

SEARCH FOR THE TRUTH. SEEK THE REALITIES."
ABDUL BAHÁ.

"REALITY"

Edited by: WANDEYNE DEUTH and EUGENE J. DEUTH

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REALITY

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Gift
Mrs. Harrison L. Dyar
Feb 26, 1930



EDITORIAL

To the Editor of Reality:—

Your publication "Reality" designed to be another "voice crying in the wilderness," will, I am sure, meet with a hearty response by the seekers of light, and the Pilgrims who have lost their way.

May its columns be alive with the words of Baha'o'llah and Abdul-Baha.

That Sun of Reality, Baha'o'llah has indeed risen, heralding the day of Life, of bestowal, of deeds. It will illumine and direct the world of motive, enlighten the sphere of thought, and shed its rays of the love of God upon action.

This Sun of Reality has risen at the appointed time, that time foretold by all the prophets. No night will follow its rising. "But it shall be known to the Lord not day nor night but it shall come to pass that at evening time it shall be light."

This Sun of Reality will illumine the West and the East, and will shine eternally from the meridian of its glory. Its rays are the fire of the love of God, that pure alchemical fire that will refine and purify the hearts of humanity. Through knowledge and the understanding of wisdom it will adorn the right hand of the West and East with the mystery of the spirit of the Brotherhood of Man, that will fulfill the purpose of God and His creation.

Verily His greatest harmony is in His greatest diversity! —A. N. N. C.

"THE MILLIONAIRE AND THE LONG TAILED MONKEY"



MAN possessed of one of the largest fortunes in America wrote this on what he conceived to be the Socialist idea of money; "If all the money were divided equally, at the end of six months it would be back in the same hands". Even a casual student of the European situation would disagree with him on this point, particularly as to time limit. The mind of the masses has opened to a larger vision. The monkey with the longest tail will always get the biggest cocoanut, but teach that monkey to believe that the length of tail of which he is so proud, is his only, by the power invested in him to feed and protect his less lengthily endowed kinsman, and you would obliterate forever the howl of the wilderness and the chattering of the jungle. Extend that thought to the arrogance of the millionaire, blessed with the "money getting" sense and you have solved the problem of Capital and Labor.

WANTON DESTRUCTION

Word comes from abroad that thousands of American automobiles are being burned — wilfully destroyed because the French Government will not let the people buy them owing to the fact, that they are American made. They were left there after hostilities had ceased and the American Army offered to sell them to the French Government rather than transport them back to America. This was not accepted as it would be contrary to the policy of the Ministry of Commerce for protection of French industry, and so the work of burning them has been begun by the American soldiers. Would it have destroyed French industry if they had

been given away? Imagine the happiness, the comfort, the joy of thousands of poor people granted the fulfillment of their dream of owning an automobile. God grant that "policies" may give away to Light. We agree with Henry Ford when he says "War must cease, even Commercial War".

AN ATTITUDE OF MIND

An Englishwoman said her only stumbling block to believing in the Divinity of Christ was that He was not an Englishman.

OUR CIVILIZATION?

Material civilization spells slavery both for the masses and the classes. It took millions of lives to tearh the "nobility" of Europe that it could put on its own boots.

ATTENTION TIRED WOMAN OF THE WORLD!

The love of humanity is the best cosmetic in the world. — As long as it remains in the heart you cannot wash the beauty of it from the face.

AN ILLUSTRATION OF THE FOREGOING:—

Two friends met, one a woman, one a man. They had not seen each other for a year. The man said, "What have you done to you self? You look ten years younger, your face has an entirely different expression. It is so much softer". The woman answered, "It is a reflection of my heart. I have become a Bahai".

"GETTING TOGETHER"

The e are as many broken hearts in motor cars as there are in the slums. The thing to do is for both classes to recognize this and in a mutual outpouring of sympathy heal each other.

That person who inspires hope and courage in any human breast has registered a great spiritual reward.

Dissertation By Abdul Baha Upon The New Day

"DO YOU know in what day you are living? Do you realize in what dispensation you are alive? Have you not read in the holy scriptures that the consummation of the ages there shall appear a day which is the sun of all the past days?

"This is the day in which the Lord of Hosts has come down from heaven on the clouds of glory! This is the day in which the inhabitants of all the world shall enter under the tent of the word of God. This is the day whose real sovereign is His Highness, The Almighty. This is the day when the east and the west shall embrace each other like unto two lovers. This is the day in which war and contention shall be forgotten. This is the day in which nations and governments will enter into an eternal bond of amity and conciliation. This century is the fulfillment of the Promised Century.

"The east shall become illumined, the west perfumed and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.

"The foundation of divine religion is love, affinity and concord. Praise God that this cycle is the period of illumination! Minds have made great progress; intelligences have been unfolded; the means of unity and agreement are brought about; communication between the races of men is rapidly established. Now is the time that all of us may embrace the law of peace and treat each other with honesty and straightforwardness. Let the religious prejudices be wiped away. Let the law of racial supremacy be discontinued. Let political expediences be done away with. Let the love of country be superseded by the love of the world. Let us all deal with each other with infinite kindness. We are all the servants at the one Divine Threshold. We are all receiving the rays of truth from the same Sun of Reality. We must all believe in all of the prophets. We must all acknowledge the divine authority of all the heavenly books. We must wash our hearts free of all human prejudices! We must serve God. We must propagate the oneness of the realm of humanity. We must be the cause of the appearance of the perfections of the world of man. We must not be like the beasts of prey. We must not allow carpage and bloodshed. We must regard the blood of man as sacred. We must not shed the holy blood of man for the paltry

earth. We must all agree upon one fundamental principle—that principle is the oneness of the kingdom of humanity.

"In this age, Baha'o'llah has breathed the Holy Spirit into the dead body of the world. Consequently every weak soul is strengthened by these fresh divine outbreathings. Every poor man will become rich, every darkened soul will become illumined, every ignorant one will become wise, because the confirmations of the Holy Spirit are descending like unto torrents. A new era of divine consciousness is upon us. The world of humanity is going through a process of transformation. A new race is being developed. The thoughts of human brotherhood are permeating all regions. New ideals are stirring the depths of hearts and a new spirit of universal consciousness is being profoundly felt by all men."

STRIKES

Abdul Baha

YOU have questioned me about strikes. This question is and will be for a long time the subject of great difficulties. Strikes are due to two causes. One is the extreme sharpness and rapacity of the capitalists and manufacturers; the other, the excesses, the avidity and ill-will of the workmen and artisans. It is therefore necessary to remedy these two causes.

But the principal cause of these difficulties lies in the laws of the present civilization; for they lead to a small number of individuals accumulating incomparable fortunes, beyond their needs, whilst the greater number remains destitute, stripped and in the greatest misery. This is contrary to justice, to humanity, to equity; it is the height of iniquity, the opposite to what causes divine satisfaction.

This contrast is peculiar to the world of man: with other creatures, that is to say with nearly all animals, there is a kind of justice and equality. Thus in a shepherd's flock of sheep, in a troop of deer in the country, among the birds of the prairie, of the plain, of the hill or of the orchard, almost every animal receives a just share based on equality. With them such a difference in the means of existence is not to be found: so they live in the most complete peace and joy.

It is quite otherwise with the human species, which persists

in the greatest error, and in absolute iniquity. Consider an individual who has amassed treasures by colonising a country for his profit: he has obtained an incomparable fortune, and has secured profits and incomes which flow like a river, whilst a hundred thousand unfortunate people, weak and powerless, are in need of a mouthful of bread. There is neither equality nor brotherhood. So you see that general peace and joy are destroyed, the welfare of humanity is partially annihilated, and that collective life is fruitless. Indeed, fortune, honours, commerce, industry are in the hands of some industrials, whilst other people are submitted to quite a series of difficulties and to limitless troubles: they have neither advantages nor profits, nor comforts, nor peace.

Then rules and laws should be established to regulate the excessive fortunes of certain private individuals, and limit the misery of millions of the poor masses; thus a certain moderation would be obtained. However, absolute equality is just as impossible, for absolute equality in fortunes, honours, commerce, agriculture, industry would end in a want of comfort, in discouragement, in disorganisation of the means of existence, and in universal disappointment: the order of the community would be quite destroyed. Thus, there is a great wisdom in the fact that equality is not imposed by law: it is, therefore, preferable, for moderation to do its work. The main point is, by means of laws and regulations to hinder the constitution of the excessive fortunes of certain individuals, and to protect the essential needs of the masses. For instance, the manufacturers and the industrials heap up a treasure each day, and the poor artisans do not gain their daily sustenance: that is the height of iniquity, and no just man can accept it. Therefore, laws and regulations should be established which would permit the workmen to receive from the factory owner their wages and a share in the fourth or the fifth part of the profits, according to the wants of the factory; or in some other way the body of workmen and the manufacturers should share equitably the profits and advantages. Indeed, the direction and administration of affairs come from the owner of the factory, and the work and labor, from the body of the workmen. In other words, the workmen should receive wages which assure them an adequate support, and when they cease work, becoming feeble or helpless, they should receive from the owner of the factory a sufficient pension. The wages should be high enough to satisfy the workmen with the amount they

receive, so that they may be able to put a little aside for days of want and helplessness:

When matters will be thus fixed, the owner of the factory will no longer put aside daily a treasure which he has absolutely no need of, (without taking into consideration that if the fortune is disproportionate, the capitalist succumbs under a formidable burden, and gets into the greatest difficulties and troubles; the administration of an excessive fortune is very difficult, and exhausts man's natural strength). And, the workmen and artisans will no longer be in the greatest misery and want, they will no longer be submitted to the worst privations at the end of their life.

It is, then, clear and evident that the repartition of excessive fortunes amongst a small number of individuals, while the masses are in misery is an iniquity and an injustice. In the same way, absolute equality would be an obstacle to life, to welfare, to order and to the peace of humanity. In such a question a just medium is preferable. It lies in the capitalists being moderate in the acquisition of their profits, and in their having a consideration for the welfare of the poor and needy; that is to say, that the workmen and artisans receive a fixed and established daily wage, and have a share in the general profits of the factory.

It would be well, with regard to the social rights of manufacturers, workmen and artisans, that laws be established, giving moderate profits to manufacturers, and to workmen the necessary means of existence and security for the future. Thus, when they become feeble and cease working, get old and helpless, and die leaving children under age, these children will not be annihilated by excess of poverty. And it is from the income of the factory itself, to which they have a right, that they will derive a little of the means of existence.

In the same way, the workmen should no longer rebel and revolt, nor demand beyond their rights; they should no longer go out on strike, they should be obedient and submissive, and not ask for impudent wages. But the mutual rights of both associated parties will be fixed and established according to custom by just and impartial laws. In case one of the two parties should transgress, the courts of justice would have to give judgment, and by an efficacious fine put an end to the transgression; thus order will be re-established, and the difficulties settled. The interference of courts of justice and of the Government in difficulties pending between manufacturers and workmen is legal, for the reason that current affairs between workmen and manu-

facturers cannot be compared with ordinary affairs between private persons, which do not concern the public, and with which the Government should not occupy itself. In reality, although they appear to be matters between private persons, these difficulties between patrons and workmen produce a general detriment; for commerce, industry, agriculture and the general affairs of the country are all intimately linked together. If one of these suffers an abuse, the detriment affects the mass. Thus the difficulties between workmen and manufacturers become a cause of general detriment.

The court of justice and the Government have therefore the right of interference. When a difficulty occurs between two individuals with reference to private rights, it is necessary for a third to settle the question: this is the part of the Government: then the question of strikes — which cause troubles in the country and are often connected with the excessive vexations of the workmen, as well as with the rapacity of manufacturers — how could it remain neglected?

Good God! is it possible that, seeing one of his fellow-creatures starving, destitute of everything, a man can rest and live comfortably in his luxurious mansion? He who meets another in the greatest misery, can he enjoy his fortune? That is why, in the Religion of God, it is prescribed and established that wealthy men each year give over a certain part of their fortune for the maintenance of the poor and unfortunate. That is the foundation of the Religion of God, and the most essential of the Commandments.

As now man is not forced nor obliged by the Government, if by the natural tendency of his good heart, with the greatest spirituality, he goes to this expense for the poor, this will be a thing very much praised, approved and pleasing.

Such is the meaning of the good works in the Divine Books and Tablets.

PREJUDICE ON THE RUN

When the Pope gives audience to a Mohammedan, is it not a sign of the downfall of prejudice?

One of our multi, multi, millionaires is starving to death. Take pity Bolsheviki.

What is the Bahai Revelation.

By Zoraya Chamberlain.

BRIEFLY, its chief tenet is Religious Unity, solidarity, and interdependence amongst the Nations; the movement recognizes the basic principles of all of the great world religions as being inspired, and their truths are linked and apparent differences reconciled. The most remarkable fact is that the teaching which shows such breadth was given to the world nearly fifty years ago, from the heart of Persia. Its founders were persecuted by the Moslem world and spent a lifetime in imprisonment, exile and banishment. The recent reforms in the Orient are traced directly to these teachings, and the prophecies of Baha'o'llah are being rapidly fulfilled. Abdul Baha, who does not call himself a Prophet, but "The Servant of God", gives this interesting bit of history in regard to the movement of Peace, in a letter sent by him to the Secretary of Mohonk Lake Conference on International Arbitration:

"About fifty years ago in the Book of Akdas, Baha'o'llah commanded the people to establish universal peace and summoned all the nations to the divine banquet of international arbitration, so that the questions of boundaries, of national honor and propriety, and of vital interests between nations might be decided by an arbitral court of justice; and that no nation would dare to refuse to abide by their decisions. If any quarrel arise between two nations it must be adjudicated by this international court and be arbitrated by and decided upon like the judgment rendered by the judge between individuals. If at any time any nation dares to break such a treaty all the other nations must arise to put down this rebellion."

It is recognized by the students of world affairs that the greatest obstacle to world-peace is religious and racial differences. In trade conferences between nations of the Occident and the Orient the delegates from eastern countries have withdrawn, or refused to participate in banquets because their religious belief forbade eating with Christians, or Moslems, or with Jews, high-caste Buddhists with Parsess, etc. Furthermore, there is always the menace of the "Holy War," so-called, which the high pontiffs of the Moslem world may call at any time. This, in turn, is a survival of the Mosaic Dispensation, so graphically described in our Old Testament. As long as the Monarchs of

Christian nations term themselves "The Defenders of Faith" (as though true religion needed any armed defense!) so long will the world be separated by great differences which engender warfare.

The far-reaching effect of the Bahai Teachings is herein seen, because through its precepts all religious, caste and race prejudices are removed and war is forbidden. Abdul Baha, in Paris, stated the position of the Bahais in this wise: "You are a people banded together to increase friendship among nations and races; and brotherhood among men. So, while men are creating death, you should think life; while they are guilty of cruelty, you should think tenderness; while they make destruction, you should think construction; while they create war, you should think peace." Quite a contrast this, to the "God of Battles," whose ministers as Chaplains set the seal of approval upon warfare; and where, as in the case of Rebellions within Christian Nations, the same God is besought for victory by opposite sides.

The practical test of the strength of the movement is found in its numbers and the effect of the teachings upon the lives of these millions, who are everywhere known as men and women of peace and thus are advanced far beyond their fellows.

This world-peace movement, which goes to the heart of affairs in settling religious differences, is not an effort to disrupt present religious organizations, but to revitalize them and to arouse them to active efforts for the betterment of humanity, in accordance with their highest ideals. It originated in Shiraz, Persia, in May, 1844, and has been developed by three great teachers, the Bab, whose name means "Door"; Baha'o'llah, "The Glory of God"; and his son, Abdul Baha, "The Servant of God."

Much will be heard of the Bahai Movement in the future, judging from its notable development where it is best known.

SUPPLICATION

PRAISE be unto Thee, O my God! I pray to Thee — by the fragrance of Thy Mercy and the sunrise of Thy Love — to give to me and to those who sought Thy Glorious Face all that befits Thy Bounty and Abundance. O Lord, I am poor—immerse me in the ocean of Thy wealth; and I am thirsty—grant me the chalice of Thy favor. I ask Thee — by Thyself and by Him whom Thou hast chosen to manifest Thee — to gather Thy servants together under the shelter of Thy Love, to feed them from its fruits, and to teach them Thy melodies. Verily Thou art God, and there is no God but Thee!

Money—A Gauge and Not a Goal.

By Horace Holley.

I NEVER could understand why economists made a nightmare out of "over-production". The angle of vision making is possible to call over-production a calamity is one that never happened to come my way. To ordinary consumers like myself, over-production certainly implies the possibility of "over-consumption"—the opportunity of enjoying all the goods one wants; and most of us would be quite willing to take chances on the dire calamity that might proceed from such an event. How, then, can economists take this apparently commonsense view and turn it inside out? How can they see an evil where the ordinary mind sees a blessing?

The answer is, of course, that "over-production" by spoiling its own market destroys the money value of goods, overturns the established basis of credit, leaves labor in fact without a wage and capital without income. The economist makes it appear as if "money" were responsible for this strange state of affairs — too many goods make for poverty, while too few make for wealth.

Since 1914, "money" has been playing many curious tricks in the world of business and industry. It has taken on one guise after another, like a small girl playing in her mother's wardrobe. Money has worn so many different aspects, as the nation passed rapidly through one economic condition after another, that it is difficult to perceive what is normal about it and what abnormal — what is masquerade and what is permanent.

Like life itself, money is possessed by all but understood by none. It seems fixed at one moment, like a rock, while the next moment the rock melts and runs away as if it were nothing but frozen water. And when we wonder whether the liquid is going to become solid again, it takes on an entirely different form and becomes steam. Just as water can vary from solid mass to violent steam, so money seems to vary from mass to motion, from volume to velocity. It never retains either condition long enough to let us capture the secret of its transformation.

With Bolshevism in the air, something more than idle curiosity bids us all realize that money cannot be taken for granted any more than can life itself. Good business is poor business if it breeds desperation or ignorance willing to overturn all business.

Probably the best way to approach the subject of money is through the fact that society reflects three different stages of

development — the physical, the mental, the spiritual. All these stages are hopelessly intermingled to the immediate view, but in the longer perspective they separate a little as three distinct periods in the evolution of mankind.

During the physical period, money was synonymous with food. Food is absolutely essential to existence. Under primitive conditions there was never food enough to go around. It followed that, no matter what might happen to the other fellow, one's own supply must be assured. Moreover, food could only be consumed once. It benefited only the owner. Once used, it had to be replaced.

These limitations in "wealth", inherent in the nature of food, created the instinct which survived as the "money motive" into the era when intelligence, through machinery, removed their cause. Money wealth follows a far different principle than food wealth. To hoard all food is to create wealth. To hoard all money is to create poverty. But the natural instinct of self-preservation tended to hoard money at the same time that intelligence realized that money must be invested to create more and better machines. As the value of machinery grew obvious, money began to circulate more freely, but the machine itself was "hoarded" as though it were a private food supply.

Industrialism has therefore been a compromise between the old instinct of self-preservation and the new instinct of creative association — between the old idea of wealth as food and the new idea of wealth as productive capacity. People have set out to "make money" as a goal not less definite than the old hunter's quest for game, but money is a game that can't be played alone. Far from being the "root of all evil", money really has been the means to all good. The very instinct to make money has led mankind into closer and closer co-operation. Money has led the way — human motive has followed, grudgingly, timidly, blindly. The compromise between intelligence as method and physical self-preservation as motive created a social condition in which greater wealth went hand in hand with greater poverty, and "over-production" became a tormenting fear alongside the more tormenting fact of under-consumption. Wealth itself began to foresee its own limitation — but at the same time realized that this limitation derived from the very poverty of others. The capitalist could produce goods that not enough people could buy. The capitalist began finally to see that he had to produce the market as well as the goods. The market is demand and ability to satisfy demand — in other words, fairly distributed wealth.

It Was a Toss-up

The physical idea had begun to give way to the ideal of intelligence when the war took place. Catastrophe was in the air. It was a toss-up whether an international war or an interclass war would come first. Some shock was apparently necessary to rid the world of the notion that any man can profit by another's loss. We had to learn, in other words, that industrial wealth, created by intelligence, follows the laws of intelligence and not the laws of nature. We had to appreciate that money only remains wealth when it is circulated, — like truth. When it is hoarded up, like food, it loses its real power. Moreover, since during the "physical" era there was never food enough to go around, the survival of one depended frequently upon the extinction of another. But in the era of intelligence this condition has been reversed. It is now obvious to every thinking man that "wealth" is created by cooperation and maintained upon interdependence. The freer that everyone is to produce, the more freely can everybody consume. The freer that everyone is to consume, the more freely can everybody produce. All "hoarding," whether of cash or capital, credit or produce, material or resources, is a check upon the common growth and a danger to stability. The advantage of having "money" is as great now as was ever the advantage of having food, but it is true nevertheless that it is only an advantage to the possessor because others are cooperating in production, distribution and consumption.

The wealth that men now enjoy, for all its tremendous increase over the resources of primitive times, represents so far only a negative acceptance of the co-operative principle. We co-operate only so far as we must co-operate — not at all to the limits of co-operation when co-operation is positive. We avoid poverty rather than create wealth. There is not a community in the world which touches its possible limit of advantages in good roads, education, recreation and health service. There is not an industry whose market yet represents a fraction of the world's capacity for consuming quality goods. It is obvious enough that two poor men can't trade. It has become equally obvious that the rich can't trade with the poor.

Now what influence can make us realize the power of intelligence and the laws of intelligence as applied to wealth? What influence can make us give up once and for all the instinct to look upon "money" as food? Why should we hoard our capacity to consume any more than we should hoard our capacity to produce?

What power can make us *positively* intelligent and not merely *negatively* so?

At the risk of misunderstanding, I think this is the task of religion. I think it is the business of religion to set up a religion of business. I think it is high time we stopped preaching in the terms of love as opposed to money, and began preaching that the two are practically the same thing, in so far as cause and effect are the same thing. What men vaguely call "spiritual" is no other world, no unworldly non-possession, but rather a clear and vigorous control of the world we have. *The spiritual in life is the human intelligence working under the principles of intelligence rather than under the influence of natural instinct.* Religion is the triumph of mind as determining social evolution. And religion is the same whether we approach it from above, through the Sermon on the Mount, or from below, through the desire to "make money". That's why I respect religion above anything else in the world. It's the only way money can really be made. Every machine is a proof of religion. Every dollar is a divine revelation.

So we come back to "money" and find it is not a goal, but a gauge. It is an energy, like live steam, not a corruptible treasure, like hoarded food. It is a complete social circuit, like electricity, not a personal superiority, like the warrior's sword.

Some people might take this as an argument for Socialism. I offer it rather as an argument for Individualism. But real Individualism insists upon living in a decent, happy world. It is unselfish because only unselfishness can obtain what selfishness seeks. It is religious, and believes in spiritual laws, because only religion is practicable in this strange, strange world.



This picture of the Eleventh Annual Bahai Congress which met in New York City, was taken on the steps of the Post Office, 33rd Street, and shows the marked diversity of nationality and type. These people gathered from all parts of the world to hear the tablets sent by Abdul Baha from Palestine to the American people. These tablets were brought to this country by Abdul Baha's secretary, Mirza Ahmad Sohrab, who stands in the foreground in the picture, in Oriental Costume.



Some of the Members of the Bahai Congress.

Really Living

By Dr. Edward Fernald.

"Be ye Healthy in Body, Mind and Spirit. Be ye Perfect."—ABDUL BAHÁ

IN THIS day as we contact our fellow man, whether through social, political, or business relations, we are sure to become conscious eventually of the influence which we exert upon him, either for good or ill. All of us can mention those friends or acquaintances in our environment who attract or repel, who seem to stimulate new ideas in us by their presence, or who deaden us to inaction. Therefore, it appears that in some natural way the real man within the prison of the flesh can express his actual self upon the surrounding world, through the emanations of the life force governing his physical body or temple. For the physical outer man and the mortal self-limited personality are to the higher spiritual self as are the clouds which surround the sun but do not prevent us from glimpsing the real power behind. Most of us, indeed, accept our state of physical and mental existence with deplorable fatalism, without heed or question, save at those times of great suffering, hardship or sorrow which is the lot of all humanity in common and faileth none. However, if we could realize that beneath the seeming accident of personality there is a great and wonderful principle, which is dormant or inert in the mass of mankind, and which could be systematically quickened so as to renew the whole being of man, we would find a new interest in living. But unheeding we wander aimlessly on through days and years, succeeding or failing in life, according to the standard of the world and occasionally, as apparent misfortune or disease overtakes us, we cry out to an unknown Deity for release from its hardship.

Medicine and theology, ancient and modern, have presumed to respond to the call of human suffering, but as the centuries have rolled away this pain and suffering have not diminished; nay, rather have become more diverse and specialized and our science and art can do but little to relieve for the time. Thus have arisen the many schools and cults, through which man may seek to obtain relief from himself, but none of these theories can boast of much that is finally dependable. Sufficient, then, that a larger universal spirit has risen in the world which, thrusting aside the dark errors and traditions of the past, seems to breathe but one word, "unity!" Thus have we become aware that all the realness of existence is one, that life is one, that death is one, that mind and health and likewise disease are each a unity, a symbol and witness to the oneness of their Creator.

We like to think of ourselves in parts, to dwell upon this or that trouble and symptom and yet concretely the fact is, that regardless of its temporary point of manifestation, the trouble is with the whole man. Have we considered the duality, of which the apostle Paul speaks, as existing within each of us, viz., the natural and the spiritual man? How often do we perceive that the mind of man, our mind, expresses at times the most illumined thoughts, while at others it is inexpressibly bestial? One cult may term it the divine and the mortal minds expressing upon occasion, but call it what you will, it is certain that either the higher or lower must rule eventually; you cannot serve two masters.

Granted that you have followed thus far, a reason can be seen for the attraction or repulsion felt in the environment or presence of certain individuals. Can we recall, that, after hours of tremendous grief, in which our inmost heart has cried out to the one living God, we find settling upon us a solace and calm which not alone stills the troubled mind but heals the diseased and tortured body on its bed of pain. What has happened, then? Is it a miracle, or just the working of an absolute divine law?

Let us ponder a moment and it can be seen that the intervention of a miracle is an impossibility. Because we are unable to explain the working of a Law is no sign of a miracle. Our own human achievements in every field of endeavor seem miraculous at first thought, but as we investigate we learn of very definite and concrete formula through which these marvellous discoveries and inventions have come into existence. Thus also the being of man, which is the most complex and mysterious thing in the material realm and which "contains a universe enfolded within it," is governed by the most wonderful laws, as yet but little sounded and understood.

The spiritual law operates through essential and basic principles, and if we are wholly maintaining the true relationship with the source of being which alone can sustain its creation, our bodies can and do become radiant with life that attracts and uplifts. But if we are drifting between the world of ordinary natural existence and the higher divine world, we suffer the penalty in an inco-ordination of those life forces which pulsate up and down through the planes, uniting all into one great living whole. Stagnation of any element within us, whether physical, mental or spiritual, produces degeneration, disease and finally death; and stagnation results from inability to choose the law which alone can guide and stimulate the principles of being.

So it is that the religious life has come to many as a solace,

despite the fact that the existing dogmas and cults contain no real explanation of the law and its working, but rather demand blind faith. However, this is the day of "independent investigation of truth" and the evil of secrecy need no longer hide us from the mystery of ourselves.

There are nine great material principles which enter into the civilized life of the world to-day and upon which our health may be said to rest. The first four are primary, viz.,

1. The Mental Attitude, i. e., constructive or destructive thought.

2. The Body Posture, or adjustment through normal poise.

3. Respiration, breathing to live.

4. Diet, the science of what-not to eat.

The secondary five follow as the result of our artificial living conditions, as follows:

5. Environment, including habitation.

6. Clothing, with its harmful fads.

7. Vocation, the work we do.

8. Recreation, how to relax by forgetting.

9. Illumination, the effect of artificial lighting and colors.

All of these nine elements could be discussed in separate volumes, yet it is only our intention to show that the really efficient life requires first of all, the highest possible plane of conscious knowledge of the real divine unity within us and second, the severance or separation from all influences detrimental to the maintenance of this high station. This does not mean asceticism or celibacy, nor does it mean mutilating the body. We need not cut ourselves from the joy of music, the beautiful in art, etc., but rather we will find in all of these the highest spiritual significance which was not before apparent.

In time, and by observation of well defined methods, we can so regenerate the whole physical organism that it becomes proof against all ordinary temptations and disease and really is us at all times, because unified with us not merely a house to live in, as ordinarily. So true healing is found to be, not palliation of suffering nor relief of disease symptoms, whatever the method employed, but rather regeneration, a reconstruction of the whole being, in which the energy, the substance and the intelligence lying within each cell can become manifest in perfect harmony of relationship. Thus, in the future when we, as developed human induction coils, contact our friends, we shall find reproduced in them the universal qualities which we are manifesting. This is really living.

A New System of Illumination

By Beatrice Irwin.

"The Reflective Faculty is the depository of crafts, arts and sciences. Exert yourselves so that the gems of knowledge and wisdom may proceed from this ideal mine, and conduce to the tranquility and union of the different nations of the world. The possessors of science and arts have a great right among the people of the world."

BAHA'O'LLAH.

IN the above exhortation we find embodied one of the nine basic principles of the Bahai teaching, namely, a command that the learning of crafts be an essential and compulsory factor in the general education of the future. The wisdom of the Prophet pierces into distant vistas of evolution, and mankind has only to listen, to learn and to obey, if he would reap the harvest of the golden seeds that are scattered for him by the messengers of God.

At the time that Baha'o'llah enunciated a new charter of Spiritual freedom he was outwardly a prisoner in the fortress of Acca, and the world was scarcely conscious of its growing spiritual need, and all unaware of the smouldering and destructive materialism that was to burst finally into the conflagration of the devastating world war that has burned away all little things and left man face to face with his fundamental necessities.

These necessities are collectively expressed in the word that is now on all lips, preoccupying all minds, inspiring all hearts — namely, reconstruction.

Baha'o'llah foresaw this great reconstruction period in its entirety; he enjoined thankfulness for its blessings and he prescribed remedies for its evils. Among these remedies we find stress laid upon the importance of crafts, arts and sciences.

Possibly it is not without significance for the student of evolution that crafts are accorded an equal importance with arts and sciences in this later day.

The writer of the present article met Abdul Baha in London and Paris in 1913, and at that time she was crystallizing through medium of the pen certain findings and theories concerning the importance and value of Color as a new factor in education and human development. Abdul Baha commended this research and urged its practical application.

In 1914 the writer was called on to present her theories at the Panama-Pacific Exposition at San Francisco, and decided to

accept this opportunity of lectures as another desirable one for "practical application." This lecture tour became extended from three to eighteen months, and during that time a long latent project became an urgent conviction; namely, that through such a universal channel as illumination the specific powers and properties of radiant Color could be directly demonstrated in daily life and might indirectly prove a medium for the education of the Color Sense in cases where time for more detailed study was impossible.

Then followed the problems of structure, such as form, materials, adjustment to existing conditions of architecture and illumination, and various other details that have resulted in The Color Filter System of Illumination based on the Color-Chart contained in "The New Science of Color."

Since the aim of the Filter is to combine hygiene with beauty, this system might be called a scientific art-craft based upon a scientific study of Color and Light,

- (a) In its intrinsic values,
- (b) In its affect on human organism.

Very briefly, the theory synopsis in the chart and upon which the Filter System is built, is as follows: Every Color possesses three intrinsic affective powers which can be specifically correlated with specific Physical, Mental and Nervous needs. These three affective values I have named:

SEDATIVE, RECUPERATIVE, and STIMULANT
Owing to the fact that experiment and laboratory tests have shown that these specific qualities of Color have specific affects upon respiration.

SEDATIVE Colors induce a deeper respiration;

RECUPERATIVE Colors induce a shallower respiration;

STIMULANT Colors induce a quicker respiration.

These reactions are sometimes immediate, and it is believed are chiefly due to retinal reaction and its operative result through the entire system; but experiment has shown that enduring benefit is yielded by an habitual use and rhythmic alternation of specific Colors embodied in illumination and otherwise.

In the Color Science Light Filters we find always two or more Colors allied, in determined proportions; but the dominant Color value classifies the Filter as a **SEDATIVE, a RECUPERATIVE or a STIMULANT.**

The Filter presents Color in combinations and in unbroken

flowing surfaces free of definite design in order to obviate the retinal fatigue that is created by contact with a single Color of specific hue, or by small areas of broken Color such as one finds in most decorative designs.

In its totality the Filter technique reproduces for us the fluctuating vibratory values of Light and shade that render *Color in nature* so agreeable and beneficial.

The **Eight Filter** is composed of a hand-painted parchment paper, water-proofed or fire-proofed as desired, and its texture is such that it is indivisible from the light source, thereby creating an evenly diffused luminance free from injurious glare and a surface of radiant Color upon which the eye can focus with beneficial results.

Experiment has proved that by this scientific application of Color to light we are protected from an undue exposure to excess of the violet ray, and also that a maximum luminosity can be obtained on a minimum current.

In the past, Color has only been accorded an objective and aesthetic status in our consciousness and expression, but I am endeavoring to free Color from this servitude; for if we are to utilize this glorious phenomenon of nature more fully to our service, surely we should accord it the dignity of a classification based upon its intrinsic values, and one which will define its scope and purpose with coherence and balance.

Hitherto we have been affected by Color without knowing why, but the new science of Color supplies a key to these questions, and one which opens a door to new pleasures and perceptions. The scientific use of Color in offices and public buildings is already claiming more attention because experiments have proved beyond a doubt that in the factory and the hospital Color has materially reacted on the efficiency and the health of inmates. From these general deductions a more detailed and comprehensive application of Color Science is called for in public buildings and business life. Correct Color environment and radiant Color in illumination conduce to efficiency, to increase of energy, and to the kind of power that makes a successful, joyous and radiating human unit, one that is attuned to receive all the messages of this dynamic age of light.

It is the hope of Color Science that the Filters, like silent and devoted hand-maidens, may lead the way to broader paths and to a broader vision of existence in all its manifold aspects.

The Mystic Ladder of Jacob - What Is It?

By Marie A. Watson

IT is the vision of the soul prepared by faith to catch a glimpse of the world of spirit. Here in the earth-plane we see substances, there we see forces which touch each other, combine and generate unceasingly new power. There we learn that man is both cause and effect. He is fed, but he also feeds in his turn. Baha'o'llah says: "All things of the world arise through man and are manifest in him; through whom they find life and development; and man is dependent upon his spiritual existence upon the Sun of the Word of God. All the good names and lofty qualities are of the Word."

The Word is the Creator. When we name the Infinite as Creator we limit that which cannot be limited. The Infinite Essence, unknowable and unnamable by man or angels did not create as we have been taught to believe: the plants, the animals, the stars, hence the absolute necessity for a Creator, which is the Manifestation of God: the Word by which and through which Creation proceeds; moreover, the Manifestation gives forth Principles, which are to be developed, expressed according to Universal Law; modified by the surroundings, the exigencies of time and place.

In the Ighan, it is mentioned that a certain plan was not carried out in a former Dispensation, owing to a change made by God in the procedure, and it is said the plan became "Bada" owing to the self-will of man; God's beneficent Will for man may become postponed. This proves man to be responsible for his acts and conduct, and he must correct his mistakes, willful or ignorant, and learn to adjust the mind to the Universal Principles of the great, the Divine Law.

The virtues which we acquire through this discipline, and which develop so slowly within us, are invisible links that bind us to the world of Reality, and to each other, so that, when we meditate upon Reality, the spirit learns and remembers, for matter can hold no memory of spiritual realities, — except by an unconscious reaction; but when the soul consciously seeks Reality it will find, and it touches at some point of the Infinite; and this touch, mere hint though it be, vibrates eternally in the awakened soul, and creates, enlarges, expands into longing, yearning, desire for fuller revelation.

In these heavenly pilgrimages the soul learns that all which

comes to us is beneficent; lessons sent in love to be learned and mastered; whether they strike us down, humiliate and crush us, or whether they raise, uplift, elevate or abase. It is the one Divine Power, always working for our highest good. What saith the Divine Word today from the Pen of Baha'o'llah? "God alone should be realized as the One Power which animates and dominates all things; which are but manifestations of Its Energy."

The sorrow and afflictions, disappointments, failures that multiply at every turn and undertaking, finally drive the soul from its "midway plaisance" existence to seek for the causes of things; It drinks from the springs of real knowledge and wisdom and when it learns to draw its first furrows straight in the ground of endeavor, it proceeds in ever-increasing advancement through divine assistance.

This is the beneficence of human experience, that the Word is made Manifest to teach the soul the right path, to free it from errors and blindness, and with the knowledge gained the soul rejoices, its welcomes the means provided by the Divine for its redemption, its regeneration; and eventually it understands how calamities are in reality favors bestowed upon it by God, since in His Mercy, Divine Compassion, He does not permit us to continue in our own headstrong, heart-weak selfishness and indifference.

The sleeping soul cannot understand this attitude of the awakened; it believes that the material favors and benefits showered upon it are the signs of favors from God. Blessed is that soul who receives all things from the hands of its Lord with gratitude and joy in the consciousness that "He doeth all things well," and as "He Willeth." "O son of man! The sincere lover longs for suffering as the rebel craves forgiveness, and the sinner prays for mercy." "O son of man! For every thing there is a sign. The sign of love is patience through My Ordeal, and long suffering for My Sake." "If calamity befall thee not in my path, how wilt thou tread in the way of those who are content in My Will? If affliction overtake thee not in thy longing to meet Me, how canst thou attain the Light and the Love of My Beauty?"

"O ye children of the Spirit, ye are my treasures, for in ye I have treasured the pearls of My Mysteries and the Gems of My Knowledge. Guard ye them."

What is this hidden treasure but the knowledge in your own soul of being conscious of and in God. In reality, it is the treasure all men seek; but they look for it in wrong places: in the bowels of the earth for gold and silver, in science, in music, in nature, in art, where mostly they find the shadow and miss the substance.

Man must first seek for all of these in his own being: "First seek ye the Kingdom of Heaven and all things shall be added." Let man once strike the chord of Reality and he will always vibrate to the Eternal Substance of all things. Whatever apparent failure the world may see, he can never entirely forget — the Eternal Harmony has been struck, and in time his soul will sing the full measure of song." Only one step separates thee from the plane of nearness and the exalted Tree of Love. Plant the first foot, and with the other step into the Kingdom of Eternity and enter the Pavilion of Immortality."

Prayer is the first vibration that directs the soul heavenward — without prayer the soul cannot reach Reality. We cannot debase God and bring Him down to our level; God provides the means to bridge the way from earth to heaven. Prayer forms this bridge, it is the "Way" in us. Abdul Baha says, "Prayer must be the perennial attitude of the soul." But this comes only through use, practice; prayer thus increases in intensity, in love, and then it becomes a perpetual vibration within the soul; convictions, beliefs become certainties; the soul becomes conscious with the real knowledge of the Reality of God. This Divine Knowledge, God's Gift to the emancipated soul, pierces all veils, as fast as the soul approaches them. There are no secrets intentionally veiled by God from the soul. On the contrary, God invites eternally to seek Him, His Mysteries, to receive and embody the Gifts of His Attributes and Holy Characteristics — thereby man glorifies God, for God is thus glorified in His Humanity. To reach this station we must pray, as well as meditate and work and serve Him through serving His Humanity. Such prayer is not a passive performance, but it is spirit in activity, it is life, energy, power, it quickens the dead.

The Stepping Stone.

By Mary Hanford Ford.

"THE Stepping Stone" came into existence as a direct need of the times. The writer never forgets an evening at the Stepping Stone when the institution was under discussion. A stentorian voice near the door announced: "This here is a Fellowship!" The applause with which this was received revealed its significance to the men concerned. And so it is that on the big windows of the entrance one reads, "Bahai Fellowship."

Each day there was a fresh message underneath to illustrate God's love to the World, such as: "Do ye know why we have created ye from one clay? That no one should glorify himself over the other." "Ye are all the leaves of one tree; the drops of one sea." "The Holy Spirit heralds comfort to thee: Why dost thou grieve?" "Guidance hath ever been by words, but at this time it is by deeds."

Inside, the men soon found that they could have lodgings and good food even if they had no money to pay for either, but they must visit the public baths and come in decent and sober for both. Then after they had learned the ropes they discovered that another "stepping stone" would give them clean cots in St. Mark's gymnasium and presently an assurance of work no matter what the previous condition had been.

Those who have watched the Stepping Stone wonder at certain things. Mrs. Lehman, who presides in the kitchen and who is a scientific dietitian and cook, and Miss Du Bédat who serves, give the men "balanced meals" admirably prepared, but with neither meats, coffee nor tea. After a while the men did not crave liquor.

Every night in the restaurant room there are spiritual meetings at which the Bahai Revelation is explained and the great questions of the day freely discussed and the men who have heard such things frankly and familiarly talked out, saw no temptation in Bolshevism. In fact the writer has many times seen a Bolshevik agent enter these meetings, where free discussion was always the rule, and as soon as he began to advocate violence, the men would hiss him into silence. These men nurtured in principles of fellowship through which they had learned to believe in the dawn of a day of progress for mankind had no patience with autocratic violence in any form.

They had learned to think of Abdul Baha as an ideal friend and the ideal man and his loving comradeship became their law of life.

A little story will illustrate the results of this comradeship. It seems that Mr. Urbain Ledoux, the founder of the Fellowship, secured work for a number of the men under a certain foreman, who was struck by some universal characteristics in these workers. He said to me: "They all had a look on their faces which I had never seen except perhaps occasionally on the face of a very devout woman. Then though I knew they were 'down and outs,' many of them, I observed Mr. Ledoux trusted with money and they never cheated him. He would come over the day

they were paid and each would go up to him, knowing he kept no account, and say, "I owe you fifty cents, or three dollars," just as it happened and each paid the amount for which 'Brother Urbane' as they called him, had staked him for street-car fare and food. I would never have believed this," said the foreman, "if I had not seen it."

This foreman came to the Stepping Stone himself at length — not for material aid but for spiritual help. The big man with tears running down his face told us how the look in the men's faces reminded him of what he felt in his heart about God. He said that he believed if he learned more of the teachings, this knowledge would enable him to control a craving for drink which threatened to master him. How his expression changed as we talked to him and that look which he had seen in the men's eyes gradually became his own as he realized that efficacy of the spiritual brotherhood and the prayer that becomes "conversation with God." He said as he left: "I believe this will fix me."

One Stepping Stone now at 61-3rd Avenue, is an excellent vegetarian restaurant where scientific meals are served and where any human being in need of help can find it. Another Stepping Stone is at 44 Bowery.

"The City of the Covenant"

A GREAT BAHAI WORK STARTED IN NEW YORK CITY

ABDUL BAHÁ has called New York the "City of the Covenant." In the world of true religion, a title or epithet has the authority of a command.

Most people feel the power in the title "Christ" — the Anointed of God.

Every believer knows there is no stronger idea or spiritual concept in the modern world than "Bahá'ó'lláh," the Glory of God.

Thus Abdul Baha gave New York a spiritual significance when he called it the City of the Covenant. No greater title has ever been bestowed upon a community than that term.

Perhaps the believers of New York have been slow to appreciate the truly unequalled privilege of living in Abdul Baha's City. If New York is the "City of the Covenant," New York is the City of Abdul Baha.

But perhaps also the believers of New York have required a longer, more arduous preparation in order to fulfil the command latent in the spiritual title, City of the Covenant.

At any rate, Bahais throughout the world will rejoice that now — so soon after the great Convention, Abdul Baha's Convention of April, 1919 — a sound and true beginning has been made to establish the Bahai Center, and the Bahai-works, corresponding to our needs for fulfilling Abdul Baha's command.

This Center came into being as the home for the magazine "REALITY" recently founded by two ardent workers in the Cause. On July 1st — the very day possession of the new quarters was entered upon — a cablegram from Abdul Baha declared his approval of the work, and suggested that the Center carry this public statement: "The Oneness of Mankind."

Besides serving as the publishing office and home for "Reality," the Center will contain a complete Bahai Library, where inquirers may obtain the free literature as well as the works on sale. Another associated interest is that of the Bahai Fellowship Press, announcement of which can be found elsewhere in this issue.

The Center occupies the second floor at 415 Madison Avenue, near 48th Street — a wonderfully strategic situation, as all who know New York will immediately realize.

The glass front will carry an invitation calling upon the public to use these quarters as a Rest Room. Frequent meetings will be held — at least a hundred and fifty people can be accommodated — and as the furnishings include the complete apparatus for secretarial and propaganda activities, the value of this Center both for New York City and the nation is obvious.

May all the believers recognize in Reality one of the universal contacts which the Cause requires with the general public. Reality has no other object than to invite inquiries and awaken interest.

Reality, in a word, is an example of what Bahais would do or think when it comes down to actual cases. Every believer is therefore interested in making Reality influential and convincing.

A "Standard of the Covenant" has been raised in Abdul Baha's City. Economically and otherwise, New York has become the center whence radiates myriad forces outward across the world. This great material machine must be redeemed to spiritual uses and aims. May every believer send his prayer of confirmation to the great task undertaken, under Abdul Baha's guidance, at 415 Madison Avenue!

Horace Holley.

List of Publications

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Tablets of Bahá'ollah. (Postage 10c additional)	\$1.75
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