

# REALITY



*A Real Magazine for Real People*

Freedom

Good Roads Everywhere

Chemicalization

Universal Peace

Esperanto Congress

Compilation

Coleman duPont

Lumen

Louise R. Waite

SEPTEMBER, 1920

PUBLISHED MONTHLY

20 CENTS

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THE ONENESS OF MANKIND

# The Bahai Movement

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

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

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

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

*GJR*  
*Mr. Harrison G. Dyar*  
*Feb. 26, 1920*

# REALITY

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AMERICAN PILGRIMS IN HAIFA

Center—His Holiness Abdul Baha  
 From left to right—1st row, Miss Margaret Haggerty, 2nd row, Miss May Haggerty, Miss Daisy Marshall, Mrs. Florian Krug,  
 Mrs. Theodore Pease, Mrs. Cornelius Haggerty, Miss Edith Pidgeon, 3rd row, Miss Edith Sanderson of Paris, Mr. and Mrs.  
 Harlan Ober, Mrs. Inez Cook, Miss Helen Haggerty, Miss Dorothy Pease, Dr. Florian Krug, 4th row, Dr. Theodore M. Pease.

## EDITORIALS

### *Freedom*

Freedom! From what? From all the limitations of the material world. How to acquire that freedom? Like happiness and health and contentment, freedom has been the quest of humanity since the world began. Millions of lives have been lost in the effort to bring about national and class freedom. Thousands have gone to the stake for religious freedom. The world is in a state of upheaval today in an effort to bring about class freedom. Real freedom which humanity craves, perhaps unknowingly, is freedom from the material world. This is embodied in different forms, in different types of mind. Freedom, to some, means the elimination of poverty. To others, a broader field of action, to some a lack of suffering on the physical plane. It often means overcoming sin. Perchance, it may mean outliving the pain and tyranny of human love, of human injustice, of mental and spiritual wounds inflicted by man upon man. But the word "freedom" is a glorious word and stands ever before the mind of man as a goal to be gained and a haven of rest. That there can be no real freedom of humanity as a whole until it has overcome the false glamour of the material life, its false aims, its illusive standards of what is really worthy and to be sought for, is the teaching of all the prophets, of the philosophers, of the Saints throughout history.

In the following pages will be found the teachings of the greatest messengers of God the world has ever known and may cast some light in the dark places of some of the souls seeking perhaps the false ideals of freedom, who may be led through this light to find the real Freedom.

THE EDITOR

*Excerpt from the Words of Baha'o'llah,  
Concerning Freedom*

FROM BOOK OF AKDAS

"Look ye upon the people of the world and the smallness of their intellect. They seek whatever harms them and leave behind whatever benefits them. Know that they are of the people who slumber and sleep.

"We see some people who clamor for freedom (licentiousness) and glory in it. They are in manifest ignorance. Verily, freedom (licentiousness) ends in confusion and ignites such a fire that its extinguishment will be impossible. In such wise the Omnipotent, the Knowing Lord admonishes you.

"Know ye the manifestors of freedom (licentiousness) and its signs belong to the animal kingdom, but it is incumbent upon man to be under such equitable laws as to be protected from the ignorance of himself and the harm of intriguers. Verily, freedom (licentiousness) eliminates man from the condition of courtesy and politeness, making him worthless. Look ye upon the people as a flock who must have a shepherd to protect and guard it; this is the truth. Proclaim ye: Freedom is that which benefits you in the servitude of God and causes you to turn your face toward the kingdom of the Possessor of earth and heaven."

... "Thank God that in this severe war and infernal torment it was evident and became true that there is no other cause of happiness and salvation except the divine teachings, and there is no protector of the world of humanity save the heavenly law; (for) that which came to pass was the result of this great civilization! Then it is evident that by civilization alone the rest and happiness of the world of humanity, the protection and safe-guard of the people are impossible—nay, rather, civilization should be added to the divine teachings."

"The world of humanity shall become alive and refreshed through the breaths of the Holy Spirit; and by the influence of the Word of God the banner of universal peace shall be hoisted. If without these, human powers are weak."

*Abdul Baha: Extract from tablet revealed December 21, 1888.*

"Today the world of existence is moved through the Call of the Covenant, and the disjointed members of this earth have found mutual communication. Consider ye that the confusion produced thereby cannot be cleared and the forces cannot be brought together save through the power of the Testament, and the darkness of the East and the West can only be dispelled through the Sun of the Covenant. The divine Covenant is like unto the spiritual springtime which encircles all creation. . . ."

*Abdul Baha: Extract from Tablet, Bahai News, No. 13, p. 1.*

"Forget self and work for the whole race. Remember always that one is working for the world, not for a town or even for a country; because, as all are brethern, so every country is, as it were, one's own.

*Abdul Baha: Abdul Baha in London, p. 131.*

"And when ye pray, say, Our Father which art in heaven, Hallowed be Thy name. Thy kingdom come, Thy will be done, as in heaven, so in earth. . . ."

*Words of The Christ: St. Luke 11:2-3.*

"The existence contains two worlds: one of matter and the other the spirit. There are two stations for man: material and spiritual. If we speak of the body of man, we find it dead, but it is quickened through the spirit. The fineness and perfections of man depends on his spiritual powers. Were the body separated from the spirit, it would be dead. Without spirit, the body is useless."

"In the same way, man is the spirit of the world. The contingent world without man, would be a lifeless body. When we say man, we do not mean every man in the world, but we mean perfection, i.e., that most perfect being, man, is like the life of the body, and is the life of the world, and the perfection means the appearance of God, i.e., the prophets or manifestations."

"As the material sun is the source of life [and light to all contingent beings, so the Sun of Truth is the source of life and light to all the spiritually awakened."

*Words of Abdul Baha: Notes of Mrs. Sarah Herron's visit to Akka in 1900.*

"In man there are two natures: his spiritual or higher nature and his material or lower nature. In one he approaches God, in the other he lives for the world alone. Signs of both these natures are to be found in men. In his material aspect he expresses untruth, cruelty and injustice; all these are the outcome of his lower nature. The attributes of his divine nature are shown forth in love, mercy, truth, kindness and justice, one and all being expressions of his higher nature. Every good habit, every noble quality belongs to man's spiritual nature, whereas all his imperfections and sinful actions are born of his material nature. If a man's divine nature dominates his human nature, we have a saint."  
*Words of Abdul Baha: Talks of Abdul Baha Given in Paris, 3rd Ed., p. 53.*

"In the world of existence there is nothing so important as spirit. Nothing is as essential as the spirit of man. The spirit of man is the most noble of phenomena. The spirit of man is the meeting between man and God. The spirit of man is the cause of human life. The spirit of man is the collective center of all virtues. The spirit of man is the cause of the illumination of this world. The world may be likened to the body and man may be likened to the spirit of the body, because the light of the world is this spirit. Man in the world is the life of the world, and the life of the spirit. The happiness of the world depends upon man, and the happiness of man is dependent upon the spirit. The world may be likened to the lamp chimney, whereas man may be likened to the light itself. Man may be likened to the lamp, the spirit to the very light within the lamp."

*Words of Abdul Baha: Star of the West, Vol. 4, No. 7, p. 115.*

"Man is possessed of two types of susceptibilities. One is physical, the other spiritual, in character.

"Physical susceptibilities have certain avenues of expression, and spiritual susceptibilities likewise have their avenues. The physical, or material susceptibilities have their channels of expression in the physical realm. Earthly fraternity is due either to a family relationship, or to a commercial bond, or to a bond of love based upon policy or politics, or to a racial bond which supplies that affection, or to a bond patriotic in foundation. These are physical susceptibilities and ordinary outward love. But spiritual susceptibilities, namely, real love and heavenly frater-

nity, emanate through divine channels. They emanate from faith, or they emanate from knowledge, or they emanate from the bounty of the Holy Spirit, or they emanate from the effulgence of the Sun of Reality."

*Words of Abdul Baha: Star of the West, Vol. 4, No. 12, p. 203.*

"O thou seeker of the heavenly kingdom! This world resembles the human body and the kingdom of God is like the spirit of life. Think how narrow and dark the material world of man is, how afflicted with disease and maladies; but how bright and spacious is his spiritual world! Through this illustration thou mayest comprehend in what manner is the spiritual world portrayed in this earthly world and in what degree is its power effected. Though the Spirit is concealed, its power is manifested and clear in the phenomenal world; and so with the kingdom of God, though it be veiled from the eyes of ignorant people, to men of perception it is discernable and evident. Therefore, thou must become entirely heavenly and be immersed in the perception of divinity to such a degree that thou wilt be unconscious of the surrounding material existence."

*Abdul Baha: Tablets of Abdul Baha, Vol. 2, p. 482.*

"People who know the truth say that the physical body of man is put into motion by the soul and in the same way man is the vital spark of this world. If man had not been put upon this earth the world would still be dead.

"I do not speak of the physical man, but of the human attainments which are the adornments of existence. ('Verily man is not called man until he be imbued with the attributes of the Merciful. He is not man because of wealth and adornment, learning and refinement.' Hidden Words, p. 62.) If man did not exist, this world would have no beauty, no eternity, no object. In the same way that the essence of man is the soul, the soul of this world is the subtle growth of spirituality, heavenly morals, divine favors and sacred powers. If the physical world was not accompanied by this spirit, it could not exist. A beautiful creature without a soul, signifies nothing. A most sumptuous habitation set in darkness is non-existent. The most wonderfully wrought lamp, if it give no light, is useless.

"Europe, the most adorned of the continents, has progressed to the apex of refined material civilization. It is a beautifully

formed body, alas, it has no soul! It is one of the most polished mirrors, alas, that the Sun of Truth is not reflected in it! It is an orchard without fruit, and has no spiritual fragrance. Arise! Put forth a supreme effort, secure some new and heavenly attraction—that this Europe may be set in motion, for it is lamentable that it should be deprived of the heavenly favors, lamentable that it knows nothing of the bestowals of God; that it has not the health of the Holy Spirit; that a being of such great beauty should have no soul; that so exquisite a flower should have no scent, so magnificent a structure should have no light. . . .

"I beg of God to illumine you with the light of His love so that you may enter into the kingdom and draw nigh unto the Threshold. His bounties are inexhaustible and this world is very dark. It shows forth no attributes save that of animal characteristics, for the world of nature is an emanation of the animal kingdom, not an emanation of the world of humanity. The human world is a spiritual emanation, but if it becomes devoid of its distinguishing virtue it retrogrades and becomes akin to the animal."

*Abdul Baha: Divine Philosophy, 1st Ed., pp. 99-100.*

. . . "The world of humanity is like unto a man. Just as a man is ever subject to illness, it also has various kinds of ailments. The patient should be diagnosed. The world of humanity is subject to many sicknesses and ailments and needs the Real Physician. The prophets of God are the Real Physicians. . . ."

*Abdul Baha, Star of the West, Vol. 4, No. 6, p. 101.*

"Although outwardly cataclysms are hard to understand and to endure, yet there lies a great wisdom behind them which appears later. All the visible material events are inter-related with invisible spiritual forces. The infinite phenomena of creation are interdependent as the links of a chain.

"When certain links become rusty, they are broken by unseen forces, to be replaced by newer and better ones. There are certain colossal events which transpire in the world of humanity which are required by the nature of the times. For example, the requirements of winter are cold, snow, hail and rain. But the birds and animals who live for six months enjoying a short span of life, not realizing the wisdom of winter, chide and make lament, and are discontent, saying, 'Why this awful frost, why this hail and storm? Why not the balmy weather? Why not the eternal

springtime? Why this injustice on the part of the Creator? Why this suffering? What have we done to be meted out this catastrophe?"

"However, those souls who have lived many years and have had much experience and have weathered many severe winters realize that in order to enjoy the coming springs they must pass through the cold of winter."

*Abdul Baha: Divine Philosophy, 1st Ed., p. 86.*

"God's creation is perfect. Every part of the universe has its connection with every other part, according to a divine system.

"We compare the body of the universe with the body of man. The members of the body of man are closely connected; so, also, are the parts of the great universe. . . . All the created beings are connected with each other, and all occurrences and events are indicative of the requirements of this connection and interrelation.

"In the body of man all the members and parts are interdependent; for example, the heart feels the things seen by the eye, the ear hears and the soul is thereby moved, the nostrils inhale a sweet odor and the whole body is delighted. This is a proof that all the parts of the body of man are interrelated. This is according to a divine plan, and it is also evident that there is a great wisdom therein. . . ."

" . . . Events like these (the Alabama flood, the San Francisco earthquake, etc.) happen because of the connection between the parts of the universe, for every small part has connection with every other great part, and what affects one affects the other or all the others.

"On account of this connection, the actions of man have effect. Whenever a promise is broken it causes a commotion; for instance, suppose two nations have a disagreement. It is a difference in ideas only, and not a physical thing; not anything we can touch or see, yet this disagreement has a physical effect. It causes war and thousands of men are cut in pieces. So, when man breaks his promise to God, in other words, when he 'violates the Covenant,' the effect is physical and calamities appear."

*Abdul Baha, Daily Lessons, pp. 24-26.*

"I hope that, as this century is a radiant century, and as this age is a merciful age, the world of humanity will become united and the standard of the solidarity of the human race will be hoisted in Paris; for Paris is a center of refined civilization, and has advanced marvelously along the path of science. (Note: This talk was given in 1913). Paris is like unto a lamp, and the light shall be the realization of the oneness of the world of humanity. I hope that this light will be ignited in the lamp, and that, like unto a brilliant star, it will shed its benign rays of unity on all religions.

"There are two kinds of civilizations: material, which treats of the body, and spiritual, which treats of the soul. Material civilization is like a tree; spiritual civilization is like the fruit. A tree, however developed it may be, if it has no fruit is barren of results. However beautiful a body may be, without the soul it does not live. I hope that the soul of Paris will rise from the city of obscurity and progress steadily forward to a divine civilization."

When asked how this divine civilization was to be brought about, Abdul Baha said:

"Through solidarity. In some animals mutual co-operation is frequently seen; when in the time of danger, each will try to surpass the others in help. One day as I was standing near the borders of a little stream on Mount Carmel, I noticed some grasshoppers that had not yet developed full wings.

"These insects, wishing to pass from my side of the stream to the other, in order to procure some food, threw themselves forward, each one trying to emulate the other in flinging itself into the water, so that a bridge was formed, in order that the others might pass, and this was accomplished; yet those who gave themselves as a bridge finally perished. Consider how much solidarity makes for life as compared to the fighting for one's self, which generally destroys it."

(Words of the correspondent who was taking notes of the conversation with Abdul Baha: "There was an instant readjustment that left one dazed at the magnitude of the divine life force in which the mystery of martyrdom figured as the merest incident.")

*Abdul Baha: Divine Philosophy, Ed. 1, p. 159-160.*

## *Who Will Write to a Prisoner*

**O**URS is a generous hearted country, and sympathy of our people is easily aroused when causes of distress are made known to them, giving abundantly of their dollars.

There is a form of distress to which few give a thought, and for which I am asking something far more subtle than money. I am appealing in the cause of friendless prisoners, to whom a word of sympathy and hope is more than all the dollars in the world. Everyone knows how the so-called friends depart at the first sound of reverses, and how quickly the world turns up its nose. Friends are good in prosperity, but who has not known the far greater value of a friend in adversity?

Who will be the agent of mercy, and correspond with some of these friendless ones? Many today are earnestly asking for correspondents. Their names may be obtained from Dr. H. N. Stokes, The O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

A CORRESPONDENT

Do your thoughts ever turn to those who have forfeited their liberty, on account of having broken some man-made law? Do you know that the fact they are in prison in most instances deprives them not only of their liberty, but everything pertaining to it, such as friendly human interest, a cheerful and cheering word, a little encouragement; in short all the little things which really make life worth living? Do you doubt what the inevitable effect of human sympathy, good-will and a little kindness towards them will be?

If you are interested to the extent of desiring to know how you, at the expense of a few minutes of your time occasionally, may help some fellow creature make his mere existence more bearable, his future brighter, and inspire him with new courage and hope of success upon his release—write to our friends of the O. E. Library League, 1207 Q Street, N. W., Washington, D. C.

A PRISONER

## Abdul Baha

BY HORACE HOLLEY

LATE at night, during a vivid electrical storm, I lay on a couch reading. The book, a novel by Will Comfort, was more intense and more vivid to me than the storm. I was unconscious of the outside world, though the wind and the rain went raging past the window at my side. My mind gave itself wholly to the book, following sentence after sentence rapidly, impulsively, as one follows a path down a steep hill, without effort. Suddenly the shaded lamp flickered and went out. It went out while my thought was leaping from word to word. It went out between two words, suddenly, leaving me suspended in mid-air, just as when a mountain path ends abruptly at a sheer precipice. The very momentum of my interest carried me on—I had all the shock of a sudden, unexpected fall. I fell as it were between two words. My eyes were still focussed on the page, but the page withdrew. In the sudden darkness, no page was there. So until my mind could accustom itself to the new condition I instinctively tried to read on.

Then as I lowered the book, changing my eyes' focus to meet the darkness, the storm returned in all its uproar to my mind. I lay quietly on the couch, feeling the storm at my side. Lightning flashed vividly through the room, but by the lightning flashes I could not read; I could only realize the more deeply the burden of the darkness through which the rain and the wind raged.

But I realized too, intensely as for the first time the meaning of *light*. My staring eyes, though their own condition was unchanged, had lost all their power by the extinction of the lamp. I realized that in darkness the keenest sight and the dullest sight are the same. Vision is not from the eye to the light, but from light to the eye. Without light, the closed eye and the opened eye are the same. Without light, indeed, the opened eye grows weary of being baffled, and tends to close. After a moment or two my own eyes had closed as I lay in the dark. But having closed my eyes, vision seemed to return. I saw the images of my own imagination before me as clear as a landscape under the moon. And the longer I let them play before my

mind's sight, the more real they seemed to become. What I had read, what I had thought and felt, now took form. The forms seemed to come of themselves, yet I could also choose among them. The darkness seemed no longer a burden, depriving me of the book, but an opportunity, permitting me to use my vision as I pleased. How long I dwelt among these images I do not know, but once again the storm retreated from my mind. I grew unconscious of it again, even as I had grown unconscious of it while reading the book. But after a time the lamp flickered and snapped on. Once more the room was softly lighted. I re-opened the book.

But the book no longer held me. I stared up at the ceiling, wondering. I wondered if I had not always taken it for granted that the mind's vision is its own light as well as its own eye. I wondered now how I could have taken that for granted. For vision is not from the eye to the light, but from light to the eye. The vision that arises in darkness, that is not the vision of things real—it is the vision of things imagined. The mind is an eye: whence is its light? For had there been another beside me, staring up into the same darkness, he would never have seen the same images. He would have seen the images flowing from his own imagination, as I mine. Yet his vision would have seemed as real to him as my vision seemed to me. In a lighted room, two people will see the same objects. In darkness, no two can see the same. But even an intelligent mind will fail to perceive this until it has experienced *light*. Minds accustomed to darkness can still create images. These images will seem real enough until the darkness has somehow been dispelled. A philosopher establishing his own "reality," is he not even as the child lying awake in the dark? The child peoples the dark of the night, for he cannot endure nothingness. The thinker peoples the dark of the mind, for nothingness is not to be endured.

So it is that thoughts and theories come and go, to individuals and to generations. Thoughts come and go, a restless troop, without substance, without *reality*. They seem to be real, but they sink back into the imagination whence they came. They flow like the waters of a spring, upward then back. Their movement is the movement of waves, up and down, though in appearance irresistibly on. But reality, if reality is to be for the mind, must come through perception of things real in themselves. It must come as landscapes come to the eye—through *light*. It



must come as the gift of inner light to the eye, the eye of the mind. The mind is an eye, but the eye's vision is rendered to it by light.

For the substance of thought is the substance of dream-imagination masquerading as truth. The sleeper has no means of realizing the actual nature of his dream. The thinker has no means of realizing the actual nature of his thought. The sleeper must awake to reality. The thinker must undergo illumination to experience truth. When the sleeper's eye opens to the day, his dream still films his gaze. Only gradually, by the return of one sense after another, is he enabled to lay his dream aside and become a part of the actual world. But the thinker's mind, likewise, is filmed over to truth even when truth comes. The sun brings reality only to eyes clear of sleep. Dawn finds few eyes open and clear. Many eyes are open, but the burden of sickness or terror or grief or greed has dulled them. Only a few receive the sun's gift of vision pure and full.

By this path at last I came to Abdul Baha. At last I realized that Abdul Baha came to my life as a sun arisen in the world of mind. I had possessed an *eye*, but the eye had no light. Abdul Baha was that light. For all men, as for me, Abdul Baha is the light by which the mind can perceive its own reality, its spiritual reality, as the physical eye perceives natural reality by the light of the sun. Abdul Baha is not the Truth, dogmatic, in the sense that thinkers arbitrarily impose their own theories on other thinkers—he is not dogmatic Truth: he is the bringer of Reality. In his function the mind's vision is fulfilled, as the eye's vision is fulfilled in the function of the sun. He is pure light, by which the mind's eye can possess the reality of the inner world. All sight is equal in the night of speculation. Light tests the strength and purity of sight. Truth tests the strength and purity of thought in the same way.

When the Light shone through the function of Christ—the same Light—many minds confident of their own vision were tried and rejected. Their knowledge was theory, self-confident, self-derived. They could see vividly vivid things in the dark, but when the Light came they could see nothing. They were unwilling to open their eyes, unwilling to yield their child's dream for the pure daylight flooding the world. Those who entered the reality of that Day were few, they were simple, yet on them the pillars of the world stood firm. They upheld the pillars of truth because the possession of reality confirmed their strength. They

could not doubt, could not delay or hesitate, could not deny or compromise, because in them faith was not belief at second hand, but real. Their faith was an immediate perception of a Reality confronting their own souls.

The same test now goes on. The same Light now reveals the spiritual world, the same Reality again, as by a new dawn, stands manifest. But the eye in so many a mind is filmed over by its own imagination. So many an eye still faces away from the Sun. We look to the shadow cast before us by our own minds, and say it is the darkness of night. For the Light tests the eye in two ways—an eye fails of vision which is filmed over; and an eye fails which turns by preference to its own shadow. Even at noon we can surround ourselves with darkness by retreating into a closed room. Those who consciously deny the *reality* in Abdul Baha are as men who stand under an umbrella and deny the sun. Those who slew Christ no more overcame his function than the umbrella puts out the sun. And always there are those who deny the Sun because they walk in the moonlight of dream. Yet even now, all the world over, men and women have perceived and acknowledged this new Manifestation. These have the experience of a new world, the world of spiritual reality, the heaven of God. These know that religion is not the tedious groping of men through unremitting gloom, but the clear gaze of eyes opened to the day. These know that the sun of truth, the creative light, has all authority over consciousness—all authority, like the power of the natural sun, which maintains life in everything capable of life, but passes over the stone unperceived. And these know that the Bahai Movement is not a "new religion," not a cult, a philosophy nor a formula, but a positive transformation of experience throughout the world, as the sleepers stir uneasily under the sun's ascending power.

For Abdul Baha is a function. His function is the illumination of minds. The illumination of minds is their growth toward reality. Light upon a mirror gives the mirror the ability to contain real images. But light upon seeds gives the seeds the power of realizing a new condition of existence. Intellect without faith is in the condition of seed unsovn. Faith opens the seed of thought and frees the flower within. The Bahai knows that men as intellect merely, as emotion merely, are men unfulfilled. They are men *unborn*. The reality of existence for men is that experience released and created by their birth into spiritual conscious-

ness. Abdul Baha's function begins for a man when the man opens his eyes to truth. The Light shines from itself, not from the eye. Truth is from itself, not from the individual mind. The closed eye, affirming that day is not, affirms merely its own blindness.

In this age, the soul of man is as one stretched upon a couch, reading the book of the past. A violent storm rages about the man's house. But the interest of the book is more intense than the storm. Suddenly, between two words, the shaded lamp flickers and goes out. The man stares more intently, to recover the words, but the page has been withdrawn. He cannot see, though his sight is keen and his eyes seek for the book. And as he lies there in sudden dark, he realizes, for the first time, the importance of *light*. And the storm returns to his thought, the raging of wind and rain, shaking the house. An old, forgotten saying wings silently into his thought: "*And the house fell, for it was founded upon sand.*" The storm oppresses his secret heart. He wonders if it is the roaring of wind or the grinding of shaken timbers. He wonders if it is not nearly dawn, when the sun will rise and he will have light to see. In the thick darkness the soul of man lies outstretched, longing for *light*—

## *The Attainment of Good Roads Everywhere*

BY COLEMAN DU PONT

Chairman Board of National Councillors of the National Highways Association

**T**HROUGHOUT the history of the world, inter-communication between its peoples has been of fundamental importance to their highest development. Those nations who have had the best developed means of communication within their own borders and with the outside world, have always excelled in military power, wealth, learning, art and civilization. The ancient Greeks set out in ships and brought home learning and art as well as vast wealth from the shores of Africa and Egypt. The Romans built their vast network of roads that there might be free and easy communication for their people between the most distant parts of their mighty Empire.

It is intercourse, social, educational and commercial, which makes possible the most rapid progress of civilization and the greatest human happiness.

If this is true of the whole world, how much more true does it become of our great and comparatively thinly populated country, where the average density of population is only thirty-one persons to the square mile—where if we were all spaced evenly, each man, woman, and child would have 900,000 square feet of ground to himself and would be obliged to travel nearly a quarter of a mile to visit his nearest solitary neighbor.

Or to figure in another and more practical way. There are in this country 6,500,000 farms averaging in size 138 acres and in value \$6,500. Employing the same reasoning as above, every farmer must needs travel an average distance (by the most direct route) of a half a mile to visit his nearest neighbor.

Of all the various modes of inter-communication—water, roads, railroads, mail, telegraph, telephone and wireless—only one, *roads*, are free to all the people of the earth. Roads are by far the most universally used and are therefore the most beneficial to the greatest number of people. They are of indispensable value to the rural districts; and to the proper development of these rural districts, *Good Roads Everywhere* are likewise of indispensable value.

The commercial phase of the question, while if not of more importance than the social, can probably be rendered more convincing by statistics.

It is estimated that more than five billion (5,000,000,000) tons of freight per annum pass over all the highways of this country with an average haul of a little under ten (10) miles. The average cost is about twenty-three cents (23c.) per ton mile; while on good roads, this cost would not exceed eight cents (8c.) per ton mile. In other words, at least one dollar and a half (\$1.50) could and should be saved on every ton moved on our highways. This means \$7,500,000,000. Thus the total saving from good roads is almost beyond comprehension.

Seven and one-half billions of dollars per annum! This would build fifteen (15) Panama Canals a year, fifteen hundred (1,500) dreadnaughts a year; it would build all of the 250,000 miles of railroads in the United States in a period of three (3) years. It represents one-quarter ( $\frac{1}{4}$ ) of the entire annual wealth produced by this great nation, and the full amount would be repaid in a very few years.

Look at another phase of the situation: The total value of farm real estate and buildings in this country is over \$40,000,000,000. If only our present two million (2,000,000) miles of highways were to be improved, these land values would be increased at least one-quarter ( $\frac{1}{4}$ ) over their present value, or an increase of \$1,500 per farm. With our total of 6,500,000 farms this gives the staggering sum of \$10,000,000,000—ten times the entire annual expenses of government of this great nation.

Still another view: There are now about 1,000,000 automobiles in the United States. Estimating that each one of these makes an average of twenty-five (25) miles a day, we get a mileage of over 7,500,000,000 per annum. If the operating expenses average fifteen cents (15c.) per mile, the total annual expenses exceed \$1,000,000,000. A goodly sum. Are not bad roads responsible for ten (10) per cent. of this? We think more, much more. This means a possible annual saving of not less than \$100,000,000.

There are 27,000,000 horses, mules and other draft animals, more than 4,000,000 horse drawn vehicles, 2,000,000 bicycles, and 100,000 motor cycles in the United States. These, with the automobiles, are valued at more than \$5,000,000,000. If from good roads only ten (10) per cent. in depreciation per annum were saved it would amount to the enormous sum of \$500,000,000 every year.

Does this indicate that we cannot afford to build good roads?

If we were to put a tax on only a few articles of personal property, which should not be done, making it equal to this present, useless, extravagant and wasteful depreciation, we should be able in a period of less than twenty years, to give our great country a complete and unified network of excellent roads binding together North and South and East and West in a closer and firmer brotherhood.

Such facts and figures can be multiplied indefinitely to show the conditions dependent in whole or in a large measure upon the bad road conditions, such as undeveloped farms, poor schools in rural districts, high cost of products, migration from farm to city, and countless other modern social and economic ills. They are self-evident and need no further proof.

In comparison with the foregoing figures the cost of roads seems insignificant and when you consider that if highways, National and State, are built, under the following plan the cost will not only soon be repaid but that the Legitimate Income will repay the cost of road and will in a few years bring in an income to the Nation or State that will be greater than its tariff has ever been and that in a very few years later the income will be sufficient to take off many, if not all, of the taxes of to-day and this income will be constantly on the increase so that in many States it will equal the entire amount of taxes within less than a century, this plan should be most carefully studied. The more carefully it is studied the more certain will be its adoption.

The one important feature of this plan is when the National Highway Commission or whoever is at the head of and in charge of locating National Highways, first decides on the location of the road to be built from one place to another (either by acquiring present road or building new ones) that they acquire a strip of land on each side of whatever width is decided upon.

The nation would then let any person, firm, corporation, society or organization have as much of the adjoining land, say one hundred feet, and for as long a time as said firm or other party paid to the nation three, four, or five per cent., as may be decided, on the value of the land exclusive of improvements, this value to be readjusted at stated intervals. The width held for road purposes should be at least fifty (50) feet. Until needed part of this should be leased.

Whoever leased the land would be just as safe and as well protected (so long as they paid the tax on it) as if they owned the land themselves, and paid the tax on it. The nation would only get the rental on the land made valuable by the road built by he

nation on part of the land they acquired by purchase and are entitled as lessee to the increased value as citizens to-day are entitled to and get the benefit of constantly increasing value of land adjoining good roads.

The problem is before us. How shall we attack it? What is the quickest and most effective remedy for the bad road conditions of the United States to-day and at the same time the smallest possible outlay by the nation consistent with good work?

Let us turn to the history of highways in this country. In the early days road building was largely confined to the efforts of local communities—the villages, towns and cities. The town road official in most cases with no knowledge of road building, directed these improvements, sought the appropriation therefor and controlled the work and extravagant expenditures. This caused the growth of a disjointed system of roads. One town spent more money and built better roads than the adjoining town. Thus jealousies were aroused between the local communities until finally a larger unit, the country, took over the more important routes and built roads of various types of construction, connecting the various portions of the county in a little more comprehensive and efficient manner. But soon the same difficulties developed upon a larger scale. No attention was paid to intercounty highways, and consequently roads developed which did not properly connect the various parts of the State—hence the creation of State Highway Commissions and State Highways. There were also other reasons for this. Larger appropriations could be obtained from the State. Uniformity of construction and maintenance could be secured. Accentuation in town and county road improvement was not the least of the beneficial results obtained.

But now we are confronted with still larger problems—the development of good roads over all and connecting all parts of the United States. Should we not apply the lessons learned by the experience of the past? Can effective interstate highways be obtained efficiently, speedily and economically through the disjointed efforts of the several States, each working separately and exclusively for its own selfish ends? And can Federal "Aid" to these separate States produce anything but chaos—costly roads, roads beginning nowhere, ending nowhere—and at the cost of millions of dollars annually upon which there will be no return but a constant expense to the nation. No! What we need is National Highways, Highways beginning somewhere; ending somewhere. Highways constructed according to some definite

plan and along logical lines throughout the whole United States. Highways backed by the people of the whole nation, co-operating and working together for the greatest benefit to all and built so that they would be a source of revenue and not expense. It is not a local problem. It is a national problem and can only be met by the whole nation working together intelligently as a unit.

National Highways built, owned, maintained and controlled by the Federal Government under the direction of a National Highway Commission, that will pay for themselves and ultimately be a source of income, constitute the one and only logical plan so far suggested, to bring about a unified and effective system of highways throughout the entire country. But next in importance to a strong national sentiment to push ahead the Cause of National Highways and *Good Roads Everywhere* is some comprehensive plan of action. Public spirit is awakening to our overwhelming lack of good road facilities and their attendant evils. But public sentiment is slow, uncertain in its movement if not guided and led by a definite and logical aim. We need to crystallize sentiment. We need action! Each year means billions of dollars wasted. We need a well-defined plan to follow and public sentiment will push it along.

The National Highways Association has devised, after an exhaustive study, a plan and the only plan yet advanced for a comprehensive and unified system of *Good Roads Everywhere* in these United States at no permanent expense to the nation, but a source of revenue.

This system of National Highways of not to exceed 50,000 miles (only 2 per cent. of our mileage), is so located as to serve over fifty (50) per cent. of our population. At the high figure of \$10,000 per mile, this system would cost \$500,000,000. A lot of money, but it will all come back many times over. The United States Government gave \$1,000,000,000, twice this amount, to our privately owned railroads to help build them, which will never come back (except indirectly). Cannot it afford to spend one-half the amount in building our highways when it will be returned? Would not this do more good to more people? Yes, a thousand times over. To say nothing of the fact that such expenditures would in years to come, not only be returned to the whole people in the ultimate earnings thus brought about, thus paying for themselves and bringing in a larger income than is coming into the nation to-day from all sources.

The argument, advanced by many, particularly those living in the rural districts, that we want market roads—roads from farm to railroad, is unquestionably sound. We do want them, but how are we to go about it to get them? Does this argue against national Highways? Quite the opposite. The same argument was advanced in the early development of railroads. The farmer of one State believed he did not want to reach another State. He thought he wanted short pieces of railroad to reach nearby centers. Did he get them? Were they the first to be built? Not at all. The Pennsylvania Railroad pushed on to Pittsburgh and the West long before its many present branches were built. The New York Central and Lake Shore were built to Chicago after the same manner. Likewise the Northern, Union and Southern Pacific and all the other great western railroads. The branches developed in most cases after the trunk lines were built and were supported by and acted as feeders to these trunk lines. It must be the same with roads. They, being also means of communication, must follow the same law. If the farmer waits for the reversal of this law he will die "in the mud." But on the other hand—a system of National Highways will encourage and accentuate the building of *Good Roads Everywhere*—market roads, roads from farm to railroad and all other local and branch roads, whether built by State, County, City, Township or Town, for the collecting and distributing medium of the National Highways.

A very important argument for good roads everywhere is "the cost of living problems." Everyone knows that the better roads are the more people will live outside of the cities. This means a reduction in the cost of living, and why Congress should appoint a Commission to find out why the cost of living has gone up when statistics compiled by the order of Congress (the same body) show that during the past forty or fifty years the population of the cities (where they cannot produce food) has, in comparison to those who live outside of the city and did produce food, been practically cut in half; that is to say, the proportion of people who produced food forty or fifty years ago is only half in per cent. today what it was then. If I remember the figures correctly, 42 per cent. of the population forty or fifty years ago were engaged in producing food in one form or another while to-day only 19 per cent. of the population is thus engaged. Does not this statement alone account for the cost of living going up, and thinking of the above figures, it seems the cost should be relatively higher than it is.

Such a system of National Highways will, at first, be paid for mostly by the large, rich centers of population. The greatest immediate and lasting benefit will accrue to the rural districts that will furnish the least toward their building. The greatest increase in real estate values will come to the rural districts. The decreased cost of hauling farm products will benefit both classes. Enormous sums will be spent in country communities that otherwise would be diverted elsewhere.

Such, in brief, is the plan of the National Highways Association. Sound in its conception! Definite! Logical! Effective! If it can be put into effect it will mean more than all the navies of the seas; it will be more valuable than a dozen Panama Canals; it will be more important than anything ever done by any government since the dawn of creation. In a word, it will mean an increased measure of happiness for every resident under our starry banner.

To favor, foster, and further the development of National Highways in the length and breadth of these United States of America will secure the benefits—social, moral, commercial, industrial, material, educational, and personal—in the progress and uplift of the American people which follow in the train of easy and free inter-communication and transit from the great rural productive areas of the nation to the great centers of population and distribution, and will "bind the States together in a common brotherhood, and thus perpetuate and preserve the Union."

#### EDITOR'S NOTE

In the above article on "The Attainment of Good Roads Everywhere," we find the vision of the real unity and brotherhood of man set forth in one of its practical aspects.

Coleman DuPont, perhaps more than any other man in this country today, has seen this vision and as the foregoing article plainly shows, has taken it truly to heart, giving untiringly of his time and energy to this service to humanity.

Possessed of the genius of finance, with a mind keen visioned and superlative in its power to grasp not only the present, but the opportunities for future generations, his work along these lines is entitled to the admiration and the gratitude of this entire country. Living for many years in those states where good roads were practically unknown, where the discomforts and drawbacks to inter-communication retarded the growth of both material and spiritual civilization, he has spent years in an endeavor to educate other minds to this important question. That he has succeeded, and that his efficiency is still applying itself in this direction, can be vouched for by those who have enjoyed the benefits of traveling throughout the states upon which his efforts have already been turned.

Within his mind is stored what is so rarely to be found in the minds of great men today—spiritual insight—with the power of expression on the material plane. His gifts to educational institutions, his patronage of the arts, his multitude of personal charities and rebuilding of individual lives, are perhaps not as widely known as those of some other great men of this country, for his greatness is only equalled by his dislike of self-advertising, and we acknowledge with gratitude the opportunity of calling the attention of the readers of REALITY to one of the branches of his universal thought and activity.



A GROUP OF ESPERANTISTS WHO HELD THEIR ANNUAL THIRTEENTH CONVENTION AT THE BAHAI LIBRARY, 415 MADISON AVENUE

From left to right—Miss C. L. Butler, Mrs. Maasch, Mr. Rumsey, Mr. D. A. Klajin, Miss Mary Scheitlin, Mr. William Mason, Miss Eugenie Ohmann, Mr. Shiels, Mr. Engene J. Deuth, Mrs. N. M. Gill, Mr. Morton, Mr. Gunczy, Mr. Lewis Maurey, Miss E. J. Meriam, Mr. Chas. Bardorff, Mr. Edward S. Payson, Prof. Henry W. Hetzel, Mrs. Baggar, Miss Elsie Bramson, Mr. Durochet, Mr. G. Sinthrop Lee, Miss L. L. Streppler, Mr. John Pellet, Mr. Sam Rosenzweg, Mr. Hugh Keyes, Dr. Chester C. Camp, Mr. J. Siebernik, Mr. Zisk, Dr. Warren Sherwood, Mr. Richard Carter, Mr. B. Pickman Mann, Mrs. Rawlinson.

## Chemicalization

BY LUMEN

WHILE most students of Life, or Nature, talk of all life being a chemical compound, how few understand chemicalization? While realizing man's physical body in but a large combination of atoms, or chemicals, in a stricter sense of the word, they are a counter-part only of a cruder unfoldment than the life or spirit itself, and that as man becomes physically Godlike in symmetry, beauty, strength and knowledge, the harmony between the spirit and body must be preserved inviolate; otherwise weakness or disease will find productive soil to thrive and grow in.

The diseased or undeveloped to knowledge through experience, is called the negative state, and while a life is passing through the intermediate steps between ignorance and knowledge, each upward step taken means a change in physical expression corresponding to spiritual advancement. This is called chemicalization. Changing from negative chemicals that attract in harmony of many kinds to a little more positive, as a positive and negative cannot abide in the same location, there ensues a miniature carnage, as self-preservation is an attribute common to all life.

The negative dislikes to leave, and only succumbs when superior vibrations compel it to depart, as it cannot abide in that atmosphere. Every thought has its own chemical power and attraction, and this chemical change is all the time in action, whether man is aware of it or not. He is, sleeping and waking, constantly constructing and reconstructing his body, and the chemicals he attracts for such, are vibrating on the same line of chemicals or affinity, only cruder, than his thoughts.

Some teachers assert that you, with a specified faith and belief in the Omnipotence of Love, the Creative energy from which all spring, through this realization, and by coming in direct rapport, can be chemically changed at once, representing whatever you wish to be. And they tell of cases under personal knowledge where this has been accomplished. Yet we deny its possibility as chemicalization, but truth as to a psychological effect. There is this difference between chemicalization and psychological healing. Chemicalization is a permanent and lasting condition, and a man

who has changed only a little by the proper method of enlightening his own mind by the understanding of something purer and better than he has known, because experience has taught him through wrestling with adversity to overcome the same, and thereby generate higher vibrations or more power—this man can never become the same man he was before he had those experiences. It is impossible to generate precisely the same ignorance, therefore he cannot possibly attract the same negatives. No man can always assure permanent effects from a psychological influence. A man can psychologize himself, or be thrown into that state by another operator, or a single individual can be influenced by the public thought or environment of any kind.

Now endeavor to follow this next thought carefully, and glean a clear understanding of it, for it means much. The mind, or what is called mind or brain force of man, in itself generates or performs nothing. It is simply a negative, a sensitive substance on which impressions and pictures are thrown; and yet through that channel every nerve and organ of the body is operated, just precisely as the mind pictures or rather has received pictures or impressions. Now the important thing to observe is, where do those pictures come from? If from thought, gleaned from your experience, all is well, no backward step; if they be not gleaned through the school of experience, we will not assure you an advance with no backward step. For oftentimes a theory becomes so real to a man that he becomes its living image, yet, from the fact many steps leading to that achievement were passed over, it was not compatible with infinite Law, in his present condition; therefore he is temporarily occupying an elevated position he is incapable of sustaining under all conditions, and when the law brings to him, as it ever does in time, test conditions to prove his strength, he is bound to fall, and more than apt to condemn the system, when really the fault lies in his not understanding himself. The spiritual masters of all ages have taught man to know himself, the most difficult problem conceivable.

We find no law of Nature that works rapidly. Even Justice, to many men's idea, is very tardy to act, yet every condition is just and true. Let yourself or any person, impress upon your mind a thought of complete transfiguration, and you respond; but you know that no operator of the greatest power known, can assure the subject truthfully that he will never have another weakness, for infinite Law demands that every life progresses

sometime, and it can only really advance by self-effort. Therefore the influence of another is bound to wear away from it, sooner or later, leaving it to its own judgment. It would be injustice to allow some lives to climb alone, unaided, and others be sustained. Now when the life resumes its own work, it must necessarily begin action and learn its experience from the time when another took it. Do you thoroughly understand this and see the sublime justice of it?

All powers of endurance are gained by long and arduous efforts, and never, in a product of infinite intelligence, can you show real and lasting endurance that sprang quickly into existence.

So, a man's change of physical atoms and his spiritual development, to be of real worth, endurance, fortitude and power, are, and must be, the accumulation of experiences extending over some interval of time.

Every thought changes some, and the process must be gradual; for, did all negative chemicals in a man's body be at once changed to positive ones, he could not operate it. Do you not see the principle? The diseased body was the product of negative thoughts. Make it at once positive, and the vibrations will be too high for the spirit to control. They must grow together. Suppose a planet was at once changed from a state of nebulous undevelopment to the highest perfection it was capable of reaching, What would be the result?

No living man would believe such a thing possible, yet the law never changes. It is the same for man as for planet.

Submit all things to reason.

## *He Leadeth Me*

In pastures green? not always; sometimes He  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows be—

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night;  
I oft would faint with sorrow and affright—

Only for this—I know He holds my hand,  
So whether in the green or desert land,  
I trust although I may not understand.

And by still waters? no, not always so;  
Oft times the heavy tempests round me blow,  
And o'er my soul the waves and billows go.

But when the storms beat loudest, and I cry  
Aloud for help, the Master standeth by,  
And whispers to my soul, "Lo, it is I!"

Above the tempest wild I hear Him say,  
"Beyond this darkness, lies the perfect day,  
In every path of thine I lead the way."

So whether on the hill-tops high and fair  
I dwell, or in the sun-less valleys where  
The shadows lie—what matter? He is there.

And more than this; where e'er the pathway lead  
He gives to me no helpless, broken reed,  
But His own hand, sufficient for my need.

So where He leads me I can safely go;  
And in the blest hereafter I shall know,  
Why in His wisdom He hath led me so.



## Universal Peace

BY LOUISE R. WAITE

**P**EACE is not a manufactured article. It is a Divine Power. It cannot be kept by any human contrivance, by battleships, armies, Hague Tribunals or any diplomatic ingenuities of any kind.

That which alone can bring peace to the individual and to the world, healing all strife, reconciling all difficulties, subduing all animosity, banding men together in mutual fellowship and the common tasks of humanity, is the Peace of God. When there is Love, there will be Peace. This peace will be enduring, for it is the fruit of the Spirit, and it grows upon the Tree of the Word of God. The Word to command Peace must be spoken by one "coming with authority." In this truth lies the solution of the great problem of Universal Peace.

God alone can still the tumult of the soul; bring harmony out of discord; make man to be at peace with himself and with his fellow men; subdue the antagonism of classes, remove racial and religious prejudices, and constrain the nations to "learn war no more."

God will not have caused war to have ceased until He has prevailed over the enmity of man. He will not have conquered, until He has won the heart of man to willing obedience; until in the human heart He has regained His Throne, and reigns where self has usurped His place. To this end He speaks to the heart of humanity through His Mouth-piece, or Prophet, and through this channel calls aloud to the nations of the earth.

As Bahais, we believe that Krishna spoke that Word, Buddha, Moses, Zoroast, Jesus Christ, Mohamet, and in this great day of fulfillment of all prophecies, it has again been revealed through Baha'o'llah—the Universal Manifestation.

Long before any nation or individual conceived the means of establishing Universal Peace, or a League of Nations, Baha'o'llah in his mountain retreat in Persia, was inspired to work out a plan for the redemption of man—physically, mentally and spiritually, and to declare that the "Most Great Peace" should come and all men become as brothers, children of the One Father whose name was Love.

This creative Word went forth, and hearts consciously or unconsciously, are responding to its vibrations, according to their capacity.

Abdul Baha has said—"Those who have never heard of the Bahai Revelation yet are they doing the will of Baha'o'llah, for the power of his Word inspires them to do so; therefore you must love and honor them. Just as in the Spring the flowers come forth, they know not why, but the sun and rain and breezes compel them so to do."

We are living in a Spiritual Springtime, a New Cycle, or Era and all hearts are being stirred and quickened, that have in them the germ of spiritual life, though they know not why. This spiritual condition is beautifully described by the poet Longfellow in these words:

"As torrents in summer, half dried in their channels  
Suddenly rise, though the sky is still cloudless,  
For rain has been falling far off at their fountains;  
So hearts that are weary, grow full to o'erflowing,  
And they that behold it marvel and know not—  
That God at their fountains, far off has been raining."

In all the horrors of this the most devastating war known in the history of the world, with all its soul harrowing details, vividly depicted through the press, and through moving pictures brought before our very vision, amid all these conditions one has to cling close to the life-line of Faith and Hope in the ultimate good of all things. Above the din and roar of cannon; the cries of anguish and distress, one has to strain their ear to catch the great overtone of Peace and Unity arising above the wild discords.

We are standing today watching the passing away of a self-consuming material civilization, which has reached its zenith in destructiveness and oppression along all lines, and we are beholding the coming in of a New Day, and of a Spiritual Civilization wherein Justice and Arbitration, Freedom and Equality shall reign.

We are watching, not the death agonies of these nations, but the birth-pangs, heralding the child of Peace, and the old world rebuked for its waywardness, sanctified by its sorrows, will be more ready to interpret life, its peace and its triumphants in the terms of the Spirit.

*The Body of Peace*

Peace is a compound word, or a composite body. To be perfectly formed it must have:

1st—The Head of Reason, Knowledge, Wisdom, Education and Broadmindedness. We read in the Bible "And they shall learn war no more." War has been a matter of education, now let the nations learn Peace, not as a "sentimental ideal," as it has been termed by some, but as a practical and fundamental basis of true civilization. Let us educate ourselves and our children in the principles of peace, its benefits and constructive power for good, for progress and for material as well as spiritual development.

2nd—This body of Peace must have the shoulders of Justice and Arbitration, Law and Order.

3rd—The neck of gracious consideration for others' viewpoints, and the Breast of Human Kindness, Faith and Aspiration.

4th—The Heart of Divine Love and Purity.

5th—The Arms of sex equality—each arm being equal in strength and power, that thereby the perfect balance may be obtained and the true equilibrium held, socially, politically and ethically.

6th—The Hands of Service to all humanity.

7th—The Limbs, or columns of support, of perfect adjustment of all social, economic, and civic conditions.

8th—The Knees of Reverence, reverence for all that is sacred and holy in life.

9th—The Feet of "Understanding" and of Research into every highway and byway of truth.

*The Circulation*

Through this body must circulate the red blood of Unity and Universal Brotherhood, free from all the poisons of racial and religious prejudice, and the whole body being quickened by the vital Spark of the Spirit of Love and Life—in a word, the Love of God, which in its final analysis is Love for Humanity. There is a marked difference between the "Love for God," and the "Love of God." A man has great love for his father, yet it is narrow and personal. When he becomes a father himself, he then *knows* the love of a father, which should evolve his consciousness into that great Cosmic Love, that embraces all humanity and all created

things. He has passed from the station of the love for his father—to the love of the father—so is it with the Love of God, and the body of Peace must be quickened not alone with love for God—but the very Love of God itself, which is all inclusive.

*Atmosphere*

The atmosphere in which this body of Peace-quickened by the Holy Spirit can alone live and breathe, is freedom—physical, mental and spiritual freedom.

*The First Step*

The first step in establishing this body of Peace in the "Beauty of Holiness," or Wholeness—must be disarmament, but the material disarmament must be but an outward sign of an inner grace. Shakespeare has written—"Assume a virtue, though you have it not"—knowing that the psychological law would sooner or later be fulfilled, and that which was held in mind—or assumed—would be made manifest on the material plane. This great law works both ways and a material disarmament will react upon the souls of men and in time create the spiritual "laying down of arms"—between the nations, those invisible, but none the less deadly weapons of racial hatred, intolerance, superstition, ignorance, doubt and fear. Baha'o'llah has commanded—"Consort with all peoples of the world with love and fragrance; Fellowship is the cause of Unity, and Unity is the source of order in the world. Blessed are they who serve with love."

*Language of Peace*

The language of this body of Peace must ultimately be a Universal Language, as commanded by Baha'o'llah; that each man may have social and commercial intercourse with his brother man. A thousand and one of the differences between the nations today is caused by a lack of proper interpretation of their aims and ideas, and of their spiritual ideals. Thus peace must speak in a language all may understand, and the individual right of each soul to use its voice in all matters pertaining to government and civic laws must follow.

Today it is the heart of woman who is paying the heaviest toll—she must arise and assert her Divine Rights, and give birth to

this child of Peace. Let her voice ring out in clarion tones—that all the world may hear—knowing that she but echoes the “Divine Mother Voice of God—”. In the name of the future generations—I command the world, *Peace, Be Still.*

When chaos reigned, and all unformed was man,  
 The Great Creative Fatherhood of God,  
 Proclaimed in Mighty tones—“Let there be Light,”  
 And in that Light creation did appear.  
 Today a mental chaos doth prevail,  
 Man seeks as savage beast, with brutal power,  
 To kill and to destroy his brother man.  
 Hark! Hark! another Voice must yet be heard,  
 Above the horrors of the battle-fields,  
 Above the wild delirium of war,  
 E’en through the heart of woman now it speaks,  
 And shall be heard—that Mother-Voice Divine.  
 She who has born in hours of untold pain,  
 Strong, manly sons, only to give them up,  
 To see them slain before her very eyes.  
 Amid the din of battle and its roar,  
 Its useless sacrifice of all she holds most dear,  
 To greed, avarice, the hellish greed of man  
 Her voice doth speak, and nations now *must* hear—  
 “Let war forever cease.”  
 The Voice which said—“Let there be Light,”  
 Has rent again the veil of darkest night,  
 And cries—“Let there be Peace.”  
 In mighty tones, above earth’s blood-stained sod,  
 High, clear, now speaks that MOTHER-VOICE of God.

## *The Bahai Fellowship*

BY JOSEPH E. GILLIGAN

TWO years ago a pamphlet entitled “The World’s Greatest Prisoner To His Prison Friends,” found its way into the State Prison at San Quentin, Calif., and thereby hangs a tale fraught with deep significance to the earnest student of Sociology, and especially to all who have faith in the efficacy of the Revelation of Baha’ollah to reach down into the very depths of social degradation, even into the flotsam and jetsam of humanity that finds its way into the prisons of the country, and through the Divine Rays of Light and Understanding radiating from its teachings, lift them up and out of the moras of doubt, disbelief and indifference and place their feet firmly on the path of Righteousness, with their eye focused on the Center of the Covenant; as no other philosophy, religious or otherwise, has ever yet been able to do.

It was not a matter of chance that the words of the Beloved Master came to San Quentin. Mrs. Louise R. Waite, of San Diego, had for some time been corresponding with prisoners of this Institute. Being impressed by the unexpected intelligence of some of the prisoners with whom she was in touch, Mrs. Waite, or “Sister Shahnaz” as she is lovingly known to the Bahai students of the prison—recognized the fertility of the soil in the prisons of the United States. So much of promise has been accomplished in spreading the Message in the prisons thus far that this sister of Love and Mercy was inspired to organize a “Bahai Fellowship,” the members of which should consist of prisoners who had manifested an interest in the Bahai Movement and had identified themselves with the classes studying its history and present status amongst the popular beliefs of the day.

For more than six months past the membership of the class in San Quentin has never been less than 20, and generally reaching as high as 35, this fluctuation being due to the constant outgoing of prisoners as their term of service expires. Not all of this number have declared their acceptance of the Prophethood of Baha’ollah, but all are eager inquirers and anxious to satisfy themselves that in the persons of these Holy men we are witnessing the fulfilment of the prophecies that the “Son of Man” should

come at this appointed time to lead humanity back from the gross materialism of the past age, and reveal the dawn of a New Epoch in which the hosts of tyranny should vanish and the Kingdom of Heaven be established on earth.

Since the inception of the class in this prison more than two hundred prisoners have learned the twelve Basic Principles of Baháism and the nine articles of Faith, and have gone out into the world again with sufficient knowledge of the Divine Plan as revealed by Baha'o'llah to inspire them with a determination to identify themselves definitely with this great Movement and seek further knowledge by immediate contact with the Bahai Teachers, through one of their Assemblies.

The declaration of these men to adopt the cardinal principles of the Bahai Revelation, and accept the precepts and example of the Beloved Master in moulding their character, after having tasted the bitter fruits of defeat as a result of their previous lack of definite objective in life, is not the sporadic, undependable impulse of the moment, such as is frequently produced through the emotional fanaticism of a religious frenzy. Men whose experience in life has made them outcasts of society, are more agnostic on questions of a spiritual nature than are those whose path in life has led them into more pleasing environments, and too frequently they turn a deaf ear to the pleadings of their better nature, but the Bahai Revelation is substantiated by known Scientific facts and the inquirers may readily satisfy themselves that the Manifestation of God, through His Divine Messenger, Baha'o'llah, is the fulfilment of the prophecies, and that adherence to the Bahai Teachings will speedily bring about the establishment of the Kingdom of God on earth, and for these reasons conviction is borne in on both mind and heart that in the Bahai Movement they have found a sure panacea for all human ills. Their knowledge of the corruption in present social, political, and religious systems convinces them of the crying need of a New dispensation, and they readily accept this Revelation as the channel through which relief from these conditions will flow.

A Tablet revealed by the Beloved Master in January 1920, to the Bahai class in San Quentin, evincing a sympathetic and hopeful interest in our progress and recognizing the possibility for good, in spreading the "Glad-Tidings" through the prisons of the land, as worthy of the *support* and *encouragement* of all Bahais.

The loving devotion and self-sacrifice of Sister Shahnaz in

supplying literature, keeping us informed on the progress of the Movement, interesting the friends in our own progress and putting us in touch with many generous broad-minded and divinely inspired souls, prominent in the Great Cause, are accepted by us as a foretaste of the Universal Sister-and-Brotherhood, under which the whole of humanity will mingle as one united family when the promises of the Beloved Master shall have been fulfilled.

Although locally many obstacles have been placed in the way of the class here to hinder its progress and development, it has continued to grow in popularity and Mrs. Waite is already in touch with other prisons in the Western States where she expects to establish similar classes.

May the results obtained in San Quentin encourage the Bahai brothers and sisters to assist in spreading the "Glad-Tidings" till this "Bahai Fellowship" established by Sister Shahnaz, has reached every prison in the land, is the earnest prayer of the San Quentin class.

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## *All In One*

Dedicated to Abdul Baha

BY WILLIS JEFFRIES

To thee there are no bond or free, no white race or yellow,  
black or brown;  
No England, France or Germany, no churchly rank or  
kingly crown;  
The poor are rich, the rich are poor, the great are small,  
the lowly great;  
All souls unmasked before thee stand,—  
Oh, lead thy lambs within thy gate.

## Esperanto Congress

THE Thirteenth Annual Congress of the Esperanto Association of North America, held in New York City, July 22nd -24th, 1920, was an unqualified success. From Montreal to Texas, from Boston to Iowa, the enthusiasts flocked to the Mecca of their hopes. The business sessions and the public evening meetings were held at the Bahai Library, 415 Madison Avenue.

It was found that war and post-war conditions had played havoc with the membership and financial affairs of the Association, and a thorough overhauling was necessary. Steps were taken to establish an effective guarantee fund, and to build up the propaganda work of the Association. The following officers were elected, President, Edward S. Payson of Boston, Vice-President, Charles F. Bardorff of Montreal, Secretary, George W. Lee of Boston, Assistant Secretary, Miss E. J. Merian of Boston, Treasurer, B. Pickford Mann of Washington, D. C.

A banquet was held at the Hotel Bristol where addresses were made in Esperanto and a remarkable one in English by Edward Markham, the famous poet, kindled still further the enthusiasm of the delegates, and various delightful excursions and other social events added zest to the occasion.

At the concert held in Geneological Hall, many visitors enjoyed the program of songs in Esperanto, sung with indescribable vigor by the Harmonio Chorus, as well as the solos in English and Esperanto by Mrs. Minnie Heidecke Kerr and Mr. Bowyer, also the Esperanto recitations by Richard Carter and the dramatic dialogue in Esperanto rendered by Mrs. Healy and Mr. Morton.

To some among the number no occurrence in connection with the Congress possessed so deep a significance as the Bahai service in Esperanto held in the Bahai Library, 415 Madison Avenue, Sunday morning, July 5th. Miss Adella Lincoln conducted the meeting, opening and closing it with prayers revealed by Abdul Baha and translated into Esperanto, for the occasion.

Selections from the "Hidden Words" in Esperanto were read by Mr. Rufus W. Powell.

James F. Morton, Jr., gave in the intermission the Bahai Message to the assembled Esperantists, some of whom were wholly unfamiliar with it. Those who have been privileged to hear Mr. Morton speak are fully acquainted with the tremendous power and

flow of his eloquence. Possessed of a strong and dignified personality he handles any subject with conviction, and his delivery of the Bahai message coming as it does from the depths of a life devoted to the search for truth, is so earnest that its effect is far reaching and this body of devoted souls endeavoring to show forth perhaps unconsciously one of the greatest principles of the Bahai movement could not have received this message from a more convincing source.

It is hoped and believed that this Congress will have contributed materially to draw more closely together in sympathy and understanding the Esperanto and the Bahai workers. In New York there is much co-operation and more will be witnessed during the coming season. Through the number of letters received since the closing of the Congress and the daily inquirers coming into the Bahai Library, it is the hope of REALITY that the whole world will become aflame with the desire to stand behind Esperanto, to learn it and recognize it, as one of the greatest spiritual forces, manifesting in a practical and simple manner, to eliminate prejudice and to bring about a mutual understanding of nations.

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## Bahai Activities

BAHAI LIBRARY, 415 MADISON AVENUE

The Wednesday Co-operative evenings conducted by Mr. Ledoux, Miss Beatrice Irwin, Mr. Lotze and Mr. & Mrs. Deuth still continue at the Bahai Library.

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Miss Juliet Thompson conducts her Friday evening meetings at the Bahai Library.

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Alfred Pinneo, author and lecturer, will begin his lecture course under the management of Lee Kudic Lecture Bureau. Information can be secured from this Company at 437 Fifth Avenue, or from REALITY. The remarkable results of the enlightened educational methods of Mr. Pinneo are well known throughout the country where the Pinneo School is the object of keen interest to all who desire the true expression of that which is potential in the child.

During the month of August, it was the great joy and privilege of the friends to have Mr. & Mrs. Harlan Ober speak in the Bahai Library, 415 Madison avenue. Mr. & Mrs. Ober are well known to the Bahais throughout the world. Mr. Ober gave us an intimate picture of the daily life of Abdul Baha and Mrs. Ober talked most interestingly upon the spiritual development of those women of the East who have been born and surrounded by the teaching of Baha'o'llah and the daily example of the life of Abdul Baha. She drew a wonderful picture of their daily life of servitude and sacrifice, their entire disregard for the material benefits of life, and she pointed most forcefully to the fact that these women of the East are setting a new spiritual standard for the world. It was a great pleasure to welcome Mr. & Mrs. Ober upon their return and to have them with us in the Library.

Our friends will be glad to learn that Frank D. Clark and his wife will be on their way to Turkey when this notice is read. Mr. and Mrs. Clark are among the oldest and most devoted of the followers of Abdul Baha and Mr. Clark has just been engaged to work in the School of Engineering of Robert College, near Constantinople. His previous experience in Northern Persia and Turkestan ought to be of great service now in the new work just opening up for the world, and where the tides of life are destined to flow so eagerly as in the city which for so many centuries was the mixing place of humanity.

From *Jamestown Evening Journal*, August 17, 1920.

#### PERSIANS HERE FOR ADDRESSES

SATURDAY NIGHT CLUB HELD AN UNUSUAL SORT OF A MEETING  
MAZANDARANI

*Bahai Cause Was Explained to the Club Members By a Leader in the Movement to Regenerate the World and Was Made the Theme of An Interesting Discussion At the Eagle Temple on Wednesday Evening*

The Saturday Night club greeted Mirza Fazel Mazandarani of Persia and W. H. Randall of Boston with an ovation second to none received by these distinguished speakers during their Bahai lecture tour of leading cities. They said so themselves, after the meeting Wednesday night in the parlors of the Eagle temple. Nearly every club member was present and asked questions. Both men spoke today in the amphitheater at Chautauqua on "The Political and Spiritual Regeneration of Persia and Its Cause."

Mr. Randall, who has just returned from a trip to the Holy Land, presented conditions over there from the view point of a financier. He told of the prophet Abdul Baha in Acca, Syria, who is the center of great new spiritual teachers called the Bahai revelation which are said to be transforming the whole world. He told his hearers to ask questions

about his statements, to say anything they please, make fun of them for he knew, in this unique club, they would all quarrel a little, shake hands, and go out friends. He wished all the world would join this club, he said, for it is a symbol of what we ought to do—investigate reality in everything.

He gave the principles of the Bahai cause so forcefully that when he was through, one member arose and said: "I congratulate the men of this club in connecting themselves with this higher divine force. I never heard the great law of divine intelligence, called God, so well defined as explained here tonight, I thank God for the communion such as we have had here."

Mirza Ahmad Sohrab, who has been living in Acca, Syria, during the past four years, with Abdul Baha, spoke of the conditions in that country today and the frightful poverty during the war.

Mirza Fazel Mazandarani then spoke of Persia, its wonderful civilization of the past, its present condition and the great regenerative, constructive influence of the Bahai movement, which he claims is bringing it a new divine civilization. He explained how this new universal religion is the solution for present-day world problems.

In beginning, he said: "The Bahai movement is not a new religion or sect or church newly founded in the world. It does not strive to found another religion in front of the seven great religions of the world—we have religions enough.

"The Bahai movement is a spiritual cause in accord with the postulates of science in this 20th century. The Bahai movement is a platform where existing religions can come and associate with utmost friendliness. The Bahai movement tries to extract the essences of all religions and throw away unnecessary dogmas. It is not connected with any religion, nation or race, but it is related to all. Every country can claim it."

Mr. Randall added that this Bahai cause has met with such opposition by the Mohammedans and other Oriental religions that more than 25,000 men and women have been martyred. "In this respect," he said, "it is parallel with the movement of early Christianity, but this cause has had more martyrs. One of the bloodiest pages of history springs from the soil of these martyrdoms. Perhaps it was necessary to bring a universal consciousness."

Asked if this religion takes on a political aspect, Mr. Mazandarani answered: "One of the principles of Baha'o'llah was that one should look upon the whole world as his native land. Baha'o'llah said: 'Let a man not boast so much that he loves his country but that he loves his kind.'"

Mr. Randall said: "The world should model itself after the United States—it should have a federated United States of Countries. The great teaching of Baha'o'llah in 1868 was that after this World War the covenant of the world should be an international tribunal. When the covenant of nations should not be a few nations as a balance of power, but be composed of all nations—then the light and horizon of the Most Great Peace would be born. Love is evolutionary. Many people think love of nation the highest, but the prophets gave their lives for humanity. He stated that Abdul Baha is strong on the point that government is necessary for protection and opportunities for initial growth. The Bahais are not a political party at all. It is the international religion for this age."

The question was asked, "How do you proclaim it to the world, by missionaries?"

"There are no missionaries, priests, clergy, paid choirs or worker. Every man is supposed to earn his living and to teach. As a matter of fact Bahais the world over, go up and down telling every one they meet of this cause just as did the disciples of old. When you are convinced of the beauty of principle do you not always wish to share it with others?"

Another question, "Do you believe in Hindu theory of reincarnation?"

"No," was the answer.

Among the principles defined were to educate inferior people, religion springs from the single tree of God, its sap of life is the spiritual teachings. The word Bahai means spiritual light. No differences in religions except the clothes we put on them—the essence is the same in all. Mr. Randall said, "Suppose seven lamps all different, but all shine by the same light; it is different ornamentation, different shade but it is the same light. Through the stations of prophethood attributes become manifest. The Will of God is the purpose of human life consciousness."

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*BAHA'O'LLAH*



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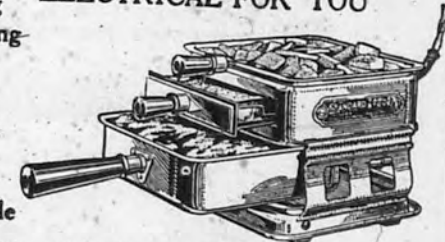
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