

Reality Magazine: Volume 2

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REALITY

A Real Magazine for Real People

Abdul Baha and Sir Oliver Lodge

Lansing's Call to the Church

. Lloyd George's Appeal to the World

John W. Anamaker Criticise, a Bahai Criticism

Greenacre * Fellowship

DECEMBER 1919 PUBLISHED MONTHLY 15 CENTS

THE ONENESS OF MANKIND

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EDITORIALS

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Abdul Baha and Sir Oliver Lodge'

/"XN September 17th Sir Oliver Lodge, the eminent scientist. •v:

I f^addressed an audience at Birmingham. In his speech he i -

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

Abdul Baha has said, "A strange and wonderful instrument ? i

exists in the earth, but it is concealed from minds and souls. It H:

is an instrument which has the power to change the atmosphere of the whole earth and its infection causes destructions." Li

The great law of the universe evolving man into a state of perfection spiritually, materially and physically has in its wisdom delayed inventions which would bring about such destruction as Abdul Baha and Sir Oliver Lodge have spoken of. Abdul Baha has said and emphasized, "that science and religion are one." Sir Oliver Lodge, a recognized scientific authority, in his above statement points to the fact that until man is spiritually educated science cannot develop too rapidly. The fact that this is so brings very vividly to the mind the possibilities of this new age, could man bring himself into that state of perfection which would allow

the supreme source to draw the veils from the hidden blessings,
lit rests within man collectively and individually to bring about
[this heaven on earth condition. Abdul Baha has said, "Heaven is
Inot a place, it is a state of tonsciousness."

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TO THE WORLD

LLOYD G,EORGE S AEPEAL

Lansing's Call to the Church

A T Lake Geneva on September 2nd, Secretary of State Lansing

Lloyd George's Appeal to the fWorld

^ in addressing the New Era conference of the Presbyterian T

N tje following words of this, one of the greatest leaders in the

^ Church "made this statement, "To bring men back the

I world today, we find the Bahai Spirit which has been working,
spiritual standard, to make Christ's principles an impelling force

- teaching and calling to the world for the last seventy years for in the reconstruction of society and to teach men to think true the betterment of the poor and the oppressed, for the readjustment of, and live true, is the mighty task to which the Church is called." When we think of the ever growing multitude of those over-whom of those laws which make it possible for the conditions described ? by England's Premier to exist. •,

the church has lost its influence and we also think of the number of Lloyd George is calling to the hearts of all men to avoid that Churches and their followers who refuse to co-operate one with the danger which threatens the world today if they ignore the* possibilities of reconstruction and a betterment of all the conditions impossible to come within the same line of thought of the Christians, existing before this recent upheaval produced and must continue and vice versa, we realize that this call of Lansing's should be made to produce a complete change in the minds of all men.

not only to the Church but to the world in general. It should be

With admiration and respect we quote his words and call attention "made in the name of humanity, to humanity. •,

tion to the fact that such words from one in his position, regardless If Lansing had studied the Bahai movement, he could not have whether or not they call upon his head political opposition or voiced its sentiments better. He says, "This is a time of remodeling personal attack, will do much to influence the thought of the world and reconstruction. Out of the ruins of the old world order, shattered by the war, there must be erected a new structure based upon fearless spirit.

sounder principles.

- Any disinterested human being reading the following words of New ideas and new conceptions of society's obligations to the Lloyd George's cannot fail to see their significance^their importance individual have been released, and there is manifested a radicalism and their justice. The principles laid forth are Bahai principles in their advocacy which threatens the disruption of the present and divine principles. In his message to the people of Great Britain social order. • , r i j •

he says:

The peril lies in the exaltation of physical might, the false doctrine "If any are Inclined to maintain this old world, let them beware, of the right to do because of -the power to do, and assumption_ of lest it fall and overwhelm them and their households, in ruin. It selfish desire as the ultimate motive of human action.

should be the sublime duty of all without thought of partisanship

The world can only meet this grave situation by renewing and help in building a new world where labor shall have its just reward

of

to

strengthening its spirituaUife, by turning away, from materialism and indolence alone shall suffer want.

and implanting in men's souls those great fundamental principles

"Millions of gallant young men have fought for the* new world which Christ taught."

t,,

Hundreds of thousands died to establish it. If we fail to honor These are the words of America's Secretary of State. These are the promise given them we dishonor ourselves. ^ the

thepachings of Abdul Baha. The hope of the world rests in the "What does the new world mean? What was the old-world spiritual change of the hearts'of all men.

like? It was a world scarred by slums, disgraced by 'sweating,'

[The Bahai movement has been spreading this teaching through where unemployment, through the vicissitudes of industry, brought the world for over seventy years. The Clyist thought, the Christ despair to multitude of humble homes; a world wher^, side by side spirit, the Christ love "for all mankind, no prejudip, no oppression. with want, there was waste of the inexhaustible riches of the earth, When'all churches, all classes, all races, all nations.^ee the vision partly through ignorance and want of forethought, partly through of the* onenessjof mankind, the reality of life, spiritual, material entrenched selfishness.

and physical, will become a fact. ' f

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REALITY JOHN WANAMAKER's CRITICISM A BAHAI CRITICISM 7

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

Criticism

*,

'Y>TR- JOHN WANAMAKER in Philadelphia, in his speech Y I made before the New Era Bible Union makes the following criticism:

He deplores the fact that in nine hours would begin the biggest strike ever called'by the laboring men and said he especially regretted A Coincidence that the Bethlehem' Steel Works, which he characterized as a monument to the late Andrew Carnegie, would be involved. "It y'^NE of the most remarkable evidences of the universal mind is sad to think," said Mr. Wanamaker, "that whoever influenced I I in printing its laws upon humanity as "a whole, regardless Mr. Gary against giving a hearing to the workingmen should not

of Creeds, Nationalities or Races, in individuals or groups
 Have brought more effort to bear to bring the parties together into
 of individuals, occurred a few weeks ago. We have no doubt that some
 sort of conference." He declared "that though he took no
 such occurrences are numerous but as this came within our own
 sides in the controversy it was his belief that labor should have
 experience it impresses itself vividly upon the mind. We published
 received a hearing from the magnates."

in last month's Reality an article on the "Bahai Way of Prevent-
 "The workingman," said Mr. Wanamaker, "carries many
 ing Race Riots " by Louis Gregory. The manuscript for this article
 burdens and instead of the door being shut in his face it should be
 Was in our hands some two weeks before it went to press and in opened
 to hear what he has to say." This is exactly the attitude
 exactly two weeks after it came to our hands, Arthur Brisbane in of
 mind taken by those who are trying to suppress the Bahai cause
 his column of Today, in the New York American had an article,^
 into the consciousness of all mankind. It is a psychological fact that
 the fundamental principles of which were exactly the same as set
 the lack of recognition of the moral debt owed to labor is one.
 forth by Mr. Gregory. We do not believe that either Mr. Brisbane of the
 most serious aspects of the trouble between Capital and
 or Mr. Gregory have ever met nor do we think that one is plagiaris-
 Labor. It was brought very closely to the attention of some of our
 ing the other. We simply state that the Bahai principles of life as members
 who speak before large gatherings of organized labor. At
 set forth over seventy years ago are becoming facts of today. The one of
 these when the question of higher wages and shorter hours
 great Creative Word has set in motion a dominating force which is arose
 a perfect avalanche of discussion was raised, and it was pointed
 sweeping over the world and entering the hearts of men in all stations
 out by the leaders that these were not really the vital points in
 of life and turning the prejudice and hatred of former years into the
 question. In the minds of these men they had labeled themselves
 intolerance and gentleness promised for this day. We know Mr. the
 "Creators," and they demanded not charity, but recognition
 Gregory to be an inspired and earnest Bahai, a noble soul doing of
 themselves as such. Labor and Service have been looked upon
 a great work for the spiritual enlightenment of his race. Whether
 throughout the centuries as ignoble. In this changing condition of
 Mr. Brisbane is conscious of the fact, that he is following those the
 world when the oppressed of all the different stations of man
 teachings we do not know but we have observed many of the are
 coming into their own, service and labor are demanding and will
 Bahai principles voiced by him and we wonder if Arthur Brisbane receive
 a recognition of their noble station. The leader of the Bahai
 knows he is a Bahai?

movement has emphasized this fact in the selection of his own name which means the "Servant of God," and in his life and teachings which mean service to mankind. There should be no reason why'

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GREENACRE 9
8 REALITY

Capital should hold itself upon a higher plane than labor and refuse to meet labor, for it could not exist without labor, any more

Greenacre

than labor could exist without it. It is a sacred duty of all classes

at this time to eliminate prejudice. The old order must change.

By Louise D. Boyle

Mr. Wanamaker's criticism is a Bahai criticism.

TT WONDER if there is another spot in all the world like Green-

I acre on the beautiful Piscatagna River at Eliot, Maine. I

wonder if there is another health resort of such simple dignity,

^"Hidden Words" whose atmosphere is blended

not only of the bounties of nature but

{From the Arabic) of loving kindness and the ineffable spirit of fellowship.

The tide of the great war has brought opportunity for, mutual

(i) This is that which descended from the Source of Majesty,

helpfulness and service to world-weary men and women everywhere,

through the tongue of Power and Strength upon the prophets of and

(swept them leagues beyond old moorings, their former ideals

the past. We have taken its essences and clothed them with the of well

being and happiness. • r ?

garment of brevity, as a favor to the beloved, that they may fulfil At

the conventional summer resort this new-born satisfaction

the Covenant of God; that they may perform in themselves that sinks

back into vapid indifference and the soul's new radiance seems almost

which He has entrusted to them, and attain the victory by virtue

submerged. The charm of Greenacre lies in the balance of

of devotion in the land of the Spirit: the

material with^he spiritual in the complete absence of mere

worldly values. ,

: (2) 0 Son of Spirit!

Healthful sports for physical relaxation are combined with a virile

? The first counsel is: Possess a good, a pure, an enlightened heart,

spiritual contact, afforded not only by the lecture program but by

i that thou mayest possess a Kingdom eternal, iihmortal, ancient,

casual meeting with the devotees of Greenacre—life long adherents

and without end. , ofrits

ideals who diffuse invisible currents of dynamic energy,

carrying one's highest and best self onward toward renewal and
(3TO Son OF Spirit!
strength.

Justice is lo[^]ed above all. Neglect it not; if thou desirest Me. What,
silences one feels in the freshness of early morning. What
By it thou wi[^]f l[^]e strengthened to perceive things with thine own perfume
from the juniper and pines! What symphonies stir one at
eyes and not Ey flie eyes of men, to know them by thine own knowl- dusk
when the sunsets pour out their glories upon the broad mirror
edge arvd not by the Ijknowledge of any in the world. Meditate on of the
river to be enhanced an hundred fold!*

this—how thou oughtest to be. Justice is of My Bounty to thee and
"Beauty pressing in from
from without,
with
of My Providence over thee; therefore, keep it ever before thy sight.
Moulds the spirit and mind,
Invisible to harmony with herself."

(4) O Son OF Man! . The
sense of peace and restfulness at Greenacre can never be
In My Ancient Entity and in My Eternal Being, was I hidden. conveyed
until we realize that its ministry is not only to the body
I knew My Lpye in thee, therefore I created thee; upon thee I laid but the
soul, that its very foundation rests upon that rare element
My Image, and to thee revealed My Beauty. in life
called vision, which is nothing less than the voice of God in
the human heart. , S

(5) O Son of Man! — ' .
I loved thy creation, therefore I created thee. Wherefore love
Greenacre was fcinded by Miss Sarah J. Farmer simultaneously
Me, that I may acknowledge thee and in the Spirit of Life confirm with,
but independently of, the World's Congress and Parliament of
thee. •
lo REALITY

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

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

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

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

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

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

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

AUDIT, BAHAI, GREENACRE
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and were assured of the underlying "oneness" in all the great under trained workers who have volunteered for this service. A large barn will be equipped as headquarters for the Arts and Crafts, and the platform of Greenacre was by no means confined to religious dancing, etc. A chimney of native stone will be added for discussion. Miss Farmer welcomed from a large number of people for warmth on rainy days.

who had a real message. She believed that the Spirit of the New Swimming, tennis and other sports will be in charge of a scout Age was manifesting itself through many forms of master. Open air dormitories will be erected, with dressing tents and a lot of life, and her aim was to give that spirit opportunity of

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adjoining for such children as desire to sleep out of doors in the expression. From the realm of art, literature and music, from the care of a "counselor." Meals will be served.^to children at the scientific and educational worlds and from every progressive move-cottage which also will be the home of the workers.

ment of the day she drew able exponents and speakers who came to ' It is believed that the expansion of this experiment may meet a

Greenacre as its guests to share experience Miss need more and more urgently expressed by profound thinkers in

"The joy of life has never been fully realized until the>lessmg of the field of progressive education. The need to consider the spiritual

freely giving and freely receiving has been achieved. For this as well as the intellectual and physical requirements of the growing

reason no collections are taken at the lectures but to all is extended child. One of our foremost university presidents has said: "The

' the greatest privilege of Greenacre, the spontaneous giving to it ideal school Curriculum is that which shall best'fit the student to

of loving service or money or both as the heart , , , meet and solve the ethical problem of life."

Thus the work of Greenacre has always been conducted wholly Through conservation and co-operation on the part of the workers it is

through voluntary contribution, through the generosity of one of hoped to create an atmosphere wherein the children may happily

its early friends,- and furnishing Fellowship House for the special acquire reverence and love for all the fundamental virtues.

entertainment of visiting speakers. This building is beautiful y

Among the friends of Greenacre are two souls who have become . situated on the crest of a natural park of evergreens and *ts broad

distinguished elsewhere for their ability to adapt the universal verandas \^command one of the most magnificent views of that truths

of religious history to child psychology. It is hoped they region. / may

be among the corps of workers next season. .

Such a plan is directly in accordance with Miss Farmer's long cherished idea for the child life of Greeoacre. An integral part of

The administfation of Greenacre rests at present with a Board all her hopes were those, which considered an especial training for

of Trustees appointed by the Greenacre Fellowship, membership the young in an age of spiritual maturity, fbr they are the generation

of which is opened to all, the annual dues being three dollars. of to-morrow.

At the annual meeting of the Fellowship, which occurred this It was her desire to establish also at Rosemary, another and larger

year on August nth, definite steps were taken to farm bequeathed to the Fellowship, a home of motherhood, whefe

mg facilities to meet the demands of aimther season. Additional unfortunate girls may be surrounded by such intelligent and loving

cottages' will be erected in the Town Colony and arrangements influence that should enable them to mend the broken threads of made whereby members may build their own cottages. A cafeteria life. This work, however, has not yet been practically undertaken. will be opened at a convenient point. An agricultural movement The fulfillment of the whole plan suggested by Mi^ Farmer for was set on foot for cultivating all the improved land belonging to a development of Greenacre would require many years of concen- the Fellowship. Plans were also inaugurated to centralize the activi- trated service on the part of her co-workers: h*er sympathies were ties of the children of Greenacre in order to provide an environment heroic and her idealism of noble proportions. She was the first adapted to the normal development of child life. , , ." soul in American to catch the dawning radiance of the new age of A cottage (known as Willow Cole) on a small farm owned by the unity, and established a practical foundation for the diffusion of Fellowship has been chosen as the Children's centre. Upon this its ideals.

farm a flexible program of directed study and play will be arranged During his journey of teaching in Europe and America after his REALITY THE REVELATION OF BAHa'o'LLAH

s"; "iro"e " vU"/He'r s;

The Revelation of Baha'o'llah

"There is a place in America called Greenacre. It is customa^

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during the summer months for people of different creeds and Compiled by

religions to gather there and the leaders of various movements and thoughts to deliver lectures and addresses. Thus they have com-

ISABELLA D. BRITTINGHAM, ,

bined most effectively education and recreation.

"The founder of these conferences wherein every nation y February, 1902.

and religion is worthily represented is Sarah J ^

due all the praise and commendation for having initiated th^ wonderful plan which must be carried out to its logical conclusion

"The teachings are simplicity itself.

a universal platform for all mankind irrespective of race, religion

(1) To believe in the glad-tidings of the coming of God.'

(2) To confess His Oneness and Singleness.

o^amIT?n Paris on his return journey to Palestine ®

(3) To b^naturalized into His attributes.

outlined the ideals on which the future of Greenacre should be built^

(4) To come hearer the knowledge of God. And there is nodiin]g

"The chief object of the Greenacre conferences must be the to man

but to attain these great ends."

furtherance of universal peace, the investigation of reality, brother-
Abdul-Baha' Abbas.

hood, tolerance, sympathy to all mankind The
better understanding between the nations of the
«tion of dogmas and superficialities, the illumination of the heart -
LESSON I.—The Foreshadowing OF THE Coming OF THE Kingdom.

with the Ikht of truth, mutual assistance, co-operation and social
In the present day there is comparatively little atheism. While
service, the study of the fundamental principles of all the religions
many have rejected what is known as orthodox belief, yet, in this
and their comparative co-ordination. "Personal age
there is a recession in the tide of infidelity. Back of the law is
be thrown to the winds and all available will-power directed toward
recognized its Founder; back of effect is a Cause; back of life the
the realization of the universal objects."

Bestower of life; and, to an extent of which it is not itself cognizant,
"Lay such a foundation that for future ages and cycles Greenacre the
world is seeking Light. This explains the existence of the many
may become the standard bearer of the virtues of the world of new
forms of religious thought which are now developing. So
humanity."

unmistakably has the Supreme Pen recorded upon all things visible
the majestic proofs of the Invisible, that this planet is but a type
of greater things, much of which, owing to man's present imper-
fection, is yet in cipher. Four hundred years before Christ, Plato
said: "The visible things are, but a blotted copy, a shadow of
Eternal ideas."

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

THE REVELATION OF BAHÁ'U'LLAH

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- REALITY

the duration of God's Dominion, and not become as the beasts
which perish! Christ predicted this when He said: "When the Son
of man cometh, will he find faith on the earth?" St. Luke, 18:8.
Man alone can attain the sublime heights of union with the -
Infinite. ^ , j •

corruption of the ^5,ion occupy the attention

When the soul hungers for the knowledge of its God, and it
of doubt, fn O Xb many to lose
drinks from the unadulterated "Cup of Immortality," that crystal

ro^petrtra^Xv^fiXthr'

draught, in its action upon that soul, resembles a drop of elixir upon a piece of copper, which, cleansing from all impurity,,transmutes it into pure gold. Thus, through spiritual evolution, man arises from
ibXSrof a N™ Day, Xn Light shall be testoted in greater 1
the animal station <the station of sensation, which is our Satan) and attains the station of intellect; then dies to that station and arises in the station of spirit. It has been said that "the last degree of ^ reason is the first degree of Love."

the Essence of Immortality. . ^ for each, soul,
When the Immortal Seed has thus gained its growth, and has
The beginning (i. f Heredity is but an earthly product. been
"cloth^ upon" with the "New Garments," it stands vic-
-l>ut this world spoils that soul. Heredity He-
torious over spiritual death, and discovers its inheritance to consist of the "Holiest Fruits" of the Kingdom of the Father.

This is the Reality of the NeW^irth; this is the true Resurrec- tion; this is the Redemption ofthe Body; this is Regeneration.
Xfd material body of a man o'f
The Way thither is only through Faith and Deeds. Faith must thing of sensation and fee g, Y \ animates it be founded upon knowledge, and after knowledge arises service. ^
Fasting is one of the deeds. The fast of. the soul is the first and Id* sXiS PH?aiSiSst«Jo^^»~

greater one to keep; and then the other follows.
Nineteen hundred years ago our great Master Jesus Christ walked ' the earth in the station of perfect Radiance. He found only a few illiterate fishermen who were able to comprehend that Radiance, and to them He taught the mysteries of the Kingdom, giving them to drink of the pure Wine from that he^sfenly Kingdom; feeding iSXatu^raXTX only in tha them with the very Body and Blood of its sacred secrets; that even as He was its Vine, they might become its branches; that even as He was the Sun of the New Heavens, of the Christian Dispensation, they might become its moon and stars; and then "XiX::[S'ghKn aXX S:. d m * k.. He

passed out of the world, leaving it in the.same general clouds of spiritual darkness as prevailed when Efe came into it: but He . 'Tut it is man a>one-tW o-'y left the trust of His holyiThisslon and teachings iii their hands; understand the things of-God all creation is jarred and to-day that little band of simple, unlearned men and women - cause of this one, dormant, animals all about him are, shine down through the centuries as the moon and stars. Peter, . upon and travailleth togeth . • i . uijn He alone, in whom the rock, was the moon of that heaven, for he established the - in many respects, monument to ,^i3

Church of Christ.

* '

And Christ said: "I will come again in the clouds (of spiritual
miracles permitted to exist throughout

REALITY THE REVELATION OF BAHÁ
O LLAH

Prophecy always declares that this is to be the time of Judgment, of sifting the nations; 1st Chron., 6:33; Acts, 17:30-31; Isaiah, 30:28; Anios, 9:9, etc.; of separating the wheat from the
"the wheat from the tares,"

and of restoration and restitution. Acts, 3:21.

the Sun upon our spiritual night very few who are at all thoughtful
Clearly there can be nothing to be restored in the Supreme
Heavens.

The way in which that Deliverer is to appear is also absorbing-
Therefore the Promised One must appear upon the earth, being the thoughts of many, and out of these many thoughts is visible to all, and in a manner that it may be possible for all to know Him, and to receive of Him. God, Himself, has been teaching us to
The Son of Man would be recognize the perfection of His Laws, which
Laws man alone has

abused. In reason the Deliverer can only come to light in one way; born of a woman, born under the law, a Chosen One whom God will send, and in whom the Divine Word will incarnate, and by its
Manifestation, thus, upon earth, restore all things and renew the earth
will darken, and that the light of its moon and stars will fade. Also it
heavens and the earth and all that therein is. Jesus Christ also
is prophesied that at this time the heavens will be

warns us against the false Christs which are arising upon all sides.
a scroll and the elements shall melt with fervent heat. What is this
This alone is sufficient proof that God will manifest Himself in the
earth? We find the answer in Hebrews, 12:29, For our God is a consuming
fire at the end of the age.

suming fire." "The end of the world in the original Greek is the
Through every Revelator the same Light shines; through each
conclusion of the age." It means that a definite cycle, or period, is
same Word ("Whose going forth have been from of old, from
perfected, and at its close, the Day when God shall reign will arise
everlasting;") manifests. The personality, Jesus tells us, is nothing.

The Deliverer of the earth will be seen and known, for He is to
personality is but the pure and polished mirror, which, chosen
come and dwell with His people, and they, the flock of His Presence,
God, prepared of God, and sent by God, appears among mankind,
"are men," and He is to be their shepherd and their God,—Ezekiel,
and this mirror-receives the Bounty of His Light and reflects it out
unto mankind. This was the Light of Moses, and this was the

SI? rXlt Jesu, Chris.. Was His Appear- Light of Jesus. But
in the advance of revelation the Light of Jesus ,
ance the lime in which the Covenant of Universal Peace was ful- was
much greater.

filled? It is quite true that through the spiritual uphftment of His
This Light, in every age, is the Reality of the Messenger sent of .
Presence and teachings He gave the secret of His abiding peace to
God. The Word which speaks through that Personality is that-
His disciples; but He said: "I camehot to send peace, but a ST^rd.
Revelation through which we come into^a knowledge of our God.
Also in His great parable of the Lord of the Vineyard Jesus Christ This
is the Incarnated Word. The personality, and the "Garment
fenews this prophecy, as found in St Mark i«h chap., four parties of
another Name," are physical. The Power of the Word, mani-
there being mentioned, two of which are the Father and the Son.
fested in and bringing the Light through that personality, is our
In Zechariah we have many important prophecies concerning means
of communication with God.

this time,' and in its last chapter, verse 9, the declaration is made
In the 3rd and 4th chapters of the book of Malachi we also find
that "The Lord shall be king over all the earth; in that day shall
that a forerunner is to appear, declaring the hear approach of this
there be one Lord, and his name one.

Day, and preparing the Way of the Lord. The Spirit and power of
The phophetic utterances of the Psalms give us many proofs. Elijah
were manifested in John the Baptist, yet in the first chapter of
It is said that the 2nd and 72nd Psalms were never fulfilled. These the
Gospel according to St. John he declared, "I am not he." The
' announce that "the King, and the King s Son, are to come._
prophecies regarding the coming of this herald, as found in Malachi,
Isaiah tells us (30:20), that "thine eyes shall see thy teachers. identify
it with this time of sifting and of judgment. It is to be the

THE REVELATION OF BAHa'o'ILAH 21
REALITY

do not in the slightest degree impair the power and majesty of his '
time of the refining fire; it is the Day in which God shall appear.

Wonderful Messenger sent by the Father.
Perfection shall reign and shall judge the earth.

They who wrote those records of His life gladly walked in His
Who is this who is to arise in the midst of spiritual night ? Malachi
lowly but glorious footsteps, even unto martyrdom. His foes being
declares it to be the "Sun of Righteousness." Whom did Jesus
their foes, as St. Paul chronicles in ist Thess., 2:15: "Who both
say that this was? He said "I will return in the Kingdom of my
killed the Lord Jesus, and their own prophets, and have persecuted
Father." Whose message did Jesus bring? The Message of His
lis."

1 Jesus Christ was the Word of God, the Son of God, the Mystery
^ When they besought Him at Capernaum not to depart from them,
of God: His utterances have founded the Christian Dispensation ^
He said "I must preach the Kingdom of God to other cities also,
and, for nineteen hundred years, have been the Light of the Occident.
for therefore am I sent." (St. Luke, 4:42-43-) He Avas sent to

But if we believe in this Light we must believe in His prophecies.
preach the coming of the Fafherls Kingdom, not of His own

Clinching the word^ of Christ we further find Who is to come, , He
dom; to announce the advent of the Lord of the Vineyard.

and where,/in the 9th chapter of Isaiah and the 6th verse: "Unto us
taught His little band of disciples to pray for the coming of that
a child is born, unto us a Son is given; and the government shall be
Kingdom. We find that Jesus often prayed to the Father.^

upon his shoulder; and His Name shall be called Wonderful, Coun-

It is very true that He said: "I and My Father are one. Jesus
sellor, The Mighty God, The" Everlasting Father, The Prince of
Christ was a mirror in which the Light of the Sun shone, ap which
Peace." He is to come in the flesh. The government—a spiritual
reflected that Light; and by this union and communion ^ey were
government—is to be upon his shoulder. His Name shall be called
one. This is why He said: "I am in the Father and the Father in

"Wonderful, Counsellor." "The Mighty God." Did Jesus claim
• Me " and also, "He who hath seen the Son hath seen the bather.

this? "The Everlasting Father?" Did Jesus say: "I am the .
If a bar of iron is heated in the fire it will become characterized with
Father?" or that: "My Father is greater than I; and I go unto ^
the characteristics of fire. It is in the fire and the fire is in it.

Him?" "The Prince of Peace!"

Jesusr^also said: "My Father is greater than I. {St. John,
Nineteen hundred years ago was not the Dawn of Universal
.4:28.) Likewise He said: (St. Luke, .8:19.) .'Why thod
Peace. To-day the world is looking for this glorious culmination of
n^egood? None is good save one, that is, God. He said: Hear
the ages, wherein "Mercy and Truth shall meet together; righteous-
O Israel! the Lord our God is one Lord!" (St. Mark, 12:29.)
ness and peace shall kiss each other." ^s., 85:10.)

Jesus told his disciples that He did nothing of Himself, but the

In the first two verses of the 9th chapter of,Isaiah we find a
Father dw^elling in Him did the works; (St. John, 14:10) that it
prophecy concerning the people in the "lands of Zebulun .and
the disciples had faith they could do'even greater works than He
Naphtali," "by the way of the sea, beyond Jordan, in Galilee of
did. (St. Matt., 21:2i, etc.) He said the Word which they heard
the nations," and upon them is to shipe a great Light; this is tlie
was not His, but t^ie Fathk's. He talked only of t^ Father, of
Light of "The Mighty God, The Everlasting Father," Who is to

the coming of whose Glorious Day He was the Faithful Witness.
come.

1

- He proclaimed to all that this was to be the dispensation of the
Bethlehem, Nazareth, Jerusalem, are not by any sea.

Fatherhood of God. In this last sublime hour He said that He

Nazareth, the most northerly of the three localities, is twenty-
was not alone because the Father was with Him. (St John

one miles southeast of the City of Acre on the Mediterranean sea,
16:22.) Certain of His last words were "My God, my God, Why

and some miles west of the little sea of Galilee, which is a small
hast Thou forsaken me?" And yet He expected to go to the Father.

inland lake, thirteen miles in length.* In the earliest ages of Chris-

The record of Him; as 'a man approved of God among you,

tianity Nazareth was quite overlooked by the church. It did not

through many mighty works "which God did by Him, which are

contain a single Christian resident before the time of Constantine,

the words of St. Peter, spoken on the day of Pentecost; and those

and the first Christian pilgrimage to it took place in the sixth

of St. Paul in Hebrews, concerning the Beloved, which tell us that

century"

"the Captain of our salvation was made perfect through suffering.

the revelation of baha'o'llah

23

reality

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

We are told that David delivered to His Son the building of a
temple to be reared without the "sound of a hammer," and we know

to the Jewish tribe of Naphtali; but Biblical history informs us

that no earthly temple can be so reared. There is more than a

that at the time of the appearance of Jesus Christ the term Galilee

embraced the whole northern portion of Palestine, from the Medi-

finite, ancient order of symbolism in this.

The Covenant of God is renewed in His Sacred Books, through-
Mediterranean Sea to the river Jordan.

the ages. Every prophet has foretold the signs and re-declared

There are two Bethlehems laid down in some of the Biblical maps

God's promises concerning this Great Day

of Palestine. One has to do with the time of the early kingdoms of

Judah and Israel. This Bethlehem is the more northerly one, and its

Bible itself was written for it.

J

Out of the many signs foreshadowing the approach of this Period

location is about as far west from Nazareth as Nazareth west of the

it is difficult in one lesson to select a few to present.

sea of Galilee. But the birthplace of Jesus Christ was Bethlehem

St. Paul said: "Judge nothing before the time until the Lord

of Judea." It was in the territory of Judah (or Judea), and was

The

come, which both will bring to light the hidden things of darkness,
' located several miles south of Jerusalem, and, as is Jerusalem
also,

and "will make manifest the councils of the hearts." (1st Cor., 4:5.)
some miles inland and west of the Dead Sea. Judea was the name
Jesus Christ has also declared that: "Nothing that was hidden
of the third district of Palestine. It was south of the district of
but should be manifested." (St. Mark, 4:22.) Have we not this ?
In St. James, the 5th Chapter, first eight verses, and 2nd Timo-
^ThSTs the Judea over which Herod the Great reigned when the
thy, the 3rd Chapter, first five verses, we have many things recorded
Star arose in his territory, ' Occasionally the name, Judea, was ap-
concerning these conditions when men shall be "lovers of them-
plied to the whole of Palestine. . . " , , .
selves instead of lovers of God," and "having only a form of god-
The Way of Jesus touched but briefly along the northern
. . . .
Mediterranean coast, the traces of His Holy Footsteps being
liness."

Also in 1st Timothy, 4th Chap, and first five verses, 'many are to
' principally inland. His was not the time of Judgment or of estab-
depart from the faith and announce new doctrines and beliefs. We
lishing Justice, (Isa., 9:7.) r r u- • ^ r.rp
find the same in 3rd Chap, of Zephaniah, and God's promise to 'all
Many prophets did prepare the way for His coming, and He pre- •
those who in that Day believe in His ^Appearing.

' prepared the way for the Coming of His Father. u • u u
In Micah, 3:11, and in other places, those who dishonor God by
In Rev., 2nd chap.-which is the Revelation of Jesus which He
taking money in exchange for teachings of Him, are warned as to
? gave to St. John—we find Who is to Come. There shall be a new
r heaven and a new earth;—the new spiritual conditions.

what the result of this corruption will be. Did Christ or His dis-
ciples teach for money ? Was their "hire" a thing of dollars? "Ye
? The new spiritual Jerusalem is to descend as a bride out of
have made My Father's house a house of merchandise." "Ho,
heaven, and (verse 3rd) God, Himself, is to dwell with His people
every one that thirsteth, come ye to the waters, and he that hath
arid be their God. , , t- u j .u no

money; come ye, buy and eat; yea, come, buy wine and milk
' In the same chapter ^two, who are to be: the Light, and the 1 em-
without money and without price." "For My thoughts are not
ple, are promised; God, and the Lamb. u 11 L your
thoughts, neither are your ways M/ways, saith the Lord."

Jeremiah says (30:21), of this Holy Age: "The, r nobles shall be
of themselves and their Governor shall proceed from the midst of
(Isaiah, 55:1 and 8.) •

In Zech., 8:10, we have three foretokens; no hire for man, nor any

them;" or, as the Revised Version, which brings out these great
 for beast; nor any peace to him that went out and came in because
 Truths so clearly, records: "Thfir Prince shall be of themselves,
 and their Ruler shall proceed from the midst of th^ of the
 aflBiction; "for I set all men every one against his neighbor."
 In Joel, 2:28-29, we have the promise of a great psychic quicken-
 In Titus, 2:13, we find the "Appeapnce of the Great-God, and
 ing, and we hear of many, who, ignorantSof its sacredness, are cor-
 our Saviodr Jesus Christ," are to be looked for./ As late as the
 rupting it in various ways.
 To he continued ,

f

THE INTERNAL IDEA OF ESPERANTO REALITY

25

of the objections that may be raised by those who do not know
 X the inner meaning of the. movement, it is well to state
 most positively

that the use of this international medium of expression is not and
 The Internal Idea of Esperanto never was
 intended to displace the use of any national language.

On the contrary, the thorough study of Esperanto will aid any
 A MONG the most remarkable developments of the past fifty
 intelligent person to express himself better in his own accustomed
 \ years, during which time the world has seen more growth in
 tongue. One's individuality of life and thought is both intensified
 ^ science, freedom of thought, material

and broadened by sympathy with the lives and thoughts of other
 the masses and international comity than m any five hundred years
 strivers after progress. An Esperantist will be a better one because
 preceding them, there must be counted the Esperanto rnovernem, he

knows well his native tongue, and will also possess a more exact
 which eefebrated its twenty-fifth anniversary at pacow auring
 and elegant use of his own language because of the aid tow^ds ,
 the SuiSner of 1912. Conceived in the heart and brain of a poor
 logical expression given by a careful study of ? Esperanto,

Jew, not yet free from the occasional ridicule of a
 movement does not contemplate any tendency towards a dead
 and unheeding press, and still understood and

uniformity. There cannot be too much Intensification 6f national
 * few in this country, it has warmed the hearts and illuminated th
 or indivicial life provided such -expression does not interfere with
 minds of hundreds of thousands of the people ofEurope and is the

rights or ^welfare of other lives and nations. Although the
 now being eagerly taken up by the Orient largely because of the
 inner meaning of the moven^nt is ideal it is entirely in harmony
 Int^nal Idea which is to be the subject of this brief paper. Those

with the concrete attainment of the efficiency now so eagerly
 of us who have been in touch with Esperanto, «ther here or abro^,
 sought by the constructive nations of the world. It is based on the
 do not need any presentation of this idea. We have felt 1 .
 emulation that builds up and not onthe competition which destroys.
 " know it by what it has done for us in great ineasure ®
 ? It seeks to make use of man through his better qualities and
 trying to do a little for our fellow man, and we are glad to say to
 eliminate him through taking advantage of his weakness^ . It.
 sSnething) about it to those who are still uninformed
 seeks to save for men the useless work of learning so many different
 the mov^ent, and who do not know the animating spirit wh ch
 tongues and, by its use, to put them into harmonious touch with all
 has finally achieved success notwithstanding the occasional tailing
 good things of other peoples and civilizations. ^ It is the bes-t
 away of some ofi its adherents because of their impatience that it
 language yet found by which the wisdom and spiritual aspiration
 makes haste slowly, and in spite of the inertia, so far, ^ of
 the East can be conveyed to the ^est, and also by means of
 called the constructive forces of society. But, back of our m^^ria
 which the concrete effort of the West'can be used to arouse the
 well being, there is a growing feeling that man greater than h
 sleeping East. j i i?
 possessions, greater than his errors and imperfections, and true w
 The combination of exactness and flexibility possessed by Esper-
 himself in the largest sense only as he also tries to be true to h anto
 peculiarly fits it for blending together in the common conscious-
 brother hian, and finding the realities that endure only as he jdaces ness
 of mankind the teachings of the leaders of the vital religions,
 himself in his thougJit and life in harmony with the great For^ and
 philosophies, and sciences of known history, and thus aiding
 .which -is back of all worthy human effort and aspiration. Esperanto
 towards a more harmonious realization of the frpits of the great
 is not a political nor a re%ious movement. It knows no difference
 cycle into which we are now entering. It seems almost a miracle
 between Jew and Christian, between the Eastern mystic and the
 that, after, nearly three hundred failures to establish an auxiliary
 ' man who believes that death ends all, between the humble^ork-
 means of intercommunication between men, one should no\v have
 man and the courtier, between the Radical and the Conservative,
 attained to a success that has made it .a living language. Without
 and on its platform and in its councils the voice of woman is heard the
 internal idea this could hardly-have bee i> accomplished, even ^
 as willingly and as respectfully as that of her brother.
 though possessed of the adaptability and near approach to perfec-
 In order to find out what a thing does mean it is ^metunes tion
 of Esperanto. It is not yet complete and time will doubtless

necessary to say first, what it does not mean. ^ So, anticipating some

f

ONE WAY TO SOLVE THE PROBLEM OF HIGH COSTS
26 REALITY

VJ

bring enlargement and enrichment, but not the loss of the internal spirit which has carried it to its present position. The idealists have presented to the so called practical forces of mankind an

One Way to Solve the Problem of High
effective tool for their future work and they are now just beginning to use it. And, whatever use they may make of this tool, they can
Costs

hardly help, even if unconsciously, being influenced for good by the ideal background of its now thirty-two years of histo^.

By Anne Pinneo

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

In these days that it might be well to turn our thoughts to a Community Kitchen as a possible solution.

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

• Testimonials of Noted Men

We need Community Kitchens from a point of necessity, and this

To the Value of Esperanto' as an Educational Asset
point has many sub-points.

. " ? Why Children Should Be Taught Esperanto in the Public Schools

First,—from the money standpoint. Each

of these kitchens would
\ ONE-SESSION Language—Its grammar is free from

have expert buyers, people who know good goods and who could

Its principles can be mastered in one lesson, and a practical knowledge of the language not be either hoodwinked or bribed by the wholesaler and packers.

can be acquired in a single school Session.

o " It is almost incredible that the whole essential grammar of a language can be given in ^ ? There are many housewives to-day who could, and would gladly

paragraph, but it is nevertheless true. It is pretty certain that an

child can take such positions. They have had many years of experience learn Esperanto in, at most, six months, so as to be able to read, speak and write in it. buying for their own households, and often with a very

limited

' The late Sir fPilliam Ramsay, K.C.B. ?

IU spelling iifhonic, its roots are international, and its system of word-building enables One purse.

• .
to express the finest shades of meaning.

The establishment of these kitchens might eliminate the middle-

" Esperantods a delicate and beautiful piete if work."-Prof. Gilbert Murray, Regius man, for the buying could be done directly at the farm,-one

" xiu^Latin ofDemocracy."—Rector Emile Boirac, Dijon University.

farmer's produce to be taken entirely by^ese kitchens. Of course, it would take many farmers' produce to ^ply all of these condi- Esperanto provides a stepping-stone and a stimulus to the study of foreign languages.

tions. But the farmer or dairyman would not object to that, be-

" The use of Esperanto, an easy language, makes the use of any other language 'os>er.

cause, no longer, would he be at the mercy of the marketman apd the middleman. He would deal direct with the customer, and Boston.

there would be many needless profits eliminated, bringing a good

Esperanto can be learned by children easily and quickly and, being able afUr a fm lessons to

put it to practical use in speech Sid writing, they display great interest in it from the beginning.. profit to the farmer and at considerably less cost to the purchaser.

"Some of my children correspond in Esperanto with children in Npart, th United

That alone should make these'kitchens acceptable to; the people.

? ' StaUs Australia and Siberia—a feat of which many a diplomat would be incapMe. One kitchen, one buyer,-^the elimination of

middlemen and pro-

F. Durieux, Headmaster, VEcole-MonUsquieu, where, prior to the war, two thousand

children were taught Esperanto.

fiteer,—taking the entire output of a farm wilhenable us to get^r

' Esperanto is an aid to the understanding of English. It provides an enlargement of the vocabu- food at a lesser cost.

(
lary, a sense of grammar a stimulus to the imagination.

2ND Reason. The Domes'^icHelp Problem

English and forms a splendid bastis for the acquisition of other language. j.

oo This question is growing worse every year. No longer do

girls

SanSuoTcreen Lake Council SchLI, Patricroft, where Esperanto forms part of th
want to do "servant" work, little realizing that all of
us are in
ordinary curriculum of the School. ----

^

service. Even our president is the servarv^ of the people. No

May, jgi8. , ''

REALITY ONE WAY TO SOLVE THE
PROBLEM O F_[h I G H ^COSTS 29

occupation that a man or woman can take is not one of service.

This applies to rich and poor alike, for there is as much ignorance
But the word has become misused and hated. And un«l our house
of dietetics on Fifth Avenue as there is on the Lower East Side.
service can be put on a professional basis and those doing the work

Our next point touches on the equality of man and woman.
are regularly trained "domestic scientists," with regular hours, and
Woman has proved that point in these past few years.

receiving the courtesy due them, and shown to any tpined worker,

The question is will she be willing to go back to th»old conditions',
not until then can we hope for better conditions in this department.

liow that the war is over? Will she give up hfer economic independ-
Digressing a bit, let me add a word to servant and to. mistress. 1

ence and humbly and meekly take the dollar or two her husband
Servant, study and train, take a course in some school wherSyoun
doles out at a time—often grudgingly. No, I'll warrant she won't. ^
will receive a diploma. Then give perfect service to your empl^er.

She's tasted independence—she knows equality of sex in war—
Not eye service only, but intelligent, conscientious work. Luve
she will want it in peace as well.

them the best you have in you and'you can then command wages

There can be no equality, though, until there is true economic
.Commensurate to your work. .

independence. One great lecturer-said "Economic independence is
Mistress of the home. You would not treat a trained nurse as
the only road to true and lasting marriage." The only true, lasting

many of you treat your help. Give them the same courtesy you
marriage can be when it is based on comradeship Between man and
give a trained worker, and ask of them to become trained and expert.

wife. That cannot be estabfshed while the wife has to slave and
You should accept nothing less then the best, 5nd then pay accord-
toil with household cares all day. Possibly with sick babies, too.

4f And at night with her time taken with mending and darning millions

But until the day of trained, domestic scientific help we must .

of stockings, crawling to bed so tired and weary that many time^
\ok to the community kitchen to help the housewife. The Kitchens

she is unable to sleep.

will be welcomed by the rich and poor alike because upper filth

This new idea, this Community Kitchen would give her several ^ Avenue is having very serious trouble with this help question, and hours of freedom. She would be freed from marketing and cooking. has reached a point where they can endure little more.

This time she could devote to reading, to improving herself, making her the mental equal of man. *

3RD Reason. The Dietary For the woman ypho is a co-wage-eamer how wonderfully it will

Many of our housewives are too ignorant as to food values, and help her (from the colored day worker t^he expert office manager).

give their husbands and children either any old thing, or such a She can have a balanced meal at nominal cost, served at home.

conelomeration of stuff it is no wonder that sickness abounds in-

The day worker coming home from a day of scrubbing, dead tjred, stead of glorious, good health. Beans, potatoes, nee, spaghetti

would welcome the thought of not having to get her husband's all served at one meal plus-bread and- pastr>^ Starch, starch,

meal before she can rest her weary back.

For the little clerk, th4,^nographer—man or woman,' the idea st3rchl " •

Oftentimes in our richer households the housewives do not care of having a warm, well b^nced meal served at (home or in her .

enough to concern themselves with such matters, or are too busy own room! Oh! the joy of it. No more eating in hash^houses with

with the useless things of life to bother about ordenng a properly bal- ill-kempt, qnmahnerly, unappetizing neighbors. Every woman

? anced menu. They leave it to their cooks. And where mistress

would have a chance at economic independence, at association takes no interest, neither will the cook. There is one place, a friend

with the world of affairs, an opportunity and the time to improve

tells me,' where she dines quite often and each time she does, she eats her mentality. .

the same things. Never a variety 1 No wonder the husband is

This Community Kitchen must be placed in all sections. On ' grouchy and sour. In our Community Kitchens we would have

the lower East Side, the section of 14th St., Fifth Ave., Harlem dietary experts who would send out balanced and well'i^ked

and the Bronx. ' '* \

meals-plentv'of greens and fruits and fresh vegetables. People,

There must be graded bills of fare.

would be taught what to eat—how .to be healthy^-a^ prolong life.

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

FROM A WORLDLING • 3I

REALITY

The progression of time brings resolution as well as evolution. sickness will mean more wage earners. And the wage earners will The revolution of the woman, the housewife, the domestic servant, be increased by the woman who has more time and who would the woman wage-earner only means that she with the world is evolve rather augment the family purse than improve her own mind. ing. All changes bring pain—the birth of all things has its pangs. Already there are such Community Kitchens started, several of And the stress of to-day means that the world is moving forward. them, in fact. But they are limited in area, catering to a compara- We have fought for democracy. Democracy is brotherhood. tive few. But from reports they are a success and the demand Brotherhood brings the Community Spirit and it must follow with that they enlarge and open in new' distri«s speaks well for the idea. freedom to woman as well. ?

In the places where this work is carried on as an absolute working The Community Kitchen will bring that freedom. And it will fact, the idea is this. Several menus, graded in price, are submitted solve as well, the Economic Question, the Servant Question, the to the customer. He makes his choice and submits his order. Dietary and Health Question and bring a time for sweet and loving At mealtime, an automobile filled with large vacuum coiftamers, companionship to men and women. J

stops before his door and his meal is delivered to him. Soup, meat, vegetables, all the hot foods are in this container, something on the order of a thermos bottle and therefore are served piping hot. The salad and desert are likewise in a container that is chilled. These containers are called for and Mrs. Housewife has

From a WorldUng

no more drudgery staring her in the face. And Mr. Houseman, "I never heard of it in myiife. It is all nonsense," says the Fool. thinks of it! No more flushed, overheat, bedraggled, cranky, "I am ignorant upon the subject. I shall investigate," says the nervous wife meeting you at the door with a cry that her dinner Wise man.

has gone all wrong. ,

Freedom for both. •

Perhaps the best cure for sin is sinning.

I know there will be many arguments against Community - Kitchens^ One man told me "Not for him!" He wanted his wife No one dreads the dirt more than one who has cleansed one's> to cook /he things he liked. But why can't he order those things self from dirt. Out of the slimy, still pond the lovely lily grows. and if they are so unusual wouldn't his wife occasionally be glad to go into the Ifitchen to prepare a tempting thing to please him?

I have a dream book and I have trained my mind to dream of the

Occasionally she would be willing to but being relieved from the things that mean wealth, happiness, prosperity and good luck. continual practise of it would mean heaven to her. Beside, he is The other night I ate lobster and if I get all that is coming to me the kind of man who thinks only of himself—he sits in the parlor from the dreams I had that night I will be an object of sympathy snoozing after his eight hours', work while his wife sweats over the to the world.

hot kitchen in summer time to give him what he likes.

It is the selfishness of such as he who take all and give little that Intellect and ego are the twins devouring the milk of faith in God makes for tired, over-worked wives. It was such as he (and he was one) who opposed woman suffrage. But the evolving of times took from the breasts of humanity.

'care of that, just as it will lift the little woman out of the kitchen.

An attitude" of mind which designates Wagnerian music as 'Old age is absolutely unnecessary. You laugh at that. Turn "German,"* and therefore should be prohibited, belongs to the dark to the Bible for proof that men can live One Hundred and Seventy-ages just past. Music has no nationality. It is an inspiration from five years. "Some" age, is it-not? , tt u j * God to direct the soul of man from the dross of earth life to the Man has always been a slave to his stomach. He has catered to , himself and demanded that-woman pater to him. Woman has never golden light above. You might as well say that the Bible was not i fit to be read by Christians because it was written by Jews. jbeen a slave to her appetite but always until this generation, has .she been a slave to her husband. ^ ,

SOME BAHAI ACTIVITIES

reality

Palestine. How the Generals came to him for advice, for help and Some Bahai Activities consultation in all the affairs of the readjustment of conditions.

His remarks were punctuated at times by humorous stories and

BAHAI LIBRARY everyone went away interested and charmed.

"the ONENESS OF MANKIND "

/ 415 MADISON AVE. NEAR 48TH STREET
new YORK CITY

^ Among the-many great utterances of Horace Holley was his remark

Bahai Meetings ?. the other night that

"millions had marveled at the spirit of the

Sunday: Morning meetings at n o'clock, conducted by Hooper saints

who martyred themselves for religion in the past but tire

real marvel should be that millions have martyred themselves

Harris and William Hoar.

Monday: Chairman, Howard MacNutt. for
luck of religion in the present. Also that we cannot live without
religion now for it practically effects our food, our clothing and all

Tuesday: Chairman, Anne Boylan. -Rpotrice

Wednesday: Cooperative Evening, under Direction of. Beam the
commodities of life. Such thoughts as these entering in and tak-
T • W r « T o t y p M r and M r s. Deuth and Urbain Ledoux. ing

root in minds of all classes are the thoughts upon which
to
TuS: A "e'etbg ,o consolidate the foundation of all thought. to
construct the new dajrr-We take our hats off to you Horace.

Albert Randall, Chairman. Keep
up the good work.

Friday: Chairman, Juliet Thompson. 8 to p m I
ALL ARE WELCOME meetings begin at 8.15 p-
-I*.

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

Among the prominent speakers during the months Just past was
During the month of September Mirza Ahmad was in
Mr. Zia Bey who has lately become a flaming torch in the Bahai
New York. He is always a great joy to all Bahai Librarian
movement. In the earnestness and eloquence with which he told
movement He spoke upon three occasions at the Bahai Library,
of his personal experience in receiving this message could be seen
on Avenue. One night his subject was Palestine and he
the prophecy of a great usefulness and brilliant future in his work
described so vividly the condition of that country
The Abilities of its future that we were taken from the busy heart
amongst us.

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

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

Mr. Horace Holley spoke upon religion in his usual inspired
;Kh I'srofYhi:

and some of the love which flowed out toward the Master linger
fashion and Mr. King of Boston gave us a most amusing account
of his soap box talk the night before. He states there were hundreds
of people listening to the speeches and when they were over the
spectators divided up in groups and started discussions among them

?selves. One group said, "These people are just socialists, they are
an^toUrf the pan Abdul Baha was taking fconstrucuo of
N.

SOME BAHAI ACTIVITIES

34

REALITY

vism as presented at present in Russia was a very great lesson to
nothing but socialists." Another group said, "These people are
the entire world." He reminded her that communism had been
paid to come around here and talk to us by the capitalists, and if
tried in a spirit of love and affection amongst certain advanced
they found they were attracting too much attention they would
groups in Persia in the past but had not met with the desired effect,
change their conversation into Yiddish which Mr. King understood
quite well. Where the opportunity presented itself he explained
therefore it was not surprising that when tried in violence and hate
to them that we are not socialists, and we are not paid by the it had
caused such a reign of terror."

' Mrs. DreyfoiXs Barney gave a most vivid account of an Easter
capitalists, but.,we are trying to'spread the cause of God upon the
time spent in Jerusalem giving a graphic account of the fanaticism
face of the earth and in the hearts of all men. We are trying to
attending the celebration at the Sepulchre of our Lord picturing
teach the oneness of mankind.

scenes of violence, jealousy and strife on the Holy Ground itself,
proving the spirit of the gentle Christ had been lost from the hearts
of the multitude. In contrast to this was the simple beautiful

We sometimes treat those we love the best with the least formality, faith
practised in the life of Abdul Baha and his followers at Acca
depending upon that mutual understanding which _ becomes love where
the spirit of the real Christ thought exists in all its fragr.ance.

without words and so we have neglected the Traveling Fellowship It
is one of the greatest privileges of the Bahai Library to have
these two interesting and devoted followers of Abdul Baha as its
officially. We take, this opportunity of s'aying we believe it to be
the beginning of a very great work. We see a future for it when it
guests.

will become one of the leading newspapers for the new day. We
know the spirit of those working for it with such self-denial and
/^N the eve of thek departure for Palestine to see the Master,
devotion and we think it the duty of every believer in this cause to
II Abdul Baha, Albert Vail of Chicago, William Randall of
subscribe for and contribute to its development. It is bright and
Boston, and George Latimer of Portland, Ore., spoke in
snappy, readable matter for all classes and minds of people and the
Fellowship press in printing the books of the Bahai Movement in the
Library. ' j

Mrs.-Roscoe Mathews who has lately come into our midst read foreign languages is doing a great and noble work, one much needed from the "Hidden Words" with a charm and earnestness of spirit and very necessary. Between Urbain Ledbux, Mrs. Lehman, Miss Du Bedat, Miss Valentine, Zoraya Chamberlain, Bert Randall and ..of her words- deeply impressed those privileged to hear her. Mrs. Mathews has returned to Paris, where she will open a Bahai Library for the reconstruction of the ideals and morals of this entire city. and Assembly loom, and knowing her executive ability and broad connections we foresee that through her efforts great progress will result from her work.

r r. t •

Albert Vail has been rightly called the nightingale of Bahai On Friday evening, September 26th, Miss Thompson being inspiration^ and in the musical flow of his inexhaustible-vocabulary indisposed left the chairmanship to Mr. Montford Mills who with all dignity and charm presented the speakers of the evening. was felt the throb of divine enlightenment which surrounds his soul. - Mr. Morton gave a masterful comprehensive outline of the Bahai William Randall was at his best and everyone present felt the movement. Mr. Dreyfus Barney gave a short description of the sincerity of his wish to gather us all together and take us with him on that wondrous Journey to the Holy Land, that we might share beginning of this movement in Persia. He outlined the position of in the blessed privilege of seeing the great Teacher in His atmosphere the Bahais in regard to" politics, Bolshevism and other important matters very clearly. One of his most interesting statements was phere of sanctity.

George Latimer gave a humorous description of an incident when to the effect that Mrs. Dreyfus Barney had asked Abdul Baha with walking with the Master in His Garden. The Master suddenly regarded Bolshevism in Russia. The Master replied, "that Bolshevism is a great evil."

J
30

REALITY SOME BAHAI ACTIVITIES

turned to him and said "speak." Greatly embarrassed Mr. Latimer On Sunday night, November 23rd, Prof. Lucien Larkin spoke in said, "I do not know upon what to speak, you have startled me." the Bahai Library, 415 Madison Avenue, on "Recent Discoveries Thereupon the Master, laying His hand tenderly upon his shoulder in Astronomy." The Rooms were so crowded that they could not said, "Then my son smile," and so Mr. Latimer has been smiling accommodate one-half of those who came to listen to this eminent ever since and the radiance of that smile is so contagious, so exhil- scientist. Besides' speaking upon his wonderful discoveries and

arating that the necessity for speech has passed away. All he has his
 scientific gifts to the world, he gave a glorious tribute to the
 to do is to smile and the hearts are warmed and comforted.
 Master, Abdul Baha, from whom he had received a most beautiful
 Letters received from these travelers who sailed on the Lapland tablet
 and to whose work he gave the utmost praise: At th& close
 describe the wonderful confirmation attendant upon their voyage, of his
 address Mr. Mountford Mills gave the Bahai message in so
 where everyone on board turned to them for light upon the Bahai
 forceful and striking a manner that many strands to the cause
 Revelation, and glorious meetings were held every afternoon in have
 been drawn to other meetings in a spirit of investigation and
 their stateroom.
 interest. : ^

A prominent Japanese official going to Paris to represent his coun-
 Besides the regular meetings announced, there will be special
 try and a Chinese representative to /London were enormously
 meetings at different times by prominent-speakers from the New
 interested, and a correspondence has been started whidi we hope
 Thou\$bt> Ethical Culture, Musical and other centers, during the
 willbenefit our teachers in Japan and China aftd shed the rays of the
 coming Winter, announcements of which will be made in the papers
 great light throughout those two countries. ' and
 through special notices.

On the evening of October 30th, Ex-Governor William Sulzer
 spoke in the Bahai Library, 415 Madison Avenue, on "Bahaism
 Prayer'hy Abdul Baha *?
 and its Progress." Governor Sulzer was the recipient of a most O
 God, refresh and gladden my spirit. Purify my heart. Illumine
 remarkable and interesting tablet from Abdul Baha upon the sub- my
 powers. I lay aU my affairs in thy hand. Thou art my guide
 ject of ihe League of Nations, which we hope to print in another and my
 Refuge.. I will not be sorrowful and grieved any more. I
 edition' of REALITY, not having space at this time. His address •mil
 be a happy and joyful being. 0 God, I will not worry any
 conducted in his usual forceful logical and convincing style was one more.
 I will not let trouble harass me any longer. I will not.dwell
 of the most interesting ever given in the Library. His insight into on the
 unpleasant things of life. QGod thou art kinder to me than
 the stupendous force and power of the Bahai movement, his knowl-
 myself. I dedicate myself to thee © Lord!
 edge of the need of the great spiritual awakening of the world, his
 call to the people to arouse themselves from their lethargy, indolence
 and indifference to the crying need of humanity for divine guidance,
 to the importance of this day, and th.e recognition of the teaching
 of the great Master, Abdul Baha carried with it that conviction

which comes from faith and knowledge in the heart of the speaker.

1

He made a comparative study of the religions of the past, masterful to a degree, based on deep and erudite knowledge. It was a privilege to welcome Governor Sulzer in the Library and to receive his co-operation in the work we are trying to do. We hope it will be our good fortune to have him with us many times during the Winter, where he will receive the hearty welcome and appreciation of those privileged to hear him.

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New York has yet developed.

ation it believes it to be worthy of a broader view or

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discussion and investigation than it has had heretic

in Greenpoint, Long Island.

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His father was and is one of the

forms of modern and ancient thought, with a specific signifi-

photographers of the last genera-

cance at this time. The columns of REALITY are open to those

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who care to enlighten us if we are wrong in these assertions

but not unusual family pictures

hence it may become, if it is hot at present, the clearing-house

which you and I and the other fellow have all had taken

in our younger days. •—'

of the difficulties between many of the different cults emanating

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from and advancing toward, a mutual co-operation for the ulti-

edge obtainable at home has gone further. He has studied
mate benefit of the World of Reality, which is an understanding
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a fascination for the visitor that is seldom equalled in far-
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ened expression that one expects. He gains their interest in
a way that is almost hypnotic, banishes their fears and shows
their most natural and attractive expressions."

He is not the conventional type of artist and the velvet

coat and flowing tie are conspicuous by their absence. His face shows the strong lines of character that a constant struggle against adversity have developed—for success has not come easily. His present studio is a model of convenience and efficiency and his laboratories are in every way complete. He is modest and attributes a large measure of his success to the fact, that during his struggles he had the support and encouragement of his landlord, an almost unheard-of thing in these days of rent profiteering. This man has for years been associated with artists and in recognizing the genius of Mr. Hohen lent a helping hand. A portrait is not allowed to leave the studio unless he considers it as near perfection as possible and this has been a costly policy if mere profit is considered as many times a lesser article would have been accepted and even praised, but his fast-growing and exclusive clientele is firmly convinced that in the future his measure of success will be limited only by his capacity as his ability has few limits.

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

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

Mr. Hohen, success to you as you
Foto by Alfred Oyer, Hohen continue to strive for perfection in
photographic art.. V

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