

REALITY

EDITORS

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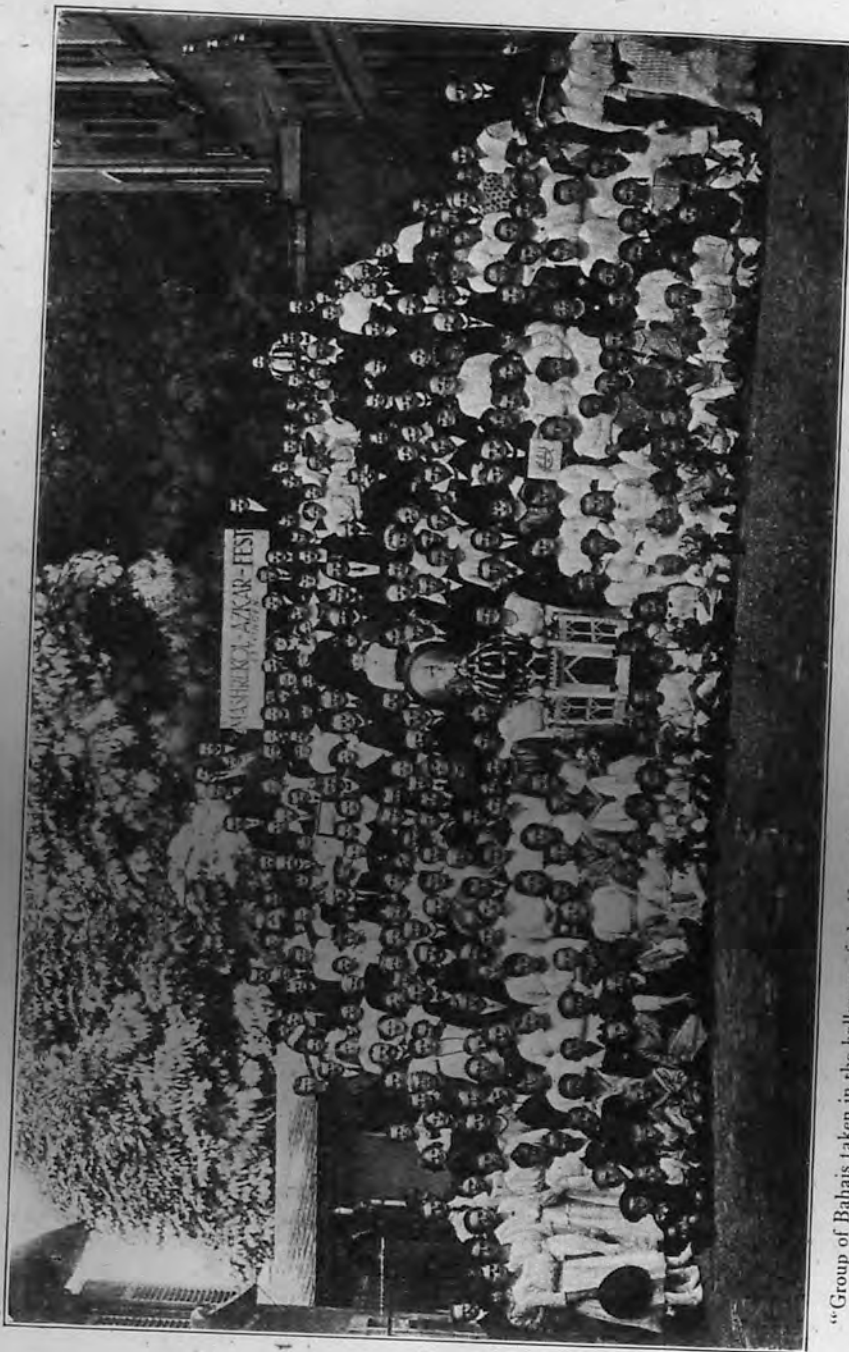
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"Group of Bahais taken in the ballroom of the Krone Hotel in Esslingen, Württemberg, Germany, on Sunday afternoon, August 15th, 1920"

EDITORIALS

The Patriotism We Need

IN the final analysis, patriotism as it is now understood is but another form of that worst enemy of man—fear.

It has become an invention of the devil, and like all the inventions of this untiring energy retarding the growth and development of the human family, it is so cleverly disguised that it appears a noble instinct of the heart.

Not only has the idea and the origin of the word and its meaning been lost, for in the beginning "patria" meant Father and the love of the Father—but patriotism has been made the cloak for the grossest kind of sin and annihilation—in many instances deliberately used by the powers that control the lives and destinies of millions of souls, in sending multitudes to war and its inferno, to gain a supremacy over their brother man, which, if gained, would not in any way alleviate their own suffering and lives of slavery to those who sent them forth on their errand of destruction.

All countries belong to God. All countries have beauties of nature peculiar to themselves. When we think of the vast expanse of uncultivated land throughout the world, and the cruel sacrifice of life and industry for a nation's greed to acquire some part of the earth already belonging to others, it seems so far removed from reason, that we marvel we should call ourselves civilized. Patriotism for the earth is not a high or noble instinct, but Patriotism for our Brother, our Father, or our kind is the highest quality, next to our love for God.

In times of war or at the beginning of the rumbling of the dark forces, the heads of Governments using these dark forces stir the souls of the people with the so-called noble instinct of Patriotism, which is another name for hate of another country and its inhabitants. No people as a people would ever vote for

Gift
Mrs. Harrison G. Dyar
Feb. 26, 1930

war, and when you think that even in this great country of ours, such a question as the bonus for soldiers was put to the vote of the people as it rightfully should be put, but the question of war, massacre, and desolation to the hearts of hundreds of thousands was decided by a handful of politicians, diplomats, and men greedy for war profits, it is appalling.

Under the form of Patriotism the ignoble instincts of the human race can, and have been, fostered. It is a name to conjure with, to make men drunk with hate. True Patriotism is founded on the love of peace and good will toward man. Patriotism based upon a limited love of the glory of any one country selfishly building itself into a material power whose goal is the supremacy and slavery of other countries and races is a Patriotism which is false and in defiance of the great law of "live and let live," and of that spirit of co-operation and brotherhood which is the only hope of a lasting civilization and the evolution of the human race. Any country which has as its cry "my country and only my country" has adopted the same attitude as the individual who says, "myself and only myself." This attitude in nations and in individuals has brought about the chaos in the world today, and when we speak of nations we speak of the leaders of nations, of those who have gained power through an inherited spirit of supremacy such as rulers in the form of Kings and Emperors or that body of politicians created by political autocracy. Nations are made of individuals and the majority vote of individuals will in time control the destinies of nations.

At the sound of war, the world acclaims, and martial strains are heard on every side to drown the sorrow and the nightmare within the souls led to slaughter, but when measures are adopted to insure peace, to protect the lives of little children, to educate the minds of humanity to a higher and better order of life, there is no such acclaim or rejoicing.

Is it not possible in this hour, so fateful in the history of this planet the word "Patriotism" should take on its true spiritual meaning and become the love of Father and Brother and signify an intense desire for mutual co-operation, for the elimination of hate, for the protecting of the weak from the strong, for restraining the hand of greed from depriving the sufferers in the world of food, producing starvation brought upon them through the fear of a rebellion against the old order of life sustained by force and punishment?

Cannot we let "Patriotism" be synonymous with "Peace"? No thinking mind can overlook the fact that this Patriotism of Peace will be needed in every land to protect its own inhabitants from themselves and from conflict of creeds and opinion.

Let this Patriotism of Peace become identical and as strong as the old Patriotism of Hate; instill into the capitalists and labor that true Patriotism means brotherhood, co-operation and love, for the old order is dying and a new light is coming into the minds and hearts of men, and our Patriotism of the future will be governed by our standard of kindness, of protection, of consultation and of love.

Men say, "my country, my family, my religion." Man should say, "The World, Humanity, God's Will." Patriotism for this planet which is in peril through the blindness of man, Patriotism for the human family to save it from self-destruction, Patriotism for the Great Father, this is the Patriotism upon which to build a new and better world. "Glorify not that you love your country, but that you love your fellowman," has been sounded by the Creative Word, and a new spiritual meaning must inspire mankind with Patriotism for the world.

The following words of Abdul Baha will throw some light upon the Patriotism of the future.

THE EDITOR.

Words of Abdul Baha

"Today, the human world is sick. To heal this sick body of the world will need the oneness of the kingdom of humanity. Its life is the 'Most Great Peace.' Its illumination is love. Its happiness consists in the acquirement of the perfections of this world.

"I hope and trust that in the bounties and favors of the Blessed Perfection we may find a new life, acquire a new power, attain to a great and wonderful source of energy, so that the foundations of the unity of the world of men may establish the 'Most Great Peace.' May the love of God from this city, from this meeting, be spread to all the surrounding countries. Nay, may America become the center of spiritual enlightenment and all the world receive this great heavenly blessing.

"For America has developed wonderful capabilities and powers. The capabilities of the people in this country are greater than other nations. It is true that the people have perfected a most wonderful material civilization. I hope that the spiritual forces may likewise animate this great body. May the inhabitants of this country become like angels of heaven, with faces turned toward God. May all of them become the servants of the Great One. May they rise from the perfections of materialism to such a height that heavenly illumination may emanate from this center to all the countries of the world."

Abdul Baha: *Star of the West*, Vol. 10, p. 6.

"Ferocity and savagery are natural to animals, but men should show forth the qualities of love and affection. God sent all His prophets into the world with one aim, to sow in the hearts of men love and goodwill, and for this great purpose they were willing to suffer and to die. All the sacred books were written to lead and direct man into the ways of love and unity; and yet, in spite of all this, we have the sad spectacle of war and bloodshed in our midst.

"When we look into the pages of history, past and present, we see the black earth reddened by human blood. Men kill each other like the savage wolves, and forget the laws of love and tolerance.

"Now this luminous age has come, bringing with it wonderful civilization and material progress. Men's intellects have widened, their perceptions grown, but alas, in spite of all this, fresh blood is being spilt day by day. Look at the present Turco-Italian war; consider for a moment the fate of these unhappy people! How many have been killed during this sad time? How many homes are ruined, wives desolate, and children made orphans! And what is to be gained in exchange for all this anguish and heartache? Only a corner of the earth!

"This all shows that material progress alone does not tend to uplift man. On the contrary, the more he becomes immersed in material progress, the more does his spirituality become obscured.

"The Holy Spirit is the only power that will ultimately unite and harmonize the races and nations of the world. The cause of God is the only panacea that will heal for all time to come the social, economic and political disease of mankind. The revelation of Baha'o'llah is the tree that will send its outstretched branches to all the countries and under its cool shade all the religious sects will gather, there to fraternize and associate with each other. The world is full of ideas, but they are either fleeting, or profitless, or impractical, or limited in their influence or confined within a narrow scope. The beaming shafts of the light of Cosmic Ideals must pierce through the hearts of men and the power of the Holy Spirit is necessary to carry into execution these noble thoughts of the age. Human power is limited in its influence. It can unite two persons, or two tribes, or two communities, or at the utmost two nations. At the same time it confesses that this unity is temporal and may be abrogated by the whim of either of the high contracting parties.

"But the divine power unites nations and peoples and cements together in the bond of brotherhood and peace for ages and cycles. His holiness Christ was one person, without any worldly assistance and help, but through the effect of the Holy Spirit He was enabled to unite many nations and religions under the standard of Christianity. Likewise Muhammed unified the wild, savage tribes of Arabs and made them the conquerors of Asia. Consequently there must needs be divine power for the accomplishment of this universal aim. Human power fails in this undertaking.

"The words of those souls who are the essence of severance,

who are in the utmost sanctity and purity, will have an effect upon the hearts of men, the result of which will be unity and good-fellowship. Save through this, ideal communication will not be made possible between the children of men. They may achieve a temporal union for a few years. Men may so compound the various ingredients as to be promiscuously mixed together, but there must needs be the solvent, so that they may become perfectly blended and united. In the human world that solvent is the power of the Holy Spirit, which will thoroughly mix and blend the different constituents and elements representing the various nationalities, religions and sects. I hope the believers of God will unfurl the 'World Peace Flag' because their aim is altruistic and they are helped by the confirmations of the Holy Spirit. Through the power of God it is possible for one Bahai to guide one whole nation. Such spiritual victories are dependent upon the breaths and bestowals of the Holy Spirit." Abdul Baha: *Diary Letter of Mirza Ahmad Sohrab*, July 15, 1914.

" . . . When you breathe forth the breath of the Holy Spirit from your hearts into the world, commerce and politics will take care of themselves in perfect harmony. All arts and sciences will become revealed and the knowledges of God manifested. It is not your work, but that of the Holy Spirit, which you breathe forth through the Word. This is a fundamental truth. . . ." Abdul Baha: From Notes of two pilgrims to Akka, October, 1900.

"The material civilization of Europe has reached its zenith. Everything that reaches its zenith, no doubt begins to decline. We hope that spiritual civilization will be bestowed on them and they will be protected." Abdul Baha: Words spoken in Boston, June 23, 1912.

"The perfection of the world of man will appear when these two civilizations (divine civilization and material refinement) will be twined together." Abdul Baha: Words spoken in New York City, November 27, 1912.

"Man has two powers. The realization of human virtues and perfections depends on the triumph of the spiritual power over the material power."

Abdul Baha: Spoken in Philadelphia, July 8, 1912.

"It is self-evident that humanity is at variance. Human tastes differ; thoughts, natiivities, races and tongues are various. The need of a collective center, by which these differences may be counterbalanced and the people of the world unified, is obvious. Consider how nothing but a spiritual power can bring about this unification;—for material conditions and mental aspects are so widely different that agreement and unity are impossible through outer means. But it is possible for all to become unified through One Spirit just as all may receive light from one sun. . . . Today his holiness Baha'o'llah is the collective center of unity for all humanity."

Abdul Baha: Extract from Address given in 1912.

"In times gone by progress on the material plane was not so rapid, neither was there bloodshed in such profusion. In ancient warfare there were no cannons, no guns, no dynamite, no shells, no torpedo boats, no battleships, no submarines. Now, owing to material civilization, we have all these inventions, and war goes from bad to worse! Europe itself has become like one immense arsenal, full of explosives, and may God prevent its ignition—for, should this happen, the whole world would be involved.

"I want to make you understand that *material* progress and *spiritual* progress are two very different things, and that only if material progress goes hand in hand with spirituality can any real progress come about, and the 'Most Great Peace' reign in the world. If men followed the holy counsels and the teachings of the prophets, if divine light shone in all hearts and men were really religious, we should soon see peace on earth and the kingdom of God among men. The laws of God may be likened unto the soul and material progress unto the body. If the body was not animated by the soul, it would cease to exist. It is my earnest prayer that spirituality may ever grow and increase in the world, so that customs may become enlightened and peace and concord may be established." . . .

Abdul Baha: *Talks by Abdul Baha given in Paris*, 3rd Ed., p. 97.

Asked, "What was the cause of the Greek civilization? Did the Greeks ever have a prophet?" Abdul Baha answered:

"They had philosophers and great men, but while their civilization was full of beauty and was superior to that of the Romans, it was material—neither moral nor spiritual.

"The foundation of the Roman civilization was force, consequently a downfall was inevitable. Think of a monarch like Nero setting fire to a city and playing upon his lyre while it burned! What kind of a civilization was that?"

Abdul Baha: *Daily Lessons*, p. 53.

"Side by side with the material civilization, the progress of inventions and the vastness of arts and sciences, the weapons of war and bloodshed, the instruments for the destruction of the human edifice, and the political tightness have increased. Hence this material civilization without spiritual power and divine civilization can never become the means of perfect rest and repose,—nay, the difficulties will increase and the troubles multiply." Continuing he said: "The founders of natural civilization are the scientists and philosophers of the earth, and the establishers of divine civilization are the holy, celestial Manifestations of God. Religion is the basis of divine civilization. Natural civilization is like unto the body; divine civilization is like unto the spirit. A body without the spirit is dead, although it may be in the utmost of beauty and comeliness.

"In short, by religion we mean those necessary bonds which unify the world of humanity. This has ever been the essence of the religion of God. This is the eternal bestowal of God. This is the object of divine teaching and laws. This is the light of the everlasting life! But a thousand times alas! that this solid foundation is abandoned and forgotten, and the leaders of religion have fabricated a set of blind dogmas and rituals which are at complete variance with the foundation of divine religion. As these dogmas differ from each other, they become differences, difference breeds strife, and strife ends in war and bloodshed; the blood of the innocent people is spilled, their possessions are ransacked and pillaged and their children become captives and orphans. Thus religion, which was destined to become the cause of friendship, has become the cause of enmity. Religion, the function of which was to be the illumination of the world of humanity, has become the factor of obscurity and gloom. Re-

ligion which was to confer everlasting life, has become the fiendish instrument. Consequently as long as these blind dogmas are in the hands and these nets of dissimulation and hypocrisy are in the fingers, religion will be only a harmful agency in the world of humanity. Hence these superannuated, tattered dogmas which are current amongst the present-day religions must be totally given up, and thus free from traditions man must investigate the real objects of divine religions, and as the foundation of the religion of God is one and that one is absolute reality, and reality is indivisible and not amenable to multiplicity, therefore complete unity and amity between all the religions shall become instituted and the true religion of God shall become unveiled in the utmost beauty and sublimity in the assemblage of the world of humanity.

"Praise be to God that this century is the century of sciences! This cycle is the cycle of reality! The minds have developed, the thoughts have taken a wider range of vision; the intellects have become keen; the emotions have become sensitized; the inventions have transformed the face of the earth, and this age has acquired a glorious capacity for the majestic revelation of the oneness of the world of humanity."

Abdul Baha: Extract from tablet to the Sixth International Congress of Free and Progressive Christians and other Religious Liberals, held in Paris, France, July, 1913.

"The sun shines upon the earth, giving light and warmth to all creatures. The Sun of Truth also shines, giving light and warmth to the souls of men. All existing creatures need the sun to shine upon them and develop them that they may grow. The souls of men also need the Sun of Truth to shine upon them, to educate and encourage them. Circumstances that benefit the body do not benefit the soul and the soul of man is his reality, not his body, i. e., there are some men who are perfected in material things and very backward in the spiritual. Likewise many who are at the bottom of the social and material ladder, are very much advanced spiritually.

"Galen, a Greek philosopher who died at the time when the Christian religion was in its youth—and was not himself a Christian—wrote many books about material civilization and development. He states as his belief that religion is the basis of all true civilization, that is to say not only must the brain and gifts of

a nation be educated but also the moral character. The Christians, he pointed out, are an example to show the truth of this theory, for theirs was the basis upon which the largest and most prosperous civilization of the world had been founded and their morals were very high. They were taught not to fear death, and to love their neighbors as themselves and live only for the good of humanity, and only to think of doing good to mankind. If these principles had been carefully carried out by the followers of Jesus Christ, then there would be no need for the world to be reawakened.

"But winter fell upon the hearts of men, and God sent His prophets to shine upon them with the Spring of the sun of righteousness that they may be again awakened and blossom forth and bear fruit. Because mankind has shut its ears to the voice of God and has neglected His teachings, wars and tumults, unrest and misery have fallen upon them. Let us make every effort to reopen the hearts of men to the will of God. I pray God to give you power to bring humanity beneath the rays of the Sun of Truth and Peace."

Abdul Baha: *Star of the West*, Vol. 16, p. 5.

America's Place In The World

BY DR. RICHARD MANUEL BOLDEN

THE rapid rise of America into the station that she occupies to-day is phenomenal. We are asking ourselves the question how did this happen and what will it mean to the nations of the world? Is this growth of power due to the principles in the Declaration of Independence, and our articles in the Constitution, or is it due to the atmosphere and climate of our country, which seems to stimulate imagination, thrift, industry, and aggressiveness? Or is it due to the fact that the people here seem to possess a very large conscious ego, that gives them a desire to expand and dominate others? Or is it due to a special favor conferred upon the inhabitants that are immigrants here? What does it mean, when we are told that the hope of the world peace is in the hands of America, and specifically now is within possession of the Republican Party and the President-Elect, Mr. Warren G. Harding? Is this country prepared to accept such a task and to assume such a daring obligation? Are the leaders in our nation well enough acquainted with the customs, habits, tastes, and feelings of other nations, so that they may be able to reveal to them the spirit of true brotherhood? Can commercial and industrial enterprises among other nations bring about the spirit of goodwill; can religious bigotry and intolerance create amity between various religious societies? Can national and race prerogatives succeed in bringing about harmony among peoples and races? I leave the answer to you. However, I will ask again,—What does this mean, that in a country that seems to mean so much to the leaders of the world in their attempt to create a new order, the people, following the party leaders in a campaign of abuse and criticism should have overthrown and swept out of office an administration fundamentally because of a desire for a change? Suppose there should be built up through America's beneficent offices a great centralized world power, and through jealousy, avarice, or a well directed organized propaganda of hate, animosity should arise among the other nations against the American world leadership, what would be the result, and what the end of our existence? Is the world yet pre-

pared for the day which Mr. Wilson and the others of the League of Nations attempted to visualize, and is it not less prepared for an international court of arbitration, when the nations have not yet functioned a permanent international house? There is one way we can behold this present day as a great and glorious day for all mankind, because by faith some of the dreamers among us can see rising a new sun in the heaven of humanity, and we can feel the glow and the move of a joyful heart under the force of His radiant energy. But viewing the field of human action just as it is, we see uprising bloody fields of battle, hunger and disease, and oppressed people screaming and seeking vengeance. A state of anarchy is manifest everywhere. There is no true law and order governing the daily acts of the people. Traditions, customs and habits quickly and easily change among many. Precedents are smashed over night.

Who can tell out of this great whirling, moving, interracial, intercommercial, intereducational, international mass what will happen?

Perhaps you may be asking this question, Why is the author of this article so much concerned about this matter, and what is his object in raising all of these various questions? My answer is, that I have been attempting to develop a state of mind, so that I should have knowledge and interest in the at least general life and good of humanity. I recognize that tho' men have written much and libraries are filled with books concerning various races and groups, we ourselves are limited in our pursuit for true human understanding. I think we are fair in saying that there are but few men who even in pursuing what national writers say about themselves and others, can or will review what has entered into the mind, with an unbiased attitude. Therefore we believe a new kind of education is to be set up in the world, an education that stands for those fundamental principles and realities that are discovered among all people everywhere. We shall continue to urge through every medium and channel where an idea may be presented, thoughts that express the oneness of the members of the human family. The hopes and aspirations of religious, social, industrial, commercial, and educational groups should be inspired and fostered from the bedrock of the mind that stresses human and divine values. Human interest, human welfare and the common good of all persons and things, should be the desire of that person, of that nation, of that leader

who aspires to take over the affairs of the nations of the earth, and point them to the goal of universal peace and goodwill.

EDITOR'S NOTE:—Rev. Dr. Richard Manuel Bolden of the First Emmanuel Church, 105 West 130th street, colored, is a man who is commanding admiration and respect not only among the people of his own race, but among all people who see the vision of brotherhood as the hope of the world. Born at Marion Station, Maryland, March 1, 1878, he filled his place of service, which is a station raised in this day to great heights, with earnestness and efficiency.

In 1897 he studied at the English High School, night sessions, in Providence, R. I. While in the employ of Dr. Lester Hill, a prominent physician, he entered Livingston College in Salisbury, N. C., graduating from it in 1900. While attending this school he pastored Second Greek circuit, Providence circuit, and A.M.E. Zion Church of Spencer, N. C. From there he went to Concord, N. C., at Price Memorial Temple for one year and six months and from there he went to Monroe, N. C., where he was ordained Elder and was also appointed principal of the graded school.

He afterwards went to Greensboro, N. C., where he was pastor of A. M. E. Z. Mt. Calvary Church, afterward going to Bridgeport, Connecticut, where he preached. He studied for two years and six months at the Bible Teachers Training School in New York. He was the first and perhaps only colored man permitted to enter this school and graduate. After his graduation from this school in 1907, he was appointed to Tarrytown, N. Y., afterwards coming to New York City, first to the Mother, A. M. E., Zion Church in West 89th street, and from there to his present position as founder and pastor of the First Emmanuel Church, 105 West 130th street, where membership is both colored and white.

Dr. Bolden is a member of many societies among the colored people, such as, "The Masons," "Odd Fellows," "Order of Moses," "St. Lukes," "Elks," and was among the founders of the "National Security League." He is a member of the "Academy of Political Sciences," affiliated with Columbia University in New York. He is also a member of a new school of social research. He was for many years national campaign speaker for the Republican Party and was a member of the Mayor's Committee on National Defense, appointed by J. Purroy Mitchell. In 1913 he was a delegate to the World's Sunday School Convention, held in Zurich, Switzerland. After the convention he toured Europe, giving especial attention to the religious life of all countries as expressed through the architecture of their Cathedrals, and religious paintings. Also the arts and social life were keenly observed.

Dr. Bolden has the gift of oratory and deserves the appreciation and support of all broad-minded people who are looking toward the elimination of prejudice as one of the foundations for the new order which is to bring about a real and lasting civilization based upon tolerance, appreciation and love.

The Address of Dr. William Whitney Christmas

ON Wednesday evening, November 25th, Dr. William Whitney Christmas, scientist and inventor of various types of planes and of the famous "Bullet" aeroplane, the fastest plane in the world, gave a remarkable address at the Bahai Library. He traced the evolution of the mind of man from the savage upward to the higher civilization, showing the effect of environment upon movement and the mentality, and the influence of different inventions and habits in lifting the mind from barbarism to our present stage of development. He described his own studies in the various sciences which led him into a greater conception of God and man.

He then returned to the description of primitive man, the hunter, making his way on foot through the tall grasses and dense undergrowth which constantly obscured and limited his horizon of vision. "The creatures closest to earth," said the doctor, "are least capable of a correct point of view. Everything we do, see, or write is influenced by the horizon of our environment, whether that horizon be restricted or vast. Thus the savage, when he mounts a bullock, horse, or uses any other means of transportation better than himself, needs no longer be so alert. He has a wider range of vision and his responsibilities increase in proportion. He is not limited by the tall grass. From this elevation he begins to rise to higher planes. He gains in development of moral sense. Man in his development constantly strives to reach higher planes. The young man sees what his ancestors could not see. Imagination and invention develop and open new pathways to achievement.

Primitive man is without responsibility. He has few earthly possessions and his instincts are impulsively migratory. He need never return to his former habitation. As he develops he becomes more accustomed to his surroundings. He selects a location and establishes a home and radiates from that centre. He begins to differentiate and his sense of co-ordination gradually develops. He looks around from this point; his horizon broadens. His individuality is yet paramount. He feels himself as

distinct from things about him. He investigates, wonders, wants more freedom. He watches the birds, he thinks of their flight through the air and his imagination is stirred. He looks up and wonders anew.

The power of differential conception in regard to man and his relation to the universe is constantly increasing, until finally he reaches the place where he feels he can free himself from the shackles of the earth through the conquering of the atmospheric lanes above him. In his flight above the earth which formerly enchained him, he is born again.

No one can ever describe the ecstasy and freedom of flight in the upper air. All sense of smallness rapidly increases and our every viewpoint broadens. After a few flights in an aeroplane, the most narrow-minded individual develops a new point of view of life. He cannot maintain the old narrowness on the higher levels.

New York is a great city and its inhabitants easily exaggerate its importance; but view it from a height of 10,000 feet and it becomes localized. As we reach greater and greater altitudes the sense of individuality gradually disappears and becomes unimportant. Through aerial travel we are awakened. Men who have developed an immense power of self-control and personal will, and are apparently incapable of feeling, are moved to tears at the vastness of their new horizon.

It is the belief of the scientific world that when we become "bird men," humanity will experience a significant increase of tolerance, of brotherhood, of the higher qualities, and man may not have to expend money for mighty armaments to keep his brother mortal from doing mental or bodily harm to him. We will not then need a police force to keep us separated.

Intolerance is an ugly word; its utterance makes us uneasy. We thought we had attained civilization in 1914, but we came within an ace of losing it. If Germany had succeeded in her proposed conquest of Europe, the economic situation would have narrowed and become intense. The United States would have been involved in a mighty struggle for existence.

With the aeroplane universally used, the migratory sense of mankind will be normally enhanced. This will compel him to visit his neighbor. With the aeroplane a neighbor may be a hundred and fifty miles distant, which will be just "across the way." Air transportation will diminish selfishness and prejudice.

One will easily feel respect for the opinion of others. The undeveloped human being thinks he has a right to do as he pleases, but in seeking liberty he must learn to discriminate between it and license. The latter is an impulse from an incoordinate mind. Liberty, however, involves the development of the highest individual and collective sense of responsibility. Through the differential senses we cease to believe our rights the only ones and begin to know that our brother should not be forced to bend the head. We begin to realize reasonable intention in everything. As we advance, observation extends to great areas, a wider and wider horizon of differentiation brings us almost to the borders of the infinite. We reach a point of view in which universal respect must overshadow narrowness, which in return paves the way to tolerance. We then cease to waste time in useless things. Facts concern us first and the high percentage of error constantly diminishes as we reach a broader zone of universal tolerance.

The first aeroplane flight of 130 feet was considered phenomenal, and the evolution from the grasshopper stage to that of the present has been remarkably short. But the attainment planned for the near future far outdistances anything yet done in the past. The development of certain principles of artificial flight will enable a great plane to remain in the air for days without returning to earth. Thus very soon we will be able to fly from New York to Moscow with phenomenal speed. Great planes already are in the making with a width of 240 feet across the wings and propellers of 40 feet in diameter. They will fly two miles a minute and have a capacity of 100 passengers. They can fly 3,000 miles or more before returning to the earth.

Already the aeroplane industry has grown to marvelous proportions. People have begun to differentiate in their selections, and are ordering planes as they do automobiles to fit a certain need or demand. Several of the largest steamship companies, aware of the future of air transportation, have said, "Doctor, whenever you are ready to land a passenger plane on European shores, come to us, and there will be large sums of money at your command." They know that in our present era nothing equals the value of a minute. It is the only thing we cannot recover. Once lost it can never be replaced. Knowing this, business men will readily pay \$1,000 for a trip between New York and Paris, when it can be made in twenty-four or thirty-six

hours. At present we feel certain that a flight from New York to Paris in twenty-four hours will soon be made.

In the beginning of 1916 an aeroplane going 150 miles an hour was considered extreme, and this speed increased to 222 in 1918 and a despatch plane is now in process of development which will make 263 miles an hour or more, and an increase to 300 miles an hour is confidently expected shortly. A German scientist was severely criticized for saying there was no reason why we should not fly 2,000 miles an hour, except that we had not yet developed such speed, but he was perfectly correct. The diminution of distance in this way gives immense impetus to the higher consciousness. Washington comes closer when we think of it as 45 minutes from New York by air, instead of over 200 miles by train. There are already more than fifty air routes in this country and we can perceive that the air transportation problem is the very foundation of the intellectual development of the future.

THE GREATER THE DIFFICULTY THE
MORE GLORY IN SURMOUNTING IT;
SKILLFUL PILOTS GAIN THEIR REPUTATION
FROM STORMS AND TEMPESTS.

—EPICURUS.

In Memory of George Nasmyth

BY ALBERT W. SMITH

Life is not measured by the tale of years,
With varying dayspring, noon, and twilight fall,
With seasons change, with human joy and tears,
With childhood, prime and age, and death's sure call.

Love is the measure of man's life, 'tis he
Who toils to serve his fellows with his might,
Untiring that they may be wise and free,
Who stands at last accepted in God's sight.

And he whose call from life we mourn to-day
Thought no great labor lost, no far ends
Too far to seek, no price too high to pay
Whereby earth's warring people might be friends.

And though his work is done, it will abide
Increasing ever, spreading through the world.
Till friendship joins what hatred now divides
And all the battle flags at last are furled.

Good News

IN this day when the heart of the world is still bleeding from the tragedy of the war just past, and palpitating with anxiety over those wars in progress and in the process of formation, when the newspapers are filled with accounts of a criminal wave sweeping through all communities and every column contains an account of undue advantage taken by those in power, it is a source of hopefulness and joy to read the words of President-elect Harding delivered before the Society of Elks, at Bedford, Virginia, in which he says:

"We become so absorbed in material pursuits, in the heartless conflicts of life, that we too seldom hear the muffled call for helpful relationship. We are some times unheeding of disabled comrades struggling by our very sides.

"It is not given to all men to inspire great shafts of granite or tablets of bronze, but it is the privilege of every living being to plant an ever-blooming friendship in some fellow breast and gather all the fruit it bears.

"Friendship and fellowship are as old as creation, and there comes the refinement of them in developing civilization. Nature made fellowship instinctive with the beasts of the field and the fowls of the air and man craves it in every walk of life.

"Fraternity strikes the common chords, and the world needs more of the fraternity of men and more of the fraternity of peoples and nations. In the garden of charity and fidelity and justice and brotherly love we may cultivate everything in life worth while."

Another sentence of his is one upon which to pin the hope of a universal peace which every advanced thinker will cherish and pray may have an early fulfillment. "I believe in progress toward disarmament, and I see a time when this will be realized." If our future President will keep this ideal of disarmament before his eyes, working toward that goal with untiring energy, he will become not only the beloved leader of his own nation, but will go down in history as an Immortal.

Another piece of good news seeking to eliminate prejudice, to discourage hatred and institute tolerance, appreciation and brotherhood among all races and creeds is the attitude of the Council of Churches which deploras anti-Semitism, and in their quadrennial convention of the Federal Council of the Churches of Christ in America at its closing session in Boston, adopted the following resolution on the question of anti-Semitism after numerous delegates had spoken on the subject:

"Whereas, for some time past there have been in circulation in this country publications tending to create race prejudice and arouse animosity against our Jewish fellow citizens and containing charges so preposterous as to be unworthy of credence, be it resolved that the Federal Council of the Churches of Christ in America, impressed by the need at this period of our national existence for unity and brotherhood, deplors all such cruel and unwarranted attacks upon our Jewish brethren and in a spirit of goodwill extends to them an expression of confidence in their patriotism and their good citizenship and earnestly admonishes our people to express disapproval of all actions which are conducive to intolerance or tend to the destruction of our national unity through arousing racial division in our body politic."

Is it not "Good News" to find a mind like Norman Hapgood's, fearlessly stating the truth as found in the following article, taken from the *New York American*, December 10th? That it will call upon him much criticism and misrepresentation from the "powers that be" is inevitable, but that it will also call for admiration and gratitude from the believers in justice and freedom is also certain. You cannot imprison the spirit of man. It has been demonstrated throughout the ages. We admire Norman Hapgood for his courage and the stand he has taken, and we know that it is good news to millions of people with unprejudiced thought.

SHALL DEBS BE KILLED?

[Under the above heading the well-known publicist, Mr. Norman Hapgood, sends for publication his opinion concerning the case of Eugene Debs, now a prisoner of the United States Government. Mr. Hapgood, who is not a Socialist, represented this country in Denmark, where Mr. Wilson sent him as an American Minister. Mr. Hapgood's appeal for Debs will interest many besides the million voters that supported Debs for President in the recent election.]

BY NORMAN HAPGOOD

Eugene Debs' heart is in such a state that he may die at any moment. It is not known, even to his family, that once recently he sat up all night; his condition did not allow him to lie down. I make the fact public now because the country should awake to the blind and cruel tragedy that is being enacted. The Atlanta penitentiary is the scene of a punishment for honest opinion not less dark than repression under the Tsars and Kaisers. We have laws for it. So had they.

I have made various speeches in the last few months, most of them to bourgeois audiences. In nearly all, or in the question period afterward, the Debs case came up. The declaration that it is a savage hang-over of the war-spirit, a blot on American history, was invariably applauded, however conservative the audience. Yet no pressure is brought on the Government. Resolutions have been passed, but they have a routine sound, and the despotic act can continue without causing discomfort to those in power.

Harding in this case agrees with the Wilson Administration. He sees no more reason for pardoning Debs than for pardoning "an ordinary yeggman." So the candidate of the Socialist party, who polled about a million votes, even in the continuance of war-psychology, will probably die in the penitentiary. The Socialist vote in 1924, when we have recovered from our present war-belief in

suppression, and from the effects of three and one-half years of scare-propaganda, aimed against all opponents of war, will be large, and it will be made larger if, as is probable, Eugene Debs in the meantime becomes the victim of a perfectly legal murder.

That the special determination being shown in his case, when all the army conscientious objectors have been pardoned, is due to his being a prominent Socialist, there is no visible ground to doubt. A fairly large collection of idiots think I am a Socialist—first, because I do not wholly admire our present civilization, and, second, because I make what protest I can against a species of oppressive patriotism in this country that can in no way be distinguished from the patriotic despotism of William and Nicholas.

Debs himself expects no pardon. He thinks ill of those who sit in high places, and their treatment of him confirms his belief. In a letter to a friend he says that his "worn body and tired heart may succumb," and that when he leaves the prison he may not know it, but that his spirit will march on.

And so indeed it will; a nobler spirit than most of us have; a gentle and peace-devoted spirit; one whose crime is that he loves his fellow man, hates war and fails to worship what we all hold most sacred, private control of this world's goods. Therefore we kill him, and there are few to care.

The Holy Shadow

(Translated from the French)

BY RUTH CRAFT

LONG, long ago, there lived a saint so good that the astonished angels came down from Heaven to see how a mortal could be so godly. He simply went about his daily life, diffusing virtue as a star diffuses light, and the flower, perfume, without even being aware of it.

Two words summed up his day: he gave, he forgave. Yet these words never fell from his lips; they were expressed in his ready smile, in his kindness, forbearance and charity.

The angels said to GOD: "O Lord, grant him the gift of miracles." GOD replied: "I consent; ask what he wishes."

So they said to the saint: "Should you like the touch of your hands to heal the sick?" "No," answered the saint, "I would rather GOD should do that."

"Should you like to convert guilty souls and bring back wandering hearts to the right path?" "No, that is the mission of the angels. I pray, I do not convert."

"Should you like to become a model of patience, attracting men by the lustre of your virtue, and thus glorifying GOD?" "No," replied the saint, "if men should be attracted to me, they would be estranged from GOD. The Lord has other means of glorifying Himself."

"What do you desire, then?" cried the angels. "What can I wish for?" asked the saint, smiling. "That GOD give me His grace; with that should I not have everything?"

But the angels insisted: "You must ask for a miracle or one will be forced upon you." "Very well," said the saint, "that I may do a great deal of good, without ever knowing it!"

The angels were greatly perplexed. They took counsel together, and resolved upon the following plan. Every time the saint's shadow should fall behind him, or at either side, so that he could not see it, it should have the power to cure disease, soothe pain, and comfort sorrow. And so it came to pass. When the saint walked along, his shadow thrown on the ground, on

either side or behind him, made arid paths green, caused withered plants to bloom, gave clear water to dried-up brooks, fresh color to pale little children, and joy to unhappy mothers.

But the saint simply went about his daily life, diffusing virtue as the star diffuses light, and the flower, perfume, without even being aware of it. And the people, respecting his humility, followed him silently, never speaking to him about his miracles. Little by little, they came even to forget his name, and called him only, "The Holy Shadow."

The Crisis of Western Civilization

BY GUGLIMO FERRERO

I passed the months of March and April, 1919, in Paris. Can you guess by what remote symbol my imagination was obsessed during those two months?—the Tower of Babel! For the first time it seemed to me that I understood the profound significance of that passage in the Bible, which had always left an impression of enigmatic and slightly bizarre obscurity in my mind. I am almost tempted to say that during those two months, I saw with my own eyes the confusion of tongues and the dispersion of peoples actually come to pass in the very heart of Paris. Not until some later day shall we learn how many mistakes were made and how much time was lost by the representatives of all mankind in Paris, because they had not one and only one language with which they were all familiar.

After the confusion of tongues, followed the dispersion of men. The nations turned their backs on one another, and departed, each to its solitary fate.

How did it happen? Why? What is this new Tower of Babel, which sees the ancient miracle enacted at its feet? Such is the fateful question of life or death—with which Western civilization is confronted. Let us try to solve it without fear and without shrinking; for it is a problem the solution of which demands, not only profound thought, but a fearless spirit.—From the *Atlantic Monthly*.

EDITOR'S NOTE:—When we know that there are today over 600,000 persons speaking Esperanto, that this number is made up of every nationality of the earth, that Esperanto Assemblies are established in all the large cities of the world, and that an earnest, consecrated body of men and women are devoting their lives to promoting the spreading of this simple and comprehensive language, to the end that universal understanding and brotherhood may prevail, we may take courage and know the new civilization has indeed begun.

Notable Comments

(Extract from the *St. Louis Star*, Nov. 23, 1920)

HEAVEN ON EARTH PREDICTED BY PERSIAN PHILOSOPHER

PROFESSOR, HERE TO LECTURE, SAYS THERE WILL BE NO ILLNESS, ONE LANGUAGE, ONE RELIGION—EXPECTS TRAVEL BETWEEN THE PLANETS

A mental picture of what life will be like on this planet in the future was presented today by Jenabi Fazel Mazandarani, professor of philosophy in the University of the Shah, Persia, in an interview given to a reporter for *The Star*. Things which are marvelous today will be simple then, he declared. Men probably will live much longer, there will be no illness, there will not only be communication between the planets, but actual travel, and throughout the universe there will be peaceful ideals, with a single language spoken and one religion.

"In every man you will find the principles of all the sciences and knowledges, and these will expand themselves until eventually there will be a real heaven on earth," the professor said. "I have no hesitancy in predicting now that in the future there will be a universal curriculum of education. The science of the airplane will make travel through space so easy that reaching the various continents will be like stepping into the next room of an apartment and travel between the planets will be nearly as simple.

What Science May Reveal

"Science will reveal so many secrets that mountains will be leveled and marshes will become healthy places to live in. Another thing is that people will live much longer in the physical body, because they will not eat heavy foods, but will subsist on essences and extracts."

The professor dined as the interview progressed. He held a French fried potato at the end of his fork.

"You see it?" he asked. "Well, the portions of food that humans will take before this age is over will be no larger than that, but they will have wonderful strength. Further, humans will sleep much less than they do now, because science will find things to take the place of sleep. In fact the very emotions through which we go today will be absent. Peaceful ideals will predominate and there will be a United States of the World.

"The world of the future will be governed by a 'Parliament of Man,' which will be the heart of the world just as the heart of the human body is the governing organ.

"I can see the day not far distant when men will live a hygienic life; they will not be sick. They will heal themselves, through knowledge of food value.

Predicts Universal Tongue

"Even we may live to see the day when the first steps to create a universal language will be taken. All the dialects of the world will be assembled and

from them that which is useful will be taken and fifty years later the children of China and the United States will be speaking the same language so that they will be virtually of the same nationality.

"The spirit of man is the source of all motion on the physical plane, and the body is only the instrument of the spirit. Once the physical body is destroyed the spirit leaves for the supersensual realm. The connection of the spirit with the body is, in fact, similar to the relation of the sun to the mirror. When the body dies it is as though the mirror were broken and the spirit leaves to go anywhere and everywhere. One may speculate on whether, when the body disintegrates, it may ever live again. As a matter of fact, it is possible that its molecules and atoms may, after millions of years, be collected into another body, but with another spirit.

"Heaven is neither below nor above; it is everywhere; it is on the inside of us. In fact, heaven is the spiritual world within us, and the spirit does not, therefore, go to heaven, for it is already there. Spirits everywhere carry their personalities, but these personalities, once they have left the body, cannot be reached in communication, for they are without bodies. The spiritual world is a world of great progress, so even the spirit of a criminal or a saint will eventually attain perfection.

Communication With Spirits

"In regard to communication with spirits, I have said that there will be such communication similar to that of latent communication between the planets. This is what Edison, I am sure, seeks; and I believe that he will succeed. Why shouldn't he? Five hundred years ago an Asiatic would have scoffed at the idea that some day it would be possible to communicate on the instant with an unheard-of continent, and yet that is what we are doing today."

The professor discussed the Darwinian theory enthusiastically.

"From the beginning of time," he asserted, "man has ever been man, but he has gone through many marvelous changes, physically. Thousands of years ago he may not have been manlike, but he was always man. In Africa today we have many men like monkeys, but they are still men. I think that some day, however, we will find the 'missing link,' and by that I mean the intermediary between the ape man and the ape."

The professor sounded a warning against the use of the ouija board and other "figments of imagination."

(Extract from *St. Paul Dispatch*, Nov. 29, 1920)

"THE WOMAN OF IT"

PERSIAN EDUCATOR IN ST. PAUL BRINGS PLEA FOR WORLD BROTHERHOOD THROUGH "BAHAI MOVEMENT"

We talked the other morning to Jenabi Fazel Mazandarani, professor of philosophy in the University of the Shah, Persia. There was an interpreter, of course, a kindly man, by name, Mirza Ahmad Sohrab of Palestine, who is accompanying the professor on his trip around the world, lecturing on the ideals of Baha'o'llah.

Seated in a room at the hotel, the Professor, wearing European clothes and the white turban which marks the scholar in the Far East, talked of the principles of the Bahai movement. "It will," he said, "make of the world one great family. This will be the age of the Brotherhood of Man. There will be a universal education. A universal religion. And there will come, in time, an international auxiliary language. There will be the equality of men and women.

This doctrine will bring together all the constructive spiritual ideals that make for universal civilization. The spirit of the age demands that the children of men live under the Tabernacle of Peace. Men must forget the racial, the linguistic and religious differences which have kept them apart all through the ages.

"These are the ideals of the prophets of the past who have suffered martyrdom that we might profit by their ideals. These are the jewels on the crown of humanity. These are the lamps that shall illuminate the dark pathways of the seekers of truth. These are the buds that will be opened by the breezes of God blowing from the garden of reality.

"The time will come when the world will be governed by the Parliament of Man, which will be the heart of the world, just as the heart of the human body is the governing organ of life."

We wanted to hear more of his opinions upon suffrage, and as if he had read our mind, he reverted to the subject of equality for men and women.

"It has made me very happy to witness the sweeping triumph of the women of America in the recent elections," he said. "The women of the East have long been regarded as inferior beings. This is wrong. They should have equal rights with men, and the victory of the American women who lead the world in this movement will prove a great inspiration to the women of the Far East. We are striving to free them—they are freer today than they have ever been before, for they are taught through the principles of Baha, who seventy years ago said that women must one day become members of congresses, when he laid down the stipulations of the parliament of Man."

Anxious as we were to question the Professor about the use of the ouija board, having read some place that he had voiced a stern warning against the use of the ouija board and other "figments of imagination," the query seemed irrelevant, and we forebore to mention the popular and much-talked-of little board.

For we were thinking of the women in the Far East, the women who for ages have been stifled and denied the privileges that Western women have known for so many, many years. Because actual suffrage, after all, is of today. There are all the countless yesterdays, the centuries through which these Eastern women have passed silently, heavily veiled, living a life apart, denied the actual blue of the sky, the gold of the sun, the freedom of the out of doors.

We are prone to think all too lightly of the loneliness these women must have known, away off across the world, prisoners practically, however kindly treated. Submission, obedience, silence, and loneliness. It isn't a sunshine creed, exactly. And one wonders just how many centuries of such existence the American woman would have endured in silence.

M. JESSIE LEITCH.

Haifa's Future

VISION OF THE TOWN BEAUTIFUL

INTERVIEW WITH PROF. GEDDES

PROFESSOR PATRICK GEDDES, Professor of Sociology and Civics at Bombay University, is at present at Haifa. He is well known at home, in India and Ceylon as the great pioneer and expert on town planning, and amongst other cities, he has been responsible for the remodelling of Calcutta, Madras and Colombo. He is now engaged upon similar work for the benefit of Palestine, has drawn out plans for Jerusalem and Tiberias, and recently presented a most interesting report on the planning of a new Haifa, based upon ideas which he has worked out during many months of residence here. He very willingly granted an interview in which he briefly sketched his ideas.

The extension of the present town will be along the plain on both sides, to the N.W. and to the S.E. and as far as possible will be on garden suburb lines. Though somewhat narrow in length it will be about 5 kilometres. A great town is expected to spring up, and provision has been made for the development of the business and shopping centres as well as for residential quarters.

CABLE TO CARMEL TOP

The slopes and top of Carmel will be utilized, and a funicular cable railway will connect Carmel Top with the town and sea level, 300 metres below. The main and central boulevard will extend from the railway station on the east of the town to a large public park on the west. This park will be a special feature of the new Haifa and should be one of singular beauty and variety. Reaching from the mountain top it will include lands belonging to the famous Carmelite Monastery granted on condition that the Government will plant the trees; from there it will descend the slope of Carmel to the end of the plain near the Cave of

Elijah, and thence crossing the narrow plain to the sea shore, thus combining the advantages of mountain, forest, plain and sea within a moderate area.

Small military cantonments will be built on the west side beyond Carmel Point. Large railway works are to be built on the East as the repairing and building centre for the Palestine Railways, involving an increase of population for whom housing accommodation has been provided on the adjacent slopes of Carmel in order to avoid the malaria of the plain below. Afforestation of the sand dunes on the east of the present town is in the plan—for the purpose of supplying fuel for the population. A large tract of land has been marked out for the Anglo-Persian Oil Company beyond the River Kishon, and with a pipe line from Mesopotamia ending there, and the project of electric power from the Jordan. It is probable that considerable industrial concerns will develop and spread along the Acre plain, especially cotton factories if and when the cotton supply comes from Mesopotamia, the moist atmosphere being particularly favorable to the manufacture of cotton goods.

AN AIR-BUBBLE BREAKWATER

A series of suburban railway stations is promised on the east and west. Port improvements involving canalization of the Kishon have been suggested, and the development of this river with wharves and docks for the promotion of inland trade by means of smaller craft. It is believed that the Admiralty has in view the building of a harbor, the cost of which, viz., £7,000,000 precludes the possibility of its present execution. Professor Geddes, however, suggests and has recommended a trial of the new American invention of the "pneumatic wave breaker" which dispenses with a stone breakwater altogether, substituting a sheet of air bubbles which rise from a perforated pipe along the bottom of the sea into which air is pumped by a shore engine, the cost of such would be a mere fraction of the more orthodox stone structure, and it is reported from the States that it works quite as efficiently.

NOT A VISION ONLY

Sites of public buildings have been marked on the plan, and an interesting development lately has been the formation of a

Pro-Carmel Association, analogous to the one in Jerusalem, to include representatives of all races and religions for the promotion of schemes for public welfare. At the inauguration of this Association numerous gifts were intimated including the site for a museum, and Sir Abdul Baha has offered a large area of land to include a site for a school near the tomb of his father. The execution of such schemes as briefly outlined must necessarily take many years in fulfillment, but they must not be regarded as visionary only. There is no town on the Eastern Mediterranean which has a more hopeful future than Haifa. As the port of access from the Near to the Middle and Far East, its central position between the Western and the Eastern world, its natural advantages, its possession of an enlightened Government, all give promises of the amazing importance of this little town in time to come. Professor Geddes next proceeds to Tiberias to further plan a garden suburb, and with the object in his mind also of the possible restoration and reconstruction of the old Roman baths there as a future Spa. The baths of Tiberias are renowned throughout Palestine for their restorative properties though they have remained for centuries neglected and undeveloped.

EDITOR'S NOTE:—The foregoing article taken from the Egyptian *Gazette* of September 15, 1920, is particularly interesting to Bahais throughout the world. In this connection the following words of Abdul Baha, taken at the Tomb of the Bab, on January 4, 1920, and translated by Mirza Lotfullah S. Hakim, will throw more light upon the future of Haifa, a light which has been shedding its rays upon that historic spot for the past seventy years. What is being accomplished there at this time has long been foretold by Abdul Baha.

“There was a time at Acca when the friends used to come there and I had to ask the officers in charge to keep it a secret. I had to have the friends wear a disguise in order to bring them into the presence of the Blessed One at the Barracks in Acca. It was very difficult. Even when I wanted to go out of the Barracks to have a bath it was not allowed.

“At such a time some blessed Tablets were revealed (by the Blessed One) addressing the friends. He said, ‘Do not be grieved. Have patience and endurance. Ere long these closed doors will be open and these difficulties will pass away. Both you and I will go to the green pastures and the tent will be pitched outside the city and it will also be pitched upon Mt. Carmel.’ Every one was astonished, wondering how such a thing could be possible, because of the decree of the Ottoman Sultan that we

should be incarcerated forever, for life. Every one was wondering what was going to happen.

“When they took me to Head quarters they read to me the decree of the Sultan and its content was, ‘They ought to be imprisoned forever.’ I laughed and said, ‘This Firman has no significance for I shall not live in this world forever. Ere long I shall depart from this world. This is but temporary. There will come a day when I shall go out of this gate either alive or dead.’ I laughed.

“Briefly, later on these words of the Blessed One came to pass. All of us came out, contrary to the wish of the Ottoman Sultan, reaching these gardens, meadows and Haifa. I went to Tiberias and to Beyrout. The tent of the Blessed One was pitched on this mountain. The things that happened in the days of the Blessed One have never occurred at any other time. These days should be written in gold.

“Now see what is happening. In this gathering, all the friends are associated in the utmost freedom, happiness and majesty. Nothing is better than this. The day will come when this Mountain will be resplendent with lights from top to bottom. On one side of it there will be a hotel, a universal hotel. Its doors will be opened to the people of all the world. Whoever comes will be a guest. On the other side of the Mountain there will be a university in which all the higher sciences will be taught. On another part of it there will be a Mashrak-el-Azkar in the utmost of comfort. On another part of it there will be a home for the poor. In still another place there will be a home for the orphans. All these will be administered with love.

“I foresee that this harbor (of Haifa) will be full of vessels. And from here to the Blessed Shrine (at Bahjah) there will be wide avenues, on both sides of which there will be trees and gardens. On the surrounding land at Bahjah similar institutions to these on Mt. Carmel will be established. And from all these places the songs of praise and exultation will be raised to the Supreme Concourse.

“In reply to the question, ‘Will there be a Mashrak-el-Azkar in the building of the Tomb of the Bab?’ Abdul Baha said: ‘It will be another building near the Tomb, but below it. On top (of the Mountain) there are many good sites, but it must be lower than this building. This must be higher.’”

Soul Famine

BY FRANCIS S. ONDERDONK, JR.

DURING the month of November, Mr. Onderdonk delivered a most interesting lecture in the Bahai Library, 416 Madison Avenue.

Mr. Onderdonk is an architect and a doctor of technical sciences. He says he has come to America to help fight "soul famine" through the organization of Saniga Cinema committees in this country, which will co-operate with those already formed in Austria, France, England, Italy, Switzerland and Belgium. Mr. Onderdonk's lecture was illustrated by lantern slides.

"Soul famine is the real cause of body famine, Bolshevism and most other evils," said Mr. Onderdonk in speaking about the movement which he is promoting. "Its worst ravages can be seen in Austria, but the whole Near East and many other nations suffer from it. Absence or scarcity of current health ideas on which a wholesome public opinion can feed is a cause of soul famine. A healthy person never thinks of health: if you are out of doors you do not think of fresh air; but enter a stuffy room and you will smell stale air and realize what good air is. Go to the Near East and you will miss the cleaner mental atmosphere of Western countries.

HEALTHY IDEAS AS AMMUNITION

"With the limited funds at our disposal we must find the best way to efficiently help the war-stricken people. Are goods, coal, and loans our most helpful gifts? It is the Spirit that quickeneth; the flesh profiteth nothing. We must fight soul famine by propagating healthy ideas, thus aiding the broken-spirited people to help themselves.

"Pessimism, lack of enterprise and energy, doubting the very possibility of overcoming obstacles, doubting that goodness and honesty are victorious forces, is the mental plague of the Near East, which caused the war and eventually infected the Western democracies with militarism. The plague has grown and continues to imperil the Near East with famine and Bolshevism.

"Soul famine creates selfishness in the new national States. A mother in Czecho-Slovakia or Jugo-Slavia may have plenty of food, but she cannot take any to her starving daughter in Vienna or Budapest, for the boundaries between the new States are vigorously watched and trains held up for two hours for inspection by customs officers who take all provisions away. In Prague, offices are overheated, while in Vienna they are so cold clerks strike.

"Soul famine created Bolshevism; ignorance of psychological law makes people believe that bombs and hanging can settle intricate social problems—that bodily force can promote justice.

"In Paris you can see pieces of white bread in the gutter. In Havre and in New York harbor big chunks of bread are thrown from the steamer kitchens into the water; and in Vienna people stand for hours to get one loaf of bread (flour mixed with sawdust), the ration for a week. They would form lines of hundreds and wait all day for the bread which is dumped into the ocean. It is not wickedness which makes people throw on the waves that for the want of which others are dying. It is lack of knowledge and insight.

"As eyeglasses are used for weak sight, so motion pictures should be for the public, Mr. Onderdonk believes. He said the conditions that exist throughout the world will continue until soul famine is abolished. He declared that this can be done through the medium of motion pictures.

PICTURES AS PROPAGANDA

"Spread knowledge of the famine by films," Mr. Onderdonk said, "and people will stop criminal waste of food that makes murderers. Spread films announcing goodwill, love and mutual help as the victorious forces of life. Sow the seeds of good, healthy thoughts all over the world by films. The Rockefeller Commission to fight tuberculosis in France is attacking the disease by film propaganda with four automobile cinemas which travel all over France. We need an organization to attack the much more dangerous disease germs which poison public opinion in various countries—hundreds of aeroplanes to announce the film campaigns, thousands of auto cinemas to visit every village on earth, dozens of railroad motion picture exhibits to bring the health-making films to every station."

Mr. Onderdonk is intensely in earnest, has a power of description rarely seen. His lantern slides illustrated his lecture in a graphic manner. He is undoubtedly destined to become a construction member of that body of men and women gathering together to promote a better understanding of the needs of nations for co-operation and brotherhood.

The Rainbow Circle

BY MARY HANFORD FORD

THOSE who were so fortunate as to visit the Rainbow Circle centre on Thanksgiving Day will never forget it. A dinner was served there, prepared by Mrs. Davenport and her aides, such as is seldom eaten, and during the day and evening, festivity and brotherhood created an atmosphere of happiness such as is not often experienced.

In the morning, services were held by Dr. Bolden, and in the afternoon a little play on The League of Nations, planned by Mr. Townsend, was enacted to the amusement of all. Each received a slip of paper on which mysterious and apparently meaningless words were printed, in the name of different nations. But when the nations were called upon to read their various scripts, the whole formed a significant and vivid discussion, full of both laughter and suggestion. Many different nations passed through the Rainbow Circle centre on Thanksgiving Day, and black and white, yellow and brown, mingled in perfect sympathy and comradeship.

On the evening of December 9th, in the Metropolitan Baptist Church of the district called Harlem, in New York City, a "Great Musical Silhouette" was given by the choir of Dr. Bolden's Church (the First Emmanuel Church) and the Rainbow Circle. The concert was under the musical direction of Mme. Martens and Miss Dubedat, and was planned and directed by Mrs. T. C. Von Bergen.

The concert was a memorable affair as it was the first time in the history of the races that the colored and white people united in an artistic enterprise. The marked success of the venture rendered it notable, as well as the fact that so many races were drawn into its production.

The choir of the First Emmanuel Church is a remarkable musical organization, trained by Mme. Martens and Miss Dubedat, and assisted by the tireless and faithful work of Mrs. Jackson, its pianist. It had already given a number of successful concerts, for the sake of Rainbow Circle propaganda, but noth-

ing so ambitious as the recent one, which was planned and carried to completion by Mrs. Von Bergen. The work of the Emmanuel choir with its beautiful anthems and choral pieces such as Verdi's *Lord God Almighty*, the solo part sung beautifully by Stephen Juliet; Simpson's *Break Forth Into Joy*, and *Walk Jerusalem Just Like John*, the solo part of which was most effectively sung by Mr. James Harcum, formed the foundation of the concert. Miss Teresa Green, the leading soprano of the choir, gave the *Echo* song also as a solo, and as an encore sang a beautiful French song. Miss Green has a voice of remarkable power and richness. Miss Pauline Jackson gave the solo parts of several choruses with much sweetness.

Aside from this foundation, the participants in the concert were of great variety. Marco Zim, an artist of established reputation, painted the scenery for the mountain scene, in which Miss Angelica Gorman, an Osage Indian girl, gave the *Invocation to the Sun God*, by Troya. Miss Gorman is a beautiful girl with an exquisite voice, and is studying for the operatic stage in New York City. She was enthusiastically encored and gave with great dramatic effect one of the love songs of her people in response.

An Abyssinian Jew, from Abyssinia, Mr. David B. Kohl, sang one of the great Jewish anthems, *Eli, Eli*, in Hebrew, and in compliance with an enthusiastic encore sang another of the classic anthems of his people. He has a magnificent baritone voice, and is a trained synagogue singer. Did the reader ever know a black Jew? There is a large and highly educated colony of them in Abyssinia of most ancient origin. In fact they trace their descent from King Solomon and the Queen of Sheba.

The other racial sensation of the concert consisted in the appearance of Saveli Walevitch, a Russian Folk Song artist, who sang in costume a number of the dramatic and pathetic folk songs of Russia, in his own language. His singing was most artistic and his impersonation so dramatic and individual, that once seen and heard, he could never be forgotten.

The picturesque elements of the concert were provided by a series of charming "Silhouettes," living tableaux, thrown upon a screen, and accompanied by music. These were designed by Mrs. Von Bergen, and very charmingly carried out. There was a little drama of the Rose Garden, enacted with beautiful songs, and a succession of old-fashioned miniatures, in which children

were costumed as portraits of an earlier day. These portraits came to life unexpectedly to the strains of *Auld Lang Syne*. The figures nodded, waved fans, and kissed hands. Rev. Dr. Bolden made an eloquent talk on the significance of the movement behind the concert. He explained that the Rainbow Circle had grown out of the great spiritual teaching of Abdul Baha, and was devoted to the Cause of establishing unity between all the races of mankind.

Mrs. Von Bergen was then called for by the audience and Dr. Bolden went behind the curtain and brought her forth in spite of her protests. But under this compulsion she said her say most earnestly, declaring she had devoted her life to the banishing of race prejudice in the world. All the races are filled with hatred of one another, she declared; they have forgotten that we are all God's children, that love is the blessing of God and can alone bring happiness. It seemed to her that such hatred could not live in the midst of harmonious and spiritual music, so she had planned this concert, and should plan others, in which colored and white people could unite with various races to produce a human harmony so rich, so fragrant in quality that all people who heard it would forget hatred henceforth.

The enthusiasm of the audience certainly showed that these people had forgotten hatred, and so Mrs. Von Bergen's deduction was proved true, in this instance at least, and may it be demonstrated in many others.

In recent months the world has been flooded by a reactionary wave which has seemed to deny the great idealist impulse under which the war was won. We have heard nothing but cries of Nationalism and race selfishness, race propaganda, from all sides. But the Rainbow Circle is in the world to deny the reality of all such assertions, and to prove the deep-lying bond which unites all mankind in the great Fatherhood of God. We must recognize the bond and cry aloud its existence, and for this purpose nothing could be better than the concert so perfectly carried through by the Emmanuel Choir and Mrs. Von Bergen. Such concerts must be given everywhere, and as colored and white people unite in their production they will forget their differences, and as other races collaborate in the creation of harmony, a beautiful golden current of comradeship will run through the world, replacing animosity with sympathy, negation with affirmation, and hatred with the white power of love.

Bahai Activities

The Bahai forum held at the Bahai Library, 416 Madison Avenue, continues to attract large audiences. This forum is conducted by Urbain Ledoux and Mrs. Mary Hanford Ford. It is, however, a forum of the people, for much time is devoted to open discussion. Those attending these meetings are possessed with the spirit of investigation, are earnest students, and seekers after Truth, and it has been the experience of those in attendance that a tremendous light has been shed on many phases of Truth through the meeting, from different types of minds. On Sunday evening, December 5th, Mrs. Mary Hanford Ford spoke upon "Christ Returned." The ability of Mrs. Ford, her charm and spirituality are too well known to need any comment from REALITY. She handled her subject with a power and convincing force emanating from a profound study not only of the Bible, but of the religions and philosophies of all times and ages, and in the interval of questions, proved herself to be so well grounded in fact that all who heard her carried conviction away with them that the time foretold in all the prophecies of the return of the great Spirit into the world was at hand, and it is safe to say that no one listening to her inspired words can help but go deeper into this question of the Bahai message, the message of Christ returned and find that conviction which rests within its Truth. On Sunday, December 12th, Mrs. Ford spoke upon "The Resurrection," with the same remarkable ability. Mr. Ledoux acted as chairman upon both these occasions.

The Wednesday evening co-operative meetings draw together an inquiring public interested in the arts and sciences in their relation to religion.

Mrs. Mary Chapin spoke upon "What New Thought Has Contributed to the World's Work," in the Bahai Library, 416 Madison Avenue, on the evening of Wednesday, December 8th. Mrs. Chapin's magnetism, earnestness and personality have made her one of the foremost workers in the New Thought move-

ment throughout America. By her untiring service in eliminating fear and producing faith in God in the hearts of men and women, she has earned and received the gratitude of multitudes of seeking souls. Her sentences are clear, simple as all Truth is clear and simple, and no one can leave her presence or listen to her message without feeling a sensation of uplift, of power, of renewed force on the physical plane, and at-one-ment with the Creator. She was introduced by Horace Holley, whose many publications are well known throughout the thinking world.

One of the most forceful of the many points Mary Chapin brought out in her talk, was the fact that we are all the result of what we have willed to be. There is no life existing today, which could not have willed itself out of this present environment. The opportunities that come to us and demand our acceptance often require faith and a fearless spirit. The limited human mind, surrounded by the fear thought, is incapable of taking advantage of opportunity. How often have we heard it said by men and women, "I am sure I could have a business of my own, but I am afraid to give up what I have." As long as we are afraid to give up anything, then we have become victims of the law of limitation. That New Thought as taught by Mary Chapin, has lifted countless souls into the realm of faith and fearlessness, is a fact. She demonstrates in her life and work absolute faith in the power of God, the cosmic consciousness or whatever name you choose to call that great law governing all things. That there are mental and spiritual laws existing which the world is at present unable to apply to control daily lives, is becoming more and more manifest, also that these laws can only be entirely revealed to the conscious few who are spiritually purified and developed to the point of using them rightly. Service is the price and as this noble woman stated, it is through service she is made well and happy and is enabled to do the great work which she is doing for humanity.

The Friday evening meetings of Miss Juliet Thompson are always interesting and attract those who are investigating the Bahai Revelation on its most spiritual plane. The work of Miss Thompson for this cause has been untiring for many years. She has a far-reaching and widespread influence throughout the artistic and social circles of New York and other cities. Her knowledge of the Cause is profound, her spirit is one of such

earnestness and her personal charm is so great that those who have been privileged to know her and attend her meetings, are anxious to return and bring their friends.

MR. BARHART'S ADDRESS

Mr. Harry Barhart gave a most charming talk at the Bahai Library on Wednesday evening of December 1st. In this he outlined the power of love in music, showing how community singing lays a true foundation for real brotherhood. As a thousand men and women sing together in unison, a psychological phenomenon manifests itself, which is unexpected to the uninitiated. Personalities disappear, the inner power of the soul becomes the controlling force, creating a divine bond between the singers. Trivialities are forgotten, small animosities are eliminated, and the unison of song becomes a mighty power.

In Mr. Barhart's opinion, this opening of the spiritual flood gates is only possible with at least a thousand voices. A small chorus or choir becomes self-conscious and over-technical, and often sings out of tune. A great chorus never sings out of tune. The Amen response of a large congregation, he said, is always tuneful; the same response of a choir is on the contrary frequently discordant. This is because the choir keeps its many degrees of individual consciousness, while the chorus becomes possessed by that universal consciousness that is stronger than any individual.

Mr. Barhart confesses that some compositions free the soul more quickly than others. For instance there is a wonderful spiritual power in Handel's *Messiah*. The practice of its mighty choruses looses wave after wave of that heavenly power that quickens the soul and unites mankind.

There were many interesting notes of personal experience threaded through the discourse, some humorous, all charming. The listener was left with the feeling that the speaker had followed many pathways to God, and had found Him in his own heart.

EXTRACT FROM "THE SIMPLE TRUTH" BY ERNST C. WILSON

We must attain a self-respect which will remove from our thoughts any tendency toward envy, on the one hand, or preju-

dice on the other. When every man, black, white, yellow or red, is so impressed with the value of the Divine idea his race represents, that he has no room for envy of the others, and is so mindful of the value of the others that he has no room for prejudices, the race problem will be solved and men will come to realize in actuality, what is already true of them in reality, that they are one brotherhood.

Each race is pre-eminent in some attainment; none is without its strength or its weakness; each represents some Divine idea of the Creator, just as every individual does. If you are a black man, rejoice in it and endeavor to exemplify through your life, the completeness of the wonderful idea God is expressing through the black race. If you are white, a member of the race which in the present period of history leads the civilized world, then take care that you are worthy of that leadership. The power which leadership affords carries with it the responsibility of its just and merciful use. It implies an understanding, a sympathy and reverence for those whom it leads, expressing through humility rather than arrogance. It should be paternal and fraternal rather than tyrannical.

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