the curse, so with man and for man it shall be delivered. All the curse and the corruption that now is upon the creation shall then be done away. This the whole creation looks and longs and waits for.

"And not only they, but ourselves also which have the first fruits of the spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23.

Not only all creation, which is not capable of such a joy as the first fruits of the spirit, but even we that have now such a rich gift, yet long for something more and greater. In possessing

the first fruits of the spirit, we have something very precious, but we have not all we would have.

No, we are not satisfied, "We groan within ourselves." Our desire is secret, but strong. Our earnest and importunate desire is expressed in the plea, "Come, Lord Jesus, come quickly."

How can we be satisfied now when before long Eden will be restored and this old earth glorified! No evil shall be there. The voice of weeping shall no more be heard, nor the voice of crying. God shall wipe the tears away forever. There shall be no more death. The former things are all passed away.

The groaning and travailing creation shall then "be delivered from the bondage of corruption into the glorious liberty of the children of God."

They which shall be accounted worthy to obtain that world and the resurrection from the dead, are equal to the angels. Weakness will be known no more, either of infancy—"there shall be no more thence an infant of days"—; or of disease—"neither shall there be any more pain," "the inhabitant shall not say, I am sick"—; or of age—"nor an old man that hath not filled his days." As on the one hand there is to be no more an infant of days, weak and helpless, so on the other hand there will be no old man who has outlived his strength, usefulness and enjoyment, whose days are empty and useless, both to himself and to others.

In that new earth there shall be no want. The Lord God has promised, "My servants shall eat;" "My servants shall drink;" "My servants shall rejoice;" "My servants shall sing for joy of heart." They shall "have a right to the tree of life, and enter into the city." "Mine elect shall inherit it, and my servants shall dwell there;" and "the Lamb, which is in the midst of the throne, shall feed there and shall lead them unto living fountains of waters."

The serpent shall die and there will be no longer any deceitful, poisonous herb. "Instead of the thorn shall come up the fir-tree and instead of the briar shall come up the myrtle-tree."

There will be no more ravenous, ill-tempered beasts. "The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; they shall not hurt nor destroy in all my holy mountain, saith the Lord."

Joy and peace will prevail over all the earth. "And ye shall

go out with joy and be led forth with peace; the mountains and the hills shall break forth before you into singing and all the trees of the field shall clap their hands."

"There shall be no more curse," because no sin shall be there. "And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life."

Those who are accounted worthy to obtain that kingdom shall live eternally. "As the days of a tree are the days of my people." The sign and pledge of eternal life to Adam and Eve was a tree. The same token of immortality to God's people is given by Isaiah—as the days of the "tree of life which is in the paradise of God," so shall be their days. "Because I live, ye shall live also."

"Glorious things are spoken of thee, O city of God." The wall is great and high, having twelve foundations and in them the names of the twelve apostles of the Lamb. The building of the wall is of jasper. The city is pure gold, like unto clear glass. The foundations of the wall of the city are garnished with all manner of precious stones. The twelve gates are twelve pearls, every several gate of one pearl. The street of the city is pure gold, like transparent glass. And "the Lord God Almighty, and the Lamb, are the temple of it."

The city has no need of the sun and moon to shine in it. The glory of God lightens it, together with the Lamb, with a light far surpassing all the light of the heavenly bodies. The nations of the saved will walk in the light of it, the kings of the earth bringing their glory and honor into it. The gates of the city will not be shut by day and there will be no night there.

There too flows the "pure river of the water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb." And the tree of life bearing twelve manner of fruits and yielding its fruit every month, grows on either side of the river.

O Lord, our Lord, the Redeemer of man, thou who shalt come, we look for thy world. We now by faith behold all things created new, all things in subjection under thy feet, the last Adam and thy glory set above the new heavens. O Jesus! how excellent is thy name in all the new earth.

Seeing that we look for such things, what manner of persons ought we to be in all holy conversation and godliness? And, be-

loved, let us be diligent that we may be found of him in peace, without spot, and blameless.

EDITOR'S NOTE

In the foregoing article by Carlyle B. Haynes, we find a vivid picture of the brilliant day when a new humanity and a new world is to become manifest. He believes as millions of human beings believe today, that this glorious transformation of the material and spiritual life is dependent upon the reappearance of God's manifestation of Himself and of His will in human form. There are many who are looking literally for the clouds to open, the earth to tremble, the dead to rise from their graves and this manifestation to appear amidst great physical phenomena. There are others who believe that His coming will be as a thief in the night, and are afraid to be taken unawares; and there are those who have become awakened to an inner knowledge of what has already manifested itself, and through infinite investigation, study and prayer realize that this Day has already dawned. There is no other question confronting the mind and will of man today of any importance whatsoever in comparison with the investigation of these facts. It is the opportunity, the responsibility and the eternal obligation of each individual soul to seek this Light and attain this knowledge. Carlyle B. Haynes is preparing the soil in thousands of souls to recognize this obligation, and REALITY takes this opportunity of thanking him for his generosity and cooperation in allowing us to become the medium of sending forth one of his calls for the awakening of man.

Hunting the Philosopher's Stone

*New Yorkers Continue Search Which Baffled Ancients,
Says Doctor*

From *Evening Sun*, Sept. 23rd

A New York surgeon whose name in the medical directories is decorated with many letters, piqued the curiosity of a company at his dinner table the other night by declaring that the search for the philosopher's stone, far from having expired with the alchemists of the middle ages, was very much alive in New York.

"In fact I don't mind confessing that I'm somewhat interested in it myself," he added. "Modern science has discovered that the transmutation of metals is no longer fair game for ridicule, and the physicist is feeling just a little dizzy at having been forced to confirm the old alchemical doctrine that various kinds of matter are variations of one primal substance which includes the potentialities of both force and matter. Perhaps our physicist friends will next discover that this essence of substance, or 'primum mobile' as the old philosophers called it, cannot be imprisoned in a test tube or harnessed to a wire because it is what we might call for want of a better term 'spiritual.' That was how it was regarded by the great masters of alchemy—not to be confounded with the mob of their ignorant and sordid imitators—and they took it for granted that only a man of trained and tempered spirit as well as intellect could penetrate its mystery and learn to control it."

Serviceable to Some

"To control it? But do you mean that you can actually make it do things for you?" "I have heard," responded the doctor discreetly, "that it sometimes becomes a serviceable Ariel to the white magician, who like Prospero in 'The Tempest,' has mastered the Caliban of his own animal nature. The 'alembic' in which that process takes place is the alchemist himself, the human body, or 'vase of art' which includes in itself all the potentialities of the universe and which is also symbolized by the 'island' over which Prospero had dominion. And the crown of the regenerative achievement is the philosopher's stone concern-

ing which an immense quantity of rubbish and a reasonable amount of carefully disguised wisdom has been handed down to us.

"The alchemist beat Darwin to evolution by a thousand years or more and went him one better at both ends of the game, for they understood that we evolved from the mineral kingdom through the vegetable and animal, and that we would eventually through innumerable lives evolve into gods."

"If there is a single word of truth in alchemy, why should it be hedged around with mystification?"

"For very much the same reason that you hedge around the fireplace in your nursery with a wire fender," replied the doctor dryly. "I haven't noticed you encouraging your infant son and heir to play with a live wire. Well, the force investigated and invoked by the old philosophers was conceived by them as being far more dangerous than any live wire—as being destructive or constructive, according to the wisdom or ignorance, altruism or selfishness with which it might be directed. Hence the traditional secrecy which is also observed scrupulously by those who pursue the alchemical art today.

"Yes, I know a few in New York. Don't ask me if any of them have learned to transmute the baser metals into gold, for I am only an apprentice and I haven't heard of any such achievement. But they seem devoted to their studies and not lacking in some manner of reward for their labor, if only that of happiness. I have in mind a group which includes a landscape painter, a lawyer, two doctors, a veteran actress, a carpenter, a clergyman, a woman poet, a dramatist, an accountant, an editor, a horticulturist, more than one musician and a breeder of horses.

"These people have bound themselves by very solemn vows to dedicate their lives to humanity. They conceive that nature contains a body of hidden wisdom which becomes accessible to man when he evolves to the point of being keener for that wisdom than for buying or selling, eating or drinking, playing or lovemaking. They diligently study certain manuscripts which have been copied from hand to hand since very ancient times.

"Some of these relate to the esoteric side of mathematics as expounded by Pythagoras to his disciples, and the tendency of all is to unfold in the consciousness, petal by petal, a science which is the synthesis, or rather the essence of all the sciences known to man, at the same time awakening powers unsuspected

by less evolved persons although latent in all. Only those are considered fit to be trusted with such powers who are willing to sacrifice all their personal desires in order to co-operate with the impersonal, all-embracing will which, according to the alchemists, directs the evolution of the universe."

Science and Religion One

One of the basic principles of the Bahai Revelation is that science and religion must be in accord. That there are more forces, riches, powers and possibilities of achievement hidden within the world of nature and spirit than have yet been discovered and put to the use of man, cannot be denied by either scientist or religionist. More and more is it borne into the consciousness that the law of nature, or God, or whatever name you choose to call that great law which holds the stars in their places, will not divulge those secrets and mysteries which would enable man to attain, and invest him with the power to fulfill his ultimate destiny, until man has earned the right to them by a spiritual development. That scientists throughout the world are conscious of this fact and have been conscious of it for many years is becoming daily more evident. Christ walked upon the water not as a miracle, but because of His right to do so, through His life and sacrifice on this earth plane. Could we arise to the Christ consciousness, we also could do the same. Hence we look upon the great manifestation of God in awe and speak of such facts as miraculous, when they are but law. There are groups as outlined in the above article, throughout the world today, who are performing miracles in the scientific as well as in the spiritual and material world through the process of spiritual development. Laws are being revealed hitherto undiscovered and unknown save to those of other ages who also earned this right to know. The scientific world will produce as "science," miracles in healing and destruction of disease when science becomes truly based upon the great law which is the Law of God and the only scientific law. The word Religion is a word which has been so misused and the true meaning of which has been so long forgotten, that to mention it in the presence of millions of people today brings forth ridicule and scorn; but the Law of God is the law which all humanity must recognize in time, and all science in its essence is based upon the Science of God. THE EDITOR.



Mrs. Louis Bourgeois who nobly assisted Louis Bourgeois in his great work.



Louis Bourgeois architect of the Mashrak-El-Azkar or Universal Temple.

The Silence

BY HELEN CRANE

THE Silence," meaning the chamber of self communion, is an old, old term and was used thousands of years before Jesus mentioned it. It is the state of spiritual isolation one enters upon by the relaxation of mind and body with the thought of soul exploration. It must be quietly, peacefully and naturally done to be successful, and the purpose: to listen to the "still, small voice within."

The exercise of going into the Silence should be practiced in the morning if possible. One is then mentally and physically rested by sleep and his thoughts are more free at that time than at any other from contacting influences. Also the great magnetic forces of this part of the earth are being renewed by the coming of the sun: In the beginning of the practice, sleepiness will be induced by the relaxation, but as one progresses the tendency will disappear.

The object of going into the Silence is to connect with Divine Consciousness and so to receive knowledge. Spiritual knowledge is the substance, and material guidance is the shadow thereof. Guidance on all specific matters should be sought in this way, but first the way should be learned by the desire for divine knowledge. The Silence is not a trance condition, but a peace of mind and body through which the Voice of God, speaking through the soul, may reach the upper consciousness. The Voice is generally not heard speaking words for He speaks to the soul and the soul conveys the knowledge up in a sense of strong conviction.

Sit in an easy chair, preferably with your head unsupported and relax the whole body, but keep the head erect. Now give a thought to every part of your body, commencing at the feet and see that it is thoroughly relaxed. This done, breathe slowly and deeply and try to relax your mind. Do not hold any definite thought except that you are "surrounding yourself with the Peace of God that passeth all understanding." Do not become negative, for in so doing you open yourself to inharmonious influences; you must feel yourself growing positive in Peace and Harmony and you are opening yourself to Good and Good alone, and are not experimenting to see what will happen. A

negative state is caused by one letting go and opening himself to any influence without discrimination.

Feel that your body is bathed in the golden glow of Divine Love and Peace—that your mind is filled with it. Breathe it in. When you have succeeded in quieting your mind and body, then affirm that you are filled with Divine Life. Be conscious that you are connecting with the Life Source and that your mind and body are becoming consciously alive. Feel your body tingle with the waves of Universal Life pouring through you. One day, after you have been practicing this for some time you will find that you have entered a great Stillness. Truth appears clearer to you and you feel the nearness of God.

Do not make the error of thinking you can practice this exercise a few moments each day and then spend the rest of the time in inharmony and still advance in your study. Worry, anger, irritability or any other destructive emotion will keep you back. Naturally, one is not supposed to postpone this work until he has learned self-control, but it is necessary that he start in immediately to know himself. An earnest seeker after Light will recognize self-control as one of the first steps to be taken.

"Seek ye first the Kingdom of God and His Riches and all things shall be added unto you." Do not seek Divine means to further personal gains without first elevating yourself, thereby becoming worthy of Divine aid. In Silence you will learn that you are part of God's Will and to reach the full flower of your expression you must become conscious of your oneness with God. Your life is one with all other lives, and everything which concerns yours, concerns theirs, and everything which concerns theirs, concerns yours. Nothing either good or harmful can come to you without benefiting or injuring mankind.

Where a certain definite knowledge or the materialization of an idea is desired, one should follow the suggestion given and calm his mind and body; this done, concentrate upon the given subject to the exclusion of all other thought and if it is information he wants, just ask the question over and over again, and then listen. If a sense of great peace or exhilaration comes, the answer is in the affirmative; if a feeling of disaster follows, the answer is in the negative. At first it will be difficult to receive these answers, and by his very earnestness one may answer his own questions unconsciously, and think it is the Voice of God.

But gradually, as he learns the way into this mystical chamber he will also learn how to receive Divine information.

If you want the materialization of an idea, after you have reached the state of quiet, build before you the picture of the thing in all of its details. Think of it as already in objectivity, and of its being for you. It is yours now, not at some future time, but now. Concentrate upon your picture as long as it is comfortable for you to do so, or for ten minutes if you can, and then thank God for the realization of your desire "When ye pray to your Father in Heaven, give thanks, for that which ye ask is already yours," and bring your thoughts back to your outside, objective world and work, and KNOW that if you did not seemingly receive the guidance, you will know what to do when the time for action comes, and that the materialization you have been working to bring about is surely taking place; for such is the law. Only be sure, before working for a materialization that you really want it, for in this way you can draw to yourself for your good or for your harm. Your affirmations will have the power of realization only if they have the Life Force of faith behind them. The World, to bring forth fruit, must bear Life.

The Peace of God that passeth all understanding will fill your soul, mind and body if you seek the Kingdom of God which is within you.

Tagore

BY ADALAIDE KENNERLEY

Tagore!
 Your thoughts are rare—
 Music you write
 In the form of words.
 Jewels from your mental mine
 Come served in print
 For all who wish to read.
 Philosophy
 From your untiring brain
 Gives stimulus
 To sluggish minds.
 The pure—
 The right—
 The wrong
 You see so similar
 They're difficult to separate.
 But after you are gone
 Tagore—
 Mercy how we'll pick you!
 Not a word you uttered—
 Not a line you wrote—
 Will miss our frantic tongues.
 We'll dig up ghosts—
 Start rumors
 Of forgotten episodes—
 "A genius" some will say—
 And others blate "a cynic"—
 Or "a thief of thought—
 A fool."
 Some will defend you—
 Others assail you—
 After you are dead Tagore—
 And the mottled crowd—
 Of which I am a part—
 Will drag old skeletons
 From dark hiding places—

Rattle their bones
 On dress parade—
 At club affairs—
 Where worldly women
 Thirst for bits of scandal.
 While your soul sails free
 In the realm above—
 Sensation will be feasting
 On your mysterious past.
 Sic fama.

SELAH.

The Rainbow Circle

BY MARY HANFORD FORD

IN this day of intense nationalism, when the races seem to have forgotten the law of love and unity and are controlled by ideas of class hatred and race hatred, a movement has been initiated in New York City, which promises to become an international factor of immense influence and value.

About seven years ago, the Reverend Richard Manuel Bolden of the Church of Emmanuel (colored), at 105 West 130th Street, New York City, left the orthodox ranks of his confreres, impelled to organize a movement filled with the living spirit of the Christ, and become thereby a man of "deeds not words."

About two years ago, Miss Van Blarcom brought to Mr. Bolden and his church, the teaching of Abdul Baha with its divine message of love and unity, and since then, white and colored people have mingled with much happiness in certain activities of the congregation.

Urbain Ledoux, well known to many people in New York for his distinguished consulship at Prague, and his work on the International city, and later for his significant labors on the east side of the city, where he is remembered as "the man who broke the breadline on East Ninth Street," became interested in Mr. Bolden's church, and one day had a sudden inspiration which sent him in search of the pastor without delay.

The result was a meeting of a few friends at the home of Mr. and Mrs. Davenport (colored), at which were present Mr. Ledoux, Mr. Bolden, Mrs. Lehman, Mr. Morris, Miss Van Blarcom and Mrs. Ford, when it was decided that immediately a society must be formed for the unity of all the races of mankind, in which race and color must be ignored, and the members should be put on a basis of absolute equality and love, discovering within themselves the elements of harmony and friendship which are in every soul. The name of this society, symbolic of its character, should be the Rainbow Circle, and the spirit of the name itself must be incorporated in the actual working of this unique assembly. Thus the mere statement of friendship and equality would not be sufficient, but their realities must become the basis of the social structure of the Rainbow Circle.

The feeling of the initiators was that every meeting of the association must be a love feast and real communion, so it was arranged that at each weekly gathering refreshments should be served after the spiritual menu had been discussed. Ice cream, cake and tea are served ordinarily, under the management of a committee appointed for this purpose. Each guest pays for what is received, and the surplus, if any, goes to Mr. Bolden's church as a slight return for the hospitality the Circle has received there. At the last meeting of each month, a national dinner is served familiarizing the members of the circle with the diet habits of the various races. Thus the first dinner consisted of Persian pilau and salad, the next of Hindu curry and ice cream, and let us note that on this occasion the Hindu curry was so phenomenally hot that the American ice cream accompanying it was most grateful.

The dinner for September is to be Chinese in which the piece de resistance will be a toothsome chop suey, and in October, we shall have a Southern chicken dinner, which promises to be a most popular occasion.

This habit of eating together which is an essential part of the Rainbow Circle organization establishes a feeling of intimacy and concord among the members which it would be difficult to attain otherwise. Experience has shown that feelings of race differences vanish in such communion, and are replaced by an instructive and beautiful unity, impossible to reach by mere outward regulations.

It had been suggested in the beginning that there should be Esperanto and French classes arranged for the Rainbow Circle, because members of an international organization should be familiar with more than one language, and Dr. Walter Guy, coming from St. Augustine, Fla., brought another valuable idea, that an association based upon the live principles of brotherhood must know how to help, so the Rainbow Circle members are to have courses in "First-Aid" from the Red Cross, instruction in the principles of true co-operation, in the Bahai teachings, in Universal Religious principles, and the direct application of the real Christ spirit to the civilization of mankind.

Abdul Baha has spoken of Dr. Bolden's church as "the church in which the membership is both black and white," and the congregation of this church has become deeply interested in the increase of Rainbow Circles. So already a number of very de-

lightful entertainments have been given by the well organized and efficient church choir, in which beautiful music has been interspersed with vivid talk, expressing the principles of the Circle. For instance Mrs. Ford spoke upon Love, Solon Fieldman upon Unity, and Urbain Ledoux upon the Rainbow Circle. The result has been to arouse a widespread interest in New York in all the activities of the Rainbow Circle.

One practical result of Rainbow Circle co-operation in the Emmanuel Church is shown in the fact that Madame Martens, a skilled vocal teacher, and Miss DuBedat, her assistant, offered their services to the choir for some expert vocal training, and the success of this venture was illustrated in the high quality of the concerts given.

The plan of the Circle is completely international in its scope. From this mother circle in New York will spread branches in every town and city of the planet, so that soon in each locality the Italians will be eating goulash and the Jugo-Slavs macaroni, and the Chinese and Japanese, also the Americans, both white and black, will be discovering mutual interests and sympathies which will cement a positive love between them and render any other feeling impossible.

The plan of the monthly national dinner brings together unusual numbers of each special race, who thus form acquaintances with all the other races on a basis of hospitality and friendship, and experience has shown that the feeling of unity thus generated is positive and lasting.

The preamble to the constitution of the Rainbow Circle says: "Beware of prejudice. Light is good in whatever lamp it is burning. A rose is beautiful in whatever garden it may bloom, and a star has the same radiance if it shines from the east or the west."

The constitution goes on with the declaration, "Our Faith: A universal brotherhood, one life, one body, one spirit, one God the Father of all who is above all, and through all, and in you all."

The leadership of the order, as the constitution affirms it, lies in Christ and the living figure of Abdul Baha, while the principles to which it pledges its support in word and deed are the recognized twelve principles of that great contemporary teacher of mankind.

It would be impossible to close this very insufficient bit of

history without a word as to the peculiar charm ever present in the meetings of the Rainbow Circle. There is a spontaneity and unity manifest in all these assemblings, which it is difficult to describe. It seems that the deeper spiritual impressions of the dark races, brought into contact with the more intense intellectuality of the whites, produces a combination singularly exhilarating and valuable. So every Rainbow Circle reunion proves stimulating, delightful and filled with the Holy Spirit.

Bahai Activities

On October 1st the new Library at 416 Madison Avenue was opened and dedicated to the service of spreading the Bahai message of the oneness of mankind throughout the world. At a previous meeting it was unanimously agreed that this should become the headquarters of the Bahai movement, of greater New York. Abdul Baha has spoken of New York as the City of the Covenant, thereby attaching utmost importance and responsibility to its progress. It is for the friends throughout the country to take this message to heart and to assist this work in spirit and co-operation in every way. Fazel Mazandarani spoke to a large and interested audience upon the "Proofs of Prophethood," and at the close of his address named the group of seven to co-operate with Mr. and Mrs. Deuth in the management of the Library throughout the year. This Library group is composed of Roy C. Wilhelm, Mountfort Mills, Mrs. Mabel Rice-Wray, Ann Boylan, Urbain Ledoux of Manhattan, Howard MacNutt of Brooklyn, and Mr. Grassmere of Newark. This committee is to meet at stated intervals for consultation with Mr. and Mrs. Deuth, so that the coming year should show forth great progress. Manucher Khan also spoke at this meeting, giving a vivid description of his visit to Abdul Baha and his coming to America. Miss Juliet Thompson presided in her usual charming and graceful manner. It was an occasion of rejoicing for all present whose hopes for a greater publicity of the constructive forces of the Bahai movement have centered around this Library.

On Wednesday evening, October 13th, Mrs. Mary Hanford Ford spoke to a large audience on that most interesting subject

which has long occupied the attention of a large portion of humanity, namely, "Reincarnation," the substance of which appears under her name in this issue of REALITY.

On Wednesday, November 10th, George Grey Barnard, the noted sculptor, will speak upon the "Temple of the Human Heart." Other meetings are in the process of arrangement, and announcement will be made in due course through the columns of REALITY, through the newspapers and by invitation.

The Library is open from nine in the morning until six every evening, where the public is cordially welcomed, and all who are interested in the investigation of Truth may find speakers from all walks of life giving forth their ideals and hope for the new Day, and the awakening of the consciousness of man for the betterment of the human race.

On February 28th, 1920, in Chicago, Jeremiah A. O'Connor passed to the spiritual realm. Mr. O'Connor was one whose soul was devoted to the spreading of the Bahai message and whose heart had turned to Abdul Baha. The arrangements for the funeral were made by the Committee of Consultation, of Chicago, and Mrs. Hannen of Washington. After a very beautiful Bahai service he was laid to rest in Oakwood cemetery, the spot made sacred by the visit of Abdul Baha in 1912.

On the evening of October 12th, Mr. Charles L. Robinson delivered a remarkable address upon "JUSTICE" to a large and interesting group in the Bahai Library, 416 Madison Avenue. The work of Mr. Robinson is gaining in interest and strength as the consciousness of mankind in general is turning more and more to the problems of the world, and the righting of conditions, which have brought humanity in this day of so called enlightenment to a conflict of ideas and aims. This has resulted in an unrest and dissatisfaction, and a possibility of serious and violent upheaval, which is more far reaching and may prove more disastrous than appears to the casual observer. Mr. Robinson has a mind which can and does see the essential necessity for speedy readjustment. His appeal for "Justice," God's Justice and equal balance, poise, opportunity and right for every individual finds its echo in the hearts of those who are privileged

to know of his great work. One of the statements he made in this address shows the power of his insight and his grasp of true knowledge perhaps as clearly as any one of the points he brought to the attention with such logic and force. He said that when a youth he had been told the Bible stated that every hair of the head was numbered, and that it produced within him a feeling of repulsion and ridicule, but having come into the knowledge that Christ was the most scientific man that ever walked the face of the earth, this statement had opened his mind to a vision of the great law which allows nothing to happen by chance, and that all things moved according to science, and that science leads one to the understanding of God's infinite plan, not separate and distinct from divine law, but one and the same. Mr. Robinson is possessed of a charming personality and has undoubtedly a great work before him. He belongs to that group which is to form the nucleus of the new race whose ideas and deeds are based upon Justice.

Extract from the *Portsmouth Herald*, Thursday, September 3rd.

PERSIAN PILGRIM'S PEN PICTURES. PART OF BAHAI ACTIVITIES

ARTICLE III.

Great Tide of Immigration from Europe to the New World. Bahai Movement in New York and Its Effect. A "Word Picture" of the Present Condition of the World, by Abdul Baha. The Duty of the Well-Wishers of Mankind Under the Circumstances. Fazel Mazanderani at Chautauqua, N. Y. Bahai Library, Monthly Magazine, "Reality." Fellowship Press and Bahai Literature. Restaurant. Meeting at Genealogical Hall, Home in Brooklyn. "Rainbow Circle" in Harlem. America to be the First Nation to Unfurl the Flag of Universal Peace.

A "Word Picture" of the Present Condition of the World by Abdul Baha

Abdul Baha, the spiritual teacher of the present day looking around the world from his far-off home in Palestine, gives a true and dramatic picture of the present condition of the world, as follows: "Look thou with seeing eyes at the world about thee and at the inhabitants thereof. Upon the stage of this immense theatre, most spectacular plays are being enacted. On one side thereof thou wilt see the victorious and the vanquished legions of profit and loss. On the other side thou wilt observe the waves of the sea of folly rising and falling. Cries are being raised on every side and the agonies of revolution, revolt and unrest reach unto the ears of progressive men. There is a tremendous strike and clash between capital and labor, and the war between aristocrats and Democrats is carried on relentlessly with bow and arrow, sword and javelin. The phalanxes of a great army are drawn in battle array, each division taking its position. Armed troops and artillery are to be found in every part of the world. The flash of the sword of enmity blind the eyes from even the most remote distance, the lightning effect of breast plate and lance and the sparkle of the bucklers of hatred light up the night

and bewilder the sight. In short, strife, battle, slaughter and war are prepared in organized perfection. On the other hand thou wilt hear from every house strains of music are raised, and confusing melodies of harp, lyre, cymbal and flute, are heard and mad revelers are dancing to the tune, while they are inebriated with the wine of vanishing pleasure. In one place thou wilt behold the wanton and soiled decorations, and in another the flimsy shows of the gilded class of creatures. On the one hand is to be seen the embellishment and luxury made possible through illicit wealth, and on the other hand, the ravishing of this mortal world of its beautiful appearance. From different parts are to be heard sighs of anguish, lamentations of poverty, cries of agonies of misery—and the calls for succor have reached to the gate of heaven. One hears the weeping of the hopeless, the appeals of the oppressed, the trembling murmurs of the helpless and the ship-wrecked in the sea of persecution. The heat of the conflagration of separation spreads on all sides, the fire of longing is raging with great intensity and the tongues of the flames of calamity leap forth in every direction. Here one sees the oppression of kings and the thoughtlessness of cabinet ministers; there one sees conflict on the battle field of thoughts and ideals by ambitious generals, statesmen and administrators of the nations and countries. They consult, scheme, plot and exchange views; they organize fallacious and superfluous companies and make false the established values; and thus do they lay and destroy the foundation of their political careers. Dense and gloomy clouds have covered the horizon of the world, and the darkness of hatred, malignity, persecution, tyranny, and the greatest cruelty is spreading. All the people are drunk with the wine of heedlessness, and bloodthirstiness and rapacity are considered the noblest excellencies of the world of man."

The Duty of the Well-Wishers of Mankind Under the Above Circumstances

Abdul Baha crying at the top of his voice summons the people to the height of peace and international comity. Addressing the leaders of the world he exclaims: "Hasten ye toward affinity! Hasten ye toward faithfulness! Hasten ye toward generosity! Hasten ye toward guidance! Hasten ye toward union! Hasten ye to behold the light of the world! Hasten ye toward love and prosperity! Hasten ye toward peace and reconciliation! Hasten ye toward the law of disarmament! Hasten ye toward harmony and success! Hasten ye toward cooperation and mutual help!"

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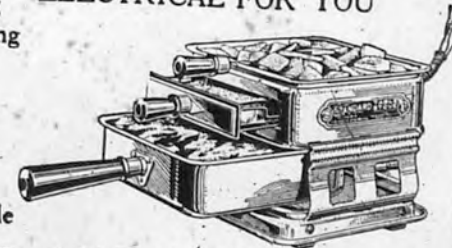
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