

supported by the American public, is now giving a free meal daily to some 750,000 children in Russia. By January 1, 1922, it will be feeding 1,000,000, and by February, 1,200,000. This is all that the Administration's present resources justify it in undertaking.

The work will be carried on until September, 1922, it being deemed essential to success that all children taken on be surely cared for until the next harvest is garnered. To do otherwise would be to avert a tragedy for a short time only to make it the more hideous later.

Of course the American Relief Administration's work reaches only part of the starving children in Russia. In addition to the children, too, the starving adults remain to be fed. All told, there are at least fifteen million famine sufferers in Russia, and an equal number are rapidly approaching that status.

The American public, in general, is doing all it can to help, and the necessities of the Russian children are monopolizing its activities. But a particular section of this public might do something, namely, the Russians in the United States and Americans of Russian extraction. Hence the American Relief Administration offers to these persons an opportunity, so far as they are able, to buy Food Drafts, like those successfully used in 1919-20 in sustaining large numbers of Austrians, Poles, and others connected by ties of blood and friendship with residents of this country.

FOOD DRAFTS

FOR instance, let us suppose that a Russian named Boris Guchkov, living in Chicago, has an uncle, Nicolas Guchkov, in Samara, in the Russian famine area. Boris wants to send food to Nicolas. Boris's first impulse is to buy food at retail at Chicago and post it to his uncle. But Boris finds that the charge for carriage would amount to more than the purchase price. He also finds that the food might never reach Nicolas.

Just here the American Relief Administration comes to Boris's help. He

may write to its Russian Department, Room 527, 42 Broadway, New York City, and receive an application to fill out and sign, adding the recipient's name and address in both English and Russian and return to the A. R. A., accompanied by a certified check, New York draft, postal money order, or American Express money order made payable to the A. R. A. for the amount of the food remittances desired.

Remittances may be bought in units of \$10. A sample package to be delivered against a \$10 remittance is as follows:

10 lbs. sugar
10 lbs. rice
49 lbs. flour
20 cans evaporated milk
3 lbs. tea
10 lbs. beans
10 lbs. cooking fats

On receipt of the filled-out application and a check the A. R. A. New York Office notifies its Moscow headquarters that Boris Guchkov, of Chicago, has bought the specified quantity of food for delivery to Nicolas Guchkov, of Samara. Moscow, in turn, notifies the Samara warehouse, and it notifies Nicolas to call for the food. Up to the time that the food is delivered to Nicolas at the warehouse door and he signs a receipt for it the A. R. A. assumes all risk. But if the recipient, whoever he be, should live at a great distance from the nearest warehouse and request that the food be sent to him, the A. R. A.'s responsibility ends when it delivers the food to the post.

All this arrangement is undertaken by the A. R. A. on the understanding that the recipient shall get three-quarters of the food authorized by the remittances, the remaining quarter to be turned over to the A. R. A. free child-feeding kitchens. Thus the American sender is compelled to contribute to the aid of the Russian children, while his relative or friend abroad still receives more food than one could buy at retail here for \$10 and more than double that which would be delivered by post, even if the delivery were certain.

ALICE IN HUNGERLAND

WE know what happened to a million Armenians in 1915. But we do not appreciate the fate of the children who survived that tragedy. Our task is to provide for those whom war has left desolate.

Throughout the Near East, from Constantinople to Persia, starvation, tuberculosis, and cholera hold sway. As a graphic demonstration of this a film has just been shown in New York City and is ready to be shown throughout the country.

The moving picture shows the adventures in the Near East of a little American girl named Alice. This Alice goes to Hungerland instead of Wonderland. She manages to stow herself on a ship carrying food supplies and joins her father in Constantinople. Under his guidance, Alice observes both the conditions of distress and suffering and the measures taken to overcome them. She sees things horrible even to describe, and, indeed, it is a little trying to the sensitiveness of those who see the film to imagine a child gazing at some of these horrors. But she also sees American food and clothes unloaded and transhipped from the great relief station at the port of Derindje; later she sees in Transcaucasia and Armenia many children trained in agriculture and industries under the guidance of the Near East Relief, to which the Armenian Government has granted thousands of acres of land on which American tractors, cultivators, and plows are now in use; she sees also rescued children making their own clothes under directions of the Relief agents out of cast-off American garments and even from empty flour sacks.

The Near East Relief is taking direct care of over a hundred thousand children and is looking out for many more. It has established more than two hundred orphanages and well toward one hundred hospitals, but of course these cannot accommodate all those who desire admittance.

Five dollars means the difference between hunger, cold, and death and life and happiness to some little child. What a chance for a Christmas gift! The office of the treasurer of the Near East Relief is at 151 Fifth Avenue, New York City.

ABDUL BAHHA

ABDUL BAHHA ABBAS, head of the Babist or Bahaist movement, is dead at the age of seventy-seven years. He was born in Persia, where the movement had its inception about the middle of the last century. Its founder was Mirza Ali Mohammed, who called himself "The Bab"—that is to say, the gate through which men could arrive at the knowl-

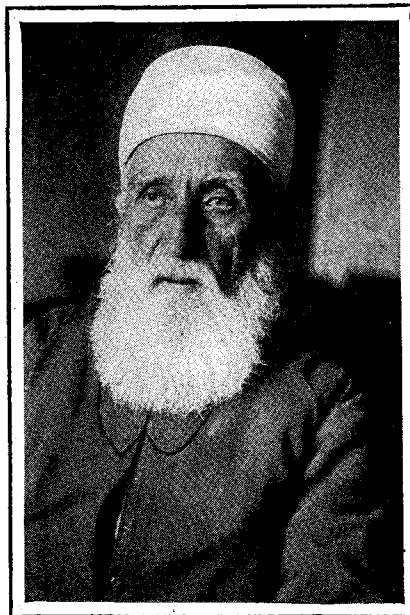
edge of God. Moses, Christ, and Mohammed were ranked prophets, though inferior to the Bab. After six years of teaching the Bab was assassinated in 1850.

Then there appeared one Baha' Ullah, a Persian noble, who proclaimed himself the messenger whose coming had been foretold by the Bab. He advised his followers not to separate themselves from other people or to denounce those of other beliefs. He exhorted all to lay aside the superstitions of past ages. He declared for the abolition of war, the settlement of international disputes by arbitration; urged the Bahais to be law-abiding citizens; and declared that harshness and hatred were to be overcome by gentleness and love. He approved of monogamy, the equality of sexes, and universal education. He forbade slavery, intoxicants as a beverage, habit-forming drugs, and gambling. Bahaiism did not, however, merely represent the oneness of the world of humanity. It also represented revolt from ecclesiastical authority—Mohammed primarily—and the substitution for lives bound by dogma and ritual of those founded on the independent investigation of truth and the recognition that the base of all religions is one; that religion and reason must accord and that there can be companionship with a personal Supreme Deity.

Baha' Ullah died in 1892, and his son, Abdul Baha Abbas, took up the expansion of this quietist cult. Persecuted by the Turks, he was in 1907 released from prison and afterwards dwelt on Mount Carmel, Syria. In 1912 he visited the United States. Last June a correspondent of the New York "World" who visited Abdul Baha described him as "a majestic, venerable figure, clad in the flowing aba, his head crowned with a turban white as his head and hair," and with "piercing, deep-set eyes, whose glances shake the heart;" finally, with a "smile that poured its sweetness over all."

PRINCESS MARY'S BETROTHAL

IN some respects England is more democratic than is America. But the development of democracy there has not impaired the popularity of the royal house; the English people seem intenser than ever in their loyalty to it and in their interest in everything connected with it. Hence the enthusiasm with which Princess Mary's betrothal to Viscount Lascelles has been received by the people, an enthusiasm accentuated by the fact that she is to marry an Englishman, not a foreigner. There was little popular relish at the prospect that the only daughter of the King and Queen should be relegated to some other royal house, following the example of other English princesses who have married



(C) Underwood

ABDUL BAHÁ, LEADER OF THE BAHÁI MOVEMENT

Hohenzollerns and Romanovs. Instead, Princess Mary is following three notable recent examples in finding the man of her choice in the British Isles.

Even if he were not rich, his future wife would be able to earn her own living. She is a trained nurse, having served her apprenticeship in the great Ormond Street Hospital in London. She is an expert needlewoman. She has a fluent command of foreign languages. She is a notable athlete. Brought up with her brothers, she wanted to do everything that they did. When they were studying at the Naval College, she joined them in their practical instruction on a brig moored for the purpose in Virginia Water in Windsor Park. She plays a good game of cricket. She rides as well as does the Prince of Wales and better than do her other brothers. Last



(C) Keystone

PRINCESS MARY

season she followed the Brampton Moor pack of foxhounds, of which Lord Lascelles is joint master.

UNREST IN INDIA¹

WHEN the delegates of nine nations assembled for the public session of the Washington Conference, one of them, seated at the green-covered table with those representing the British Empire, was conspicuous. He is the only one who in his dress suggests the Orient, for about his head is bound a white cloth in one of the forms of headdress distinctive of India. This is Mr. Sastri. He represents a land with a population nearly three times that of the United States, and twice as numerous as that which, it is estimated, was under the rule of the Roman Empire.

While Mr. Sastri is sitting there in Washington with the rest of the British delegates, the heir to the British throne, which is also the throne of the Empire of India, is visiting that seat of ancient Eastern civilization. When the Prince of Wales left Great Britain, there was some fear for his safety; and these fears have not been diminished by reports of the violence which has been a sinister element in India's greeting to the Prince.

Though this violence is sporadic, it represents discontent that is general. India, which has been more like a continent of nations than a nation itself, more like a group of principalities and races and religions and languages rather than a unified state or country, has within the past generation been developing rapidly the feeling of unity. In fact, like the name India, this sense of unity is derived from the British. In large measure it is a product of remonstrances against abuses incident to British rule. In spite of the undeniable service that the British have rendered in India not only by contributing to the material welfare of its people but also by introducing into India many institutions of justice and freedom, the discontent has grown, and to-day it is probably greater than ever before.

In the eyes of some of the British this discontent has appeared to be wholly unreasonable and worthy of no other treatment than suppression. In the eyes of some of the extreme agitators in India the attitude of the British seems to be that of usurpers seeking to exploit the land for their own benefit.

Under these circumstances, we need not ask what either extreme thinks of the other, for we could almost frame the answer ourselves; but it is worth while

¹ An article on the Indian problem from the pen of the experienced English journalist, P. W. Wilson, will appear in next week's issue of The Outlook.