

REALITY



A Real Magazine for Real People

Happiness

What Great Minds Are Thinking

Editorial

Psychic Vision, or Soul Seeing

G. D. Buchanan, Ph.D.

Breaking Down the Walls of Hate

W. M. Page

APRIL-AUGUST, 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'Ó'LLAH, *an outcome of Babism.*—Mirza Husian Ali Nuri BAHÁ'Ó'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'Ó'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'Ó'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'Ó'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'Ó'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'Ó'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.

REALITY

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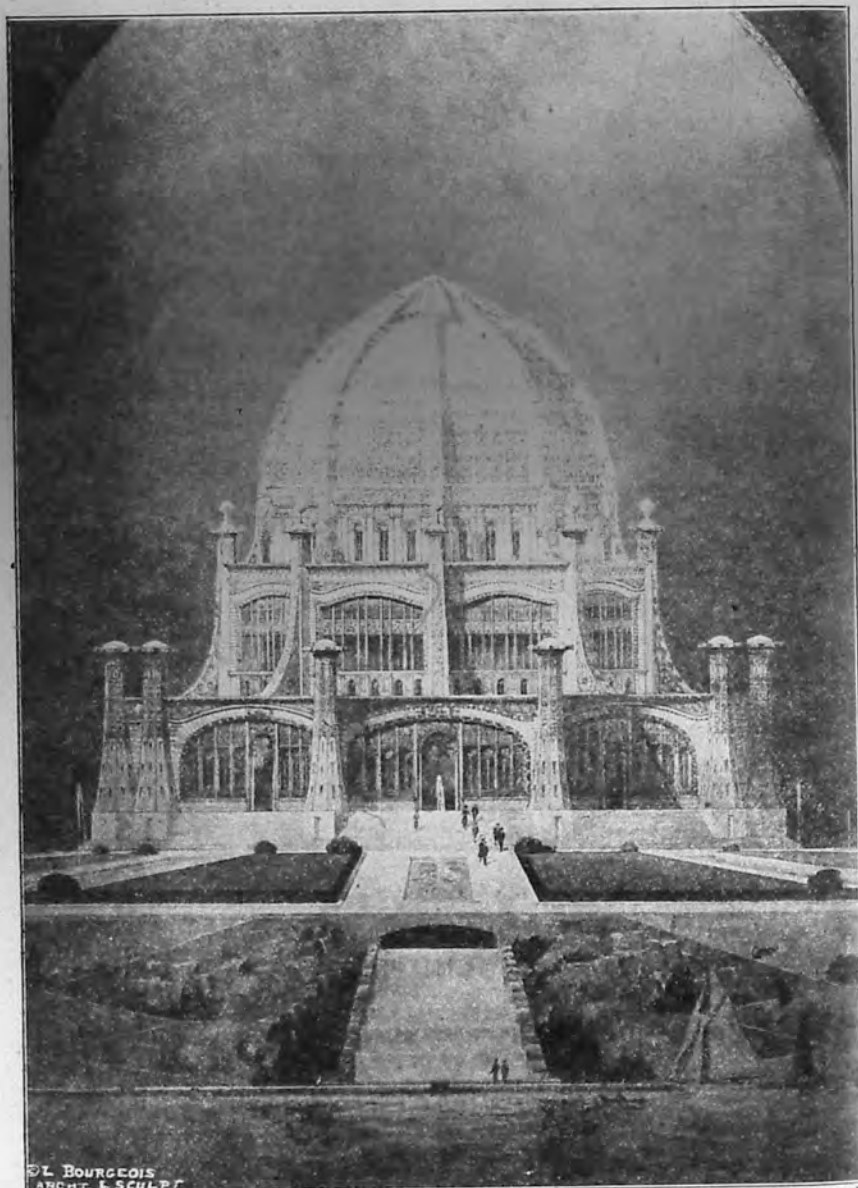
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MASHRAK-EL ASKAR.
(Universal Temple).

EDITORIALS

To the Friends of Reality

WE take this opportunity of thanking you one and all for your appreciation and sympathy with us during the past few months, when owing to circumstances over which we had no control, REALITY did not appear with its message of love and unity.

During this past year, it has been the joyous privilege of its Editors to entirely support REALITY. Over 45,000 copies have been printed, and distributed throughout the world. Hundreds of letters have been received in appreciation of it.

Having reached the limit of their capacity financially, the Editors found themselves awaiting the spontaneous assistance of the friends of REALITY.

A letter from Abdul Baha again confirming this work has resulted in securing donations from the New York friends, which together with the assistance of one who is interested in the personal efforts of its Editors, has made it possible to continue the publishing of REALITY. Nevertheless, in view of the large free distribution and the increased cost of printing, it is essential the friends of REALITY take a personal interest in increasing subscriptions, in procuring advertisements and in sending such donations as they see fit, for the continuation of this work.

It is only a question of a short time with such co-operation when REALITY will become self-supporting, and the need for assistance will no longer be necessary.

Again we thank you for your loving consideration, both those who are already Bahais, and those whom we hope will become Bahais, through the efforts of REALITY.

THE EDITOR.

Happiness

THE quest for happiness is the inherent instinct of man. It begins in the effort of the babe to catch the sunbeam and never fades from the living consciousness. That it has no possibility of absolute or lasting accomplishment, is perhaps one of the most convincing evidences of a future existence, for it is a fact that every other craving or appetite has its answering form of satisfaction. There are, however, paths which lead to a state of mind, bringing periods, varying in length according to the spiritual development of the individual, whereby a certain happiness is gained which approaches the ecstasy of those realms of bliss described by the teachers of the world as "heaven." Strange as it may seem, one of those paths is—renunciation. The brilliancy and light of this path is only known to those who joyously tread its glittering way. Elimination of non-essentials will produce a freedom from care and worry which is in itself a sort of happiness. Then there is unselfishness, and interest in your fellowman, and there is that gorgeous gift of God, work. There are many other ways of glimpsing and sensing that state of enduring beatitude which all of us crave. The great Prophets throughout the ages have pointed the way, but it has been lost in the veil of false material life, out-distanced and made vague by the lapse of time, but how comforting to the seeking soul to hear the words of Baha'o'llah, who lived in this, our own time and on this earth but a comparatively few years ago, and to hear the sweet voice of Abdul Baha, that great leader of the spiritual life of this cycle.

THE EDITORS.

A COMPILATION FROM THE WORDS OF BAHÁ'O'LLAH AND ABDUL BAHÁ

"The soul that loves God, God loves. The soul that draws near to God, God draws near to it. The soul that is happy with God, God is happy and pleased with it."

"Happiness consists of two kinds,—physical and spiritual. The physical happiness is limited; its utmost duration is one day, one month, one year; finally it has no result. Spiritual

happiness is eternal and unfathomable. This kind of happiness appears in one's soul with the Love of God and suffers one to attain to the virtues and perfections of the world of humanity. Therefore endeavor as much as thou art able to illumine the lamp of the heart with the light of love."

"Be thou happy! Be thou rejoiced! Be thou attracted, and in the utmost state of beatitude, so that divine illumination may appear in the heart and soul, and the ray of the Sun of Truth may shine and gleam. Become not unhappy on account of trials, for they are the cause of spiritual development; but thou must remain firm and steadfast. Whenever thou art withstanding, the darkness of tests is changed into light, difficulty into mercy, loss into profit, and non-existence is followed by immortality."

"Afflictions and troubles are due to the state of not being content with what God has ordained. If one submits himself to God, he is always happy. A man asked another: 'In what station are you?' He answered, 'In the utmost happiness.' 'Where does this happiness come from?' He answered, 'Because all the existing things move according to my wish; therefore I do not find anything contrary to my desire; thus I feel no sorrow. There is no doubt that all the beings move by the Will of God, and I have given up my own will, desiring the Will of God; thus my will became the Will of God, for there is nothing of myself. All are moving by His Will, yet they are moving by my own will. In this case, I am very happy.'

"When man surrenders himself, everything will move according to his wish."

"O thou dear maid-servant of God! If thou didst know with what bestowal and blessing thou art aided, thou wouldst surely detach thyself from the world, open thy wings and soar in the atmosphere of joy and gladness.

"The favors of the beauty of ABHA have enveloped thee; what else dost thou want?"

"The confirmation of the Supreme Concourse is obtained; what else dost thou seek?"

"The grace of the Lord is manifest; what else dost thou demand?"

"Happiness depends on the spiritual glad tidings, and not upon material means; it is found in the kingdom of ABHA and not in this mortal world."

"There is nothing in this world of existence save a joy and happiness which emanate from sanctification, divine holiness and resignation to God. Love divine will change the prison into a court, sorrows into joy and fragrance, narrowness into enlargement, and poverty into wealth."

"Our real happiness is in the kingdom. There we seek no happiness, because in this world happiness does not exist. If you consider, you will see that people are all in trouble. The majority of those whom you question have nothing to tell you but their troubles. Their hearts are not at rest; and they cannot have this rest of heart save through the Love of God. Therefore we must know that happiness exists in the Other World and not in this."

"Call thy son to the kingdom of God as far as is possible for thee; but be thou not sad and do not attach thy heart to anything except the Lord of the Kingdom. If thou lovest anything, love it for the sake of God, so that friendship may become eternal. Otherwise it is a natural law that everything will disappear, and as that thing vanisheth, the love of it also cometh to an end. But the Divine Beauty is never-ending and everlasting, and the eternal life and the Love of God are constant and perennial."

"Although the life of the creatures is called life,—in reality, compared to the life of the Children of the Kingdom, it is not life,—on the contrary it is death.

"For instance, a substance contains life, but this life in comparison to the life of a vegetable is death; in like manner, the life of a vegetable compared to the life of an animal is death; in like manner, the life of an animal compared to the life of the human being is death; and in like manner the life of the human being compared to the life of the Children of the Kingdom is death.

"As His Majesty Christ said, 'Let the dead bury their dead,' because 'He who is born of the flesh is flesh, and he who is born of the Spirit, is Spirit.'

"Therefore it is evident that the real life is the Life of the Spirit; and that is the Love of God, the knowledge of God, the breezes from the Holy Spirit, divine inspiration, spiritual joys and the glad tidings of God.

"Seek, O servant of God, this Life, until day and night you remain in limitless joy."

"Whatever is in this world is without foundation, finally disappears, becomes fruitless, without result and without effect; nay rather, it is wholly forgotten, except servitude and adoration in the Threshold of Oneness.

"If a soul breathes one breath in this servitude, it will bring forth fruit in the Eternal Realm, raise the universal melody of joy and impart everlasting life. Therefore rest thou assured."

"O thou beloved maid-servant of God! Shouldst thou know what station is destined and appointed under the protection of Baha'o'llah for those souls who are severed, attracted and teachers of Truth, undoubtedly thou wouldst find the utmost joy and happiness, and by reason of exultation and rejoicing soar toward the Heaven of Peace; inasmuch as thou art walking in this road and advancing toward such a Kingdom."

"Why art thou grieved, sorrowing with a bleeding heart? This is the Day of rejoicing and the Hour of ecstasy. This is the season of the dead arising from graves and gathering together. And this is the Promised Time for the attainment of plenteous grace. Be calm, be strong, be grateful, and become a lamp full of light, that the darkness of sorrows be annihilated, and that the sun of everlasting joy arise from the dawning-place of heart and soul, shining brightly."

WORDS OF BAHÁ'Ó'LLAH

"Be ye resigned like unto the earth, so that the fragrant, sacred, many colored myrtles of My Knowledge may grow in the soil of existence. Be ye ablaze like unto fire, so that ye may consume thick veils and quicken and immortalize cold and veiled bodies by the heat of Divine Love. Be ye pure like unto air, so that ye may enter the Sacred Abode of My Friendship."

What Great Minds Are Thinking

GOD made man; He did not make creeds. And when man eliminates creed and dogma, he will be nearer to God. In reading the daily papers we see such headlines as "Pastor Assails Inter-Church."

"The Inter-Church Movement; Is It of God or the Devil?"

"This was the text of a remarkable sermon preached yesterday by the Rev. Dr. I. M. Haldeman, pastor of the First Baptist Church, Broadway and Seventy-ninth street. He said:

"Those back of this movement deny the virgin birth of Christ. We ought to get down on our knees and pray that lightning will strike them dumb and that the true God will render their teachings nugatory.

"The whole movement is modern theology in disguise. It will create a sovietism in the church on the one side and an ecclesiastical autocracy among the few who direct it."

Can we conceive of anything more deplorable than one religious body praying on its knees that another religious body may be struck by lightning?

Again we see a headline "34 Bishops Say Crisis is Near."

"Des Moines, Iowa, May 2.—Heralding the Methodist Episcopal General Conference meeting here as the most important in the history of the denomination, the address of the thirty-four bishops of the church submitted to the conference today declares the church is on trial.

"On behalf of their denomination, the bishops accept the challenge and aver that the church must determine to deal courageously with the vital questions the new age has presented." The address said:

"Never before did a general conference meet at a time like this. We cannot go back to the less troubled, more simple placid days.

"We are at a crisis in the ages. If we fail here it will not matter what else we do.

"The address is devoted to answering the question: 'What is our chief business at the present conference?'

"It divides the question into eleven sub-divisions and says:

"The church as a whole and in its parts has been and is under

heavy fire. It has been charged with failure to prevent war. It is charged with impotence in the current unrest and disorder. It is declared to be out of touch with modern industry, modern thought and dominant modern life.

"It is charged with being the champion of the obsolete, with the failure to interpret Christ to personal and social life with power and fulness, with the failure to make the world's ideals or to supply the world's motives.

"There is a wholesome desire for co-operation, but a reaction against ecclesiasticism. But in Protestantism and Romanism and outside of both there is a vague widespread idea of a Christianity without a church."

The tone of the above is a deep and earnest one. It shows a certain humility and desire to correct the evil of an ecclesiastical misrule. The idea of a Christianity without a church, if it were worded a "religion without a church," would appeal to that multitude awaiting the manifestation of God, which will set forth the religion of tolerance, love and brotherhood.

Another headline is "Church Rebuked by Marshall."

"Washington, May 2.—Vice-President Marshall speaking today with Sir Auckland Geddes, the British Ambassador, at an Inter-Church World mass meeting, said the church must prove its work by its faith and that it is idle to legislate for purity if the priest above his book, is to leer at his neighbor's wife. He added:

"It is vain to enact laws punishing murder if the elders are to continue working little children to death. It is useless to forbid larceny if the deacons make large contributions out of excess profits jointly from labor and the ultimate consumer."

"Sir Auckland Geddes wound up his address in the following statement: The man on the street is not tired of the words of the Nazarene. When the Church takes back the disciplining of the moral and religious life of its members, when it trains up its children with fixed views, when it proves its faith in the communion of the Saints by its works, its courts will be thronged with worshippers and there will be no need for patchwork legislation to reconcile labor and capital, nation and nation."

In the American of May 10th, we find the Rev. Dr. John Roach Straton speaking upon "The Needed Religious Revival." as follows:

"That is it exactly! Humanity wants the hand-clasp of real brotherhood, of real fellowship. We need soft-hearted business men rather than hard-headed business men. There is a story told that Tolstoi once replied to a beggar's request for alms by saying: 'I am sorry, Brother, but I have nothing to give.' The beggar exclaimed: 'You have given me something better than money. You have called me Brother!'"

"The religious revival that is needed will come when modern Christians are willing to do what the early Christians did—lay themselves, as well as their money, upon the altar. The Inter-Church World Movement will not succeed if it means simply that a few rich men are to write their checks for large sums of money. The rich man can no more discharge his religious obligation by writing a large check than the poor man can discharge his religious obligation by writing a small check. Both must give themselves, if we are really to get anywhere.

"The gift without the giver is bare."

It would seem from the foregoing, with the exception of the keynote struck by Dr. Straton which is universal love and brotherhood regardless of the limitation of creed, that we have presented to us today that most destructive repetition of the ages, Religion warring upon Religion in the name of Religion.

What does it all mean? Has Religion failed? No! by the blessed love of Christ and all the Prophets, it has not failed nor will it fail, for never in the history of this planet were souls so hungering and thirsting for God and His way. Torn by the ordeal of blood sacrifice, of anguished partings, of loss of all things which seemed to make life good, the soul of the world is turning with questioning eyes and hopeful heart toward the Divine bestower, for the fulfillment of His promise to make "all things new."

This is the springtime of the hearts, the beginning of the real Day, the uncovering of all things hidden, the adjustment of all injustice; and only a few years lie between the dawn of this Day and its brilliant reality. These dissensions, these warring and conflicting divergencies are only the rumbling of the nearing storm which is to cover the earth for a short time, sweeping before it the dust of dogma, the monopoly of selfish power within and without the churches, the purifying of the filth of material gain in the name of religion, the clarifying of humanity's vision

of the Real Christ and His love for the world, the separation of that vision from ecclesiastical falsehood and limitation, the realization of the necessity for the intervention of God to prevent the destruction of humanity by humanity.

The solution is the elimination of prejudice, the acknowledgment of all the Religions of the world in their original purity, the tearing away of the veils of superstition hung by the hands of man to gain power over his fellowman, belief in the Universal Fatherhood of God and the Universal Brotherhood of Man. There should be but one Religion in the world, the Religion of God and His messengers; one Temple, the Temple of God and all His people, wherein love will reign, wherein all races, religions, colors and classes may meet, consult, worship and work as brothers. Human hearts are calling for a spiritual unfoldment. Be of good cheer. This is the New Day; the Day of the Coming of the Lord.

THE EDITOR.

Mashrak-el-azkar or Universal Temple

THERE can be no spiritual development without a physical manifestation. God has always manifested Himself in a human Temple, and the religion or spiritual advancement emanating from that human Temple has always expressed itself in a material edifice.

That structure in form, design and function has stood for the principles, performed the mission and ordinances of the source of its inspiration. Therefore in this day of the changing order of the world when the manifestation of brotherhood and love is being revealed, we shall see the erection of a Universal Temple which is to signify the final blending of the nine historic Religions. In the selection of the temple design of Mr. Louis Bourgeois by the delegates of the Bahai Movement from the United States, Canada and Alaska in Convention held here in April, we find the beginning of a new era, not only in the realm of religion, but practical evidence of a cyclic period which always ushers in a new art. The motive and purpose of this Temple is unity. Nine entrances will present nine equal façades around the great central Hall of Worship. A series of nine smaller structures planned to be connected in architectural harmony with

the central hall will be devoted to the purposes of direct social service such as a hospital, school for scientific research, asylum, hospice, etc. This latter feature will signify nine distinct means by which according to the teachings of Abdul Baha, leader of the Bahai movement, the Temple will in the future be of direct service and benefit to mankind, regardless of religious, class, social or race questions.

At the present time we have Catholic hospitals for the Catholics, Jewish hospitals for the Jews and so on through the multitude of forms and limitations under which the sufferers of the world have been allowed to suffer and die on account of their race, creed or color. In the New Day this will not and cannot happen. The New Religion will be one Religion. A man will not be asked his religious faith before he is entitled to enter a School, Asylum or Home for the poor. Shelter will be provided for all of God's children alike. Extensive acreage along the shores of Lake Michigan, overlooking Chicago, has been secured as a site for the first Bahai Unity Temple in America. The accepted plan will include the development of this entire acreage by landscape gardening, and the grounds will be open to the public at all times for use as a recreation park.

Contributions to this World Religion Temple have been received from people representing every race, creed, class and color in the world. For the first time in history, the East has contributed spontaneously and generously to a work being done in the West.

The history of the inspirational drawing of this temple plan by Mr. Bourgeois reads like a fairy tale. He never saw the perfect model until it was completed. It was drawn section by section, floor by floor. The symbology woven into its decoration is as old as the world; some of it almost unknown to the designer. In this it represents the history of all architecture, the evolution of structural design to the requirements of this day and generation, both in lines of beauty and practical usefulness. The Temple plan was viewed by many of the leading architects of the world and recognized as marking a new epoch in religious architecture. It is on view at the home of Mr. Kervorkien, 40 West 57th street, New York, where thousands have thronged to see it, marveling at its grandeur and the New Light it symbolizes.

The Covenant of God

BY VALERIA DEMUDE KELSEY

He comes! for whom the ages long have waited!
Once more upon the earth His feet have trod,
And men arise from all their feastings,—sated
And shaken by the mighty Call of God.

He comes! and all the earth begins to tremble;
(Its weight is terrible with self and greed.)
See how the avaricious hosts assemble,
And mark the negligent that seek a deed.

He comes! and rocking with its pain and dread,
The earth's deep agony is turned to joy;
Fearing but death and chaos, it sees instead
The Master's hands outstretched in Love's employ.

He comes! and though not all have seen those hands
Or touched His garments as in days of old,
His Love is felt outpouring on all lands,
His Spirit quickens earth and human mold.

Oh, not alone to heal, the Master comes!
He comes to prove Reality to man;
He hushes evermore Fate's mutinous drums,
And unifies the nations with a Plan.

No far off Plan, impractical and strange,
But here and shaping in the minds of men;
A Covenant of Peace which soon shall range
The hearts in consciousness toward God again.

No peace by law, such peace as men would make;
A greater peace than this; Peace vast and deep,
Pulsing anew in hearts that else would break,
The Peace of God, which men will gladly keep.

Then, then, this earth shall cease its lurid flames,
The long, long wars shall end, and God shall lift
Humanity from out its ancient shames,
And man be Man at last, through this great Gift.

Yes, yes, He comes! Proclaim this Gift, this Plan!
On tower and mountain and in vale proclaim:
"Now God fulfills His *Covenant with man*,
And walks the earth, clothed in 'His Greatest Name!'"

Psychic Vision, or Soul Seeing

BY G. DAVID BUCHANAN, PH.D.

ONE evening, traveling from the suburbs of Capetown into the city, and looking out of the window of the car, I saw the dome of the observatory—a very remarkable observatory, perhaps in some ways the most remarkable in the world. I said to my companion, "That astronomer is going to see a star tonight." He asked how I knew and I replied, "Because I see the slot in the dome of his observatory is open." I was sure he would see a star that night. But no matter how strong his telescope might be nor how excellent his apparatus, no star could be seen unless he had the dome open. You will understand the application. If you have an open mind, you will see a star. If you have the dome open to view the universe, you will see it; but no matter how good your mind may be, nor how great your faculties, if you close up your mind by prejudice you will never see a star. Now we want to look into the Heaven of Heavens psychically, to see if we can find a star; and we must keep our minds open.

Real vision is perceiving, and there are many different varieties of it among humankind. For instance, there is commercial vision which characterizes our successful business men, the military vision of a Foch or Napoleon, mathematical vision by which scientific minds penetrate the laws of the universe, the wide range of vision with which men of genius are endowed and gifted, each viewing things through his own telescope as it were and differing one from another in endless variety and detail.

We all know, for instance, how differently the poet sees things from ordinary people, and we have been told that they experience a certain kind of afflatus. One notable case of this was in connection with a Tennyson society whose members were disputing as to what Tennyson meant by a certain couplet. They wrote to Tennyson and asked him what he meant, and he said, "I don't know. I did know when I wrote it, but I don't know now." He had his poetic vision at the time of his writing, but was utterly shut out from it afterward. Whittier no doubt had those times of vision or afflatus so that he could actually see into the future. One particular case was when he wrote his Cable Hymn. After the Atlantic cable was laid, he could see a great world-union of forces; how, by being able to talk by wire we came into closer relationship. Now it is working out as he foresaw; his poem was a prediction of the future.

Inasmuch as we can see so plainly that there is commercial, military, mathematical, poetic and a great variety of other kinds of vision, it is certainly not unreasonable to suppose that we may have psychic vision. This psychic vision, to be sure, must have some law upon which it operates; for there is a law beneath all these visions which we can find if we look diligently for it. The universe is made up of laws. Men were influenced by the law of gravity a long time before Newton discovered it. The science of psychology is a science in its infancy. It is only beginning to be; we are only just getting hints of it, but we can be sure of this much, that there is somewhere a law which governs psychic seeing. We will try to get a hint of what this law really is.

What is psychic seeing? It is getting down deep enough into things to perceive the continuous succession of cause and effect. Psychic vision is looking along the law of cause and effect into the future. The man who has psychic vision does not do anything wonderful. He simply finds that great psychic ray, I might call it, and he peers into coming events. How plain that is in history! How many men there have been who have been able to see the future! There is nothing supernatural about prophetic or psychic vision. It is the operation of a great law of nature, and very often a man utilizes it without knowing that he has found a law. Generally speaking, we can see that certain causes have always produced certain effects, and it is not very

hard for us to see that if we view the causes, we can clearly predict the outcomes.

For instance, the valley of the River Jordan is one of the most remarkable chasms in the world. Evidently, away back in the geological ages, there was a great crinkling in the earth's crust when the planet was cooling down and its surface trying to adjust itself to the contracted area. This chasm goes down to the level of the Dead Sea, which is only forty miles from the Mediterranean, and yet whose surface is 1,300 feet below the Mediterranean. The bottom of the Dead Sea is another 1,300 feet down, or 2,600 feet below the level of the Mediterranean. The Dead Sea has no outlet. The River Jordan has been flowing into it for ages, but there is no river flowing out of it, and it is dead. It must exhaust the surplus water by evaporation, so that nothing but the vapor passes off.

That is a wonderful place, an extraordinary place; not only for its physical configuration but for the attention that has been paid to it by scientists. The British Government sent out an expedition to survey this valley of the Jordan, under Captain Cameron, who is now dead. In his survey he found that by simply opening the valley and letting the waters of the Mediterranean run through this gorge into the Dead Sea, this thirteen hundred feet depression could be filled up, making a great inland sea two thousand feet or more deep. That inland sea would extend to the walls of Jerusalem. Now you will say, "Why has this never been done?" The plans and survey are all finished in the Admiralty Office in London. It is all ready to be done and undoubtedly will be done in this century. The next thing that will happen will be the making of this great inland sea, and Jerusalem will become a great seaport city. This is a big thought into the future. We can see it psychically. Jerusalem will be a seaport city, the city of the future. And why? Because it is the exact land center of the globe. Look at the railroads that have been built during the last century. If the building goes on at the same rate, we shall have a continuous railway from the Cape of Good Hope to Cape Horn. They are already building the Cape-to-Cairo railway, and Siberia is spanned by iron rails. It will not be long before they extend it as far as Behring Strait, and today we have railroads nearly through South America. We are also going from the most

northern point of Norway and Sweden, down through Turkey into India and the southeastern corner of China. From the corners of the earth we shall have two great railways, like St. Andrew's cross, or like the multiplication sign, and Jerusalem is just at the point where the two lines cross. It is the land center of the world. It will be the mighty city of the world, for all nations can come there and meet more easily than at any other place.

But what has this to do with psychic vision? When Tischendorf, the great German scholar, came to the Convent of St. Catherine, he found in a waste-basket a piece of vellum, ready to be destroyed. He took it and began to examine it. Other scholars began to examine it, and found it to be the most remarkable manuscript the world had ever seen. The original is now in the library at Petrograd, and it is so remarkable, that the Russian Government had copies made and presented to the different nations of the world.

The translation varied somewhat from the forty-seventh chapter of the Book of Ezekiel in our standard King James version, but refers to the same wonderful facts. I will quote some of it. "Then he took me back into the entrance of the temple and I perceived water issuing from under the entrance of the temple eastwards, and under the north side of the altar. Then he led me towards the north gate and along the road that faces eastward and I observed the waters trickling from the right side. And he had in his hand a measuring line, a thousand cubits. Then he passed me through the increasing waters up to the ankles. He measured a thousand cubits and passed me through the waters up to the knees. Then he measured a thousand cubits and passed me through the waters up to the waist. Then he measured a thousand cubits and the waters were such that I could not pass through. The waters had risen to be as a mighty river that could not be forded. Then he asked me, 'Son of man, have you seen?' On my return I perceived a very great forest on both sides, and he said to me, 'These waters will come out from Galilee, to flow east, and will run down over the desert and arrive at the Dead Sea, the Sea of the Corrupted, and will purify that sea. It will become a perfect living life, productive to all to whom it may come. There shall be two living rivers, one into the sea and one out of the sea, and they shall have very many

fishes. And when these waters shall come, they shall restore the sea to life. Fishermen will also station themselves beside them and there will be very many kinds of fishes like the fishes of the Great Sea. And by the river banks on both sides, every kind of fruit will spring up, and the fruit will feed and the foliage restore to health."

How could a man 2,500 years ago see what I have told you was happening today, unless he could look down the line of cause and effect? And is that any more wonderful than our looking down a ray of light?

We will now turn to another question and look at it simply from a psychological point of view. On the shores of the Bay of Akka the first soil will be upturned for the opening of that canal. If it was a wonderful thing that a man 2,500 years ago should have foreseen all this by his psychic vision, would it be a very wonderful thing if somebody should appear in modern times who possessed this same psychic vision? Is it too much to expect that? There was a man in Persia by the name of Mirza Ali, born 1819; a man of extraordinary powers and development, who began to see by inner vision. He called himself the "BAB," or the "DOOR." When he began to tell the strange things he had seen psychically, and to reveal them with wonderful power, the orthodox Mohammedans rose against Him. They imprisoned Him because He could see into the future, and carried their persecution to the most dreadful extremes. Their cruelty was worse than anything we read of in the Spanish Inquisition. They followed Him from prison to prison, until at last a secret order came to destroy His life; and yet, that man's character was such that everybody loved Him. He was tied up to a wall and a company of Turkish soldiers were ordered to shoot at Him. So much did they love Him that they only shot the ropes above His head. The vindictiveness of the Mohammedans was such that they brought another company and riddled His body with bullets. But you cannot kill truth that way. Before His martyrdom the "BAB" had written a most extraordinary book called the "Beyan."

The "Bab's" body was sent to a man whose father belonged to one of the most prominent families in Persia. This man had taken the name "BAHA'O'LLAH", which means "The Glory of God." The death of the "BAB" produced a remarkable effect

upon Him. He had been a believer in the "Bab's" teachings, but He had never been roused. This persecution kindled Him like glowing coal into a flame. "BAHA'O'LLAH" took the place of the "BAB." I need not go over their history. He was persecuted and kept in prison. He was exiled from one prison to another, as the Mohammedans tried to get rid of Him. He was driven first to Baghdad, thence to Constantinople, still in prison, and finally to Adrianople, where they hoped to be rid of Him. Still he was too much in evidence with the Turkish people, and they said, "We will send Him to the remotest station we have," and they sent Him to Akka, where He spent the rest of His earthly life.

There this man lived twenty-four years. For some time He dwelt in barracks, then in a house, but so closely guarded that He was never outside the grounds in nine years. Yet during those twenty-four years He became one of the most voluminous writers that the world has ever known. He wrote so much that as yet but few of His books have been translated and published, and there are many thousands of tablets not yet known to the world. So it went on until the year 1892, with a little more liberty granted from time to time. In the year 1892 He passed over to the other side, and was succeeded by His son, ABDUL BAHA, who was born May 23, 1844. ABDUL BAHA is now seventy-six years old, and He still lives at Akka, where the first soil is to be turned to make that great canal which shall transform the Holy Land.

It is a significant thing that in all religions the followers of the great teachers make more of these teachers or founders than they make of themselves. Jesus would not allow the people to call Him good. He said, "There is none good but God;" but His followers defied Him. The three I have mentioned never claimed anything of that kind. One called Himself simply "The Door," one said He was the "Manifestation," and the other tells us today that He is the "Interpreter" and "Servant." They teach that one of the greatest sins a man can commit is to glorify himself.

Briefly these seers saw the time upon which we are just entering, the time when co-operation was to be the rule of life instead of competition; the time when there should be education for all women as well as for all men. They saw a universal language,

the unity of all religions, the purity of thought, life, mind and soul, sanitation for the healing of disease, education for all mankind. They proclaimed with prophetic vision the unity of mankind, the end of war, and the day of universal peace and justice. It is not much of a wonder when we understand their teachings that men are attracted to them. There have been no such men in modern times; none equal to these three for what I call "transcendental vision." They could see far along the lines of cause and effect, far beyond the limitations of mere human vision something which will come gradually with the dawning of the real civilization. We are just now in the last throes of savagery. They say that the darkest hour is just before dawn; this world war with its years of actual killing and its present status of disease, death and hate is certainly a proof that we are in the darkest hour. But there are those who see now and then a glimpse of the coming dawn, the coming Light, and they cry out to the rest of us to be of good cheer for the Light has already touched the topmost peaks of the world—and soon it will inundate the valleys. Then we shall have real civilization.

EDITOR'S NOTE:—Dr. Buchanan was the first white man to enter the heart of Africa over Stanley's trail, and during that trip he met and became friendly with several tribes of pygmies. They were not only a tiny people, but timid, with habitations built in the trees close to the jungle rivers. At first they fled before him, but when he dismissed his native escort they slowly approached and finally clambered all over him, giving free play to their curiosity. Thus the big white man won their friendship, which he made firm by gifts of beads, calico and trinkets.

When he left the first tribe of tiny people, he had a march of three days before he came upon another tribe and was surprised when a delegation came forward and welcomed him. To this day Dr. Buchanan has not been able to figure out how the news of his coming reached that second tribe.

Figured in Big Exposé

He was one of the first newspaper men to expose the atrocities inflicted upon the natives of the Congo by the ivory, slave and rubber traders. The story of those crimes was written for an English syndicate, and the truth so embittered those in charge of affairs in the Congo that Dr. Buchanan fled to England, as he feared a price would be put upon his head. He finally returned to America for greater safety.

It is more than 35 years since Dr. Buchanan left Capetown, South Africa, but a few months ago he received a long letter from there filled with deep appreciation of his work. This letter was signed by many persons of prominence in the life of Capetown, and was filled with expressions of love for the man.

Dr. Buchanan has held pulpits in Presbyterian churches in various parts of the world. He held pastorates in Sydney and Melbourne, Australia. Melba was his soloist at the last named city. He was also pastor of churches in Scotland, in England and America.



GUESTS AT DINNER GIVEN BY MR. KEVERKIAN TO LOUIS BOURGEOIS. GEORGE GRAY BARNARD, THE NOTED SCULPTOR, TO THE LEFT.



GROUP TAKEN AFTER THE MEETING AT KEVORKIANS, WHEN EX-GOVERNOR SULZER SPOKE. FROM LEFT TO RIGHT: URBAIN LEDOUX, REV. DR. WILLIAM NORMAN GUTHRIE, MRS. MARY HANFORD FORD, LOUIS BOURGEOIS, MRS. BOURGEOIS, MRS. JONES, MRS. WILLIAM LOTZE, MR. WILLIAM LOTZE, EUGENE DEUTH, GOVERNOR SULZER, MRS. DEUTH, MISS ROUHIEH JONES.

Welcome to Fazel Mazandarani

FROM the beginning of time, the wisdom of the world has come from the East. It is the birthplace of the Prophets, it is the land of the spirit, it is the scene of the rising of the Sun of Light on the daily and physical plane, and the rising of the Sun of Truth on the spiritual plane.

Sanctified beyond every quarter of the globe, it has been and is today, the birthplace of the Messengers of God. Countless hordes of pilgrims are wending their way to its glories to inhale anew the fragrance of its spiritual atmosphere, and to fulfill the prophecies of its enduring utterances, and true to its tradition of wisdom, the East in its turn is sending to the West its philosophers, and teachers to lead man aright on the spiritual path.

We have witnessed illustrations of this in the journey of Abdul Baha throughout the Western countries of the World, teaching and calling men back to the law and will of God, speaking in Churches and the Assemblies of philosophers, philanthropists, delivering His message of love, tolerance, purity and inspiration to those ready to receive it; and now in continuance of His untiring service to the world, He has sent His pupil Fazel Mazandarani to tour the continent of America, on the same noble mission.

This scholar and philosopher has been selected by Abdul Baha not only for his mental attainments, but for that great spiritual development which is a part of his personality and communicates itself to all who hear the musical utterances of his inspired speech.

Mazandarani's first address was a message from Abdul Baha Abbas, Leader of the Bahais throughout the world, to the Twelfth Annual Bahai Convention, held by American and Canadian Bahais in the Engineering Society Building, 29 West 39th street; April 24th to 29th. These meetings were open to the public, their subject being the "Oneness of Mankind." Since that time he has lectured in many large gatherings in New York, Washington, Pittsburgh, Chicago, and Boston. He is now in Greenacre, Eliot, Me., that beautiful and ideal resort for the promotion of fellowship and mutual understanding of all the rays of the Sun of REALITY now shining upon the world.

Greenacre today is perhaps one of the most unique and remarkable scenes in America, gathering within its limits an as-

semblage of devotees of the arts and crafts, philosophers, students, men and women thinking and acting upon the great humanitarian problems of the world. The Fellowship House at Greenacre is open throughout the summer and early autumn. The rates are within the reach of all who would care to rest for a time in this atmosphere of beauty and spiritual growth. Already from all over the country, hundreds of interesting people are gathered there, lectures are being delivered, musicales arranged, discussions are taking place, and daily plans are being outlined for great work in the future.

After spending a month in Greenacre, Mazandarani will travel through the South and West, delivering lectures in all the important cities. We cannot appreciate too deeply the benevolent spirit of Abdul Baha in so graciously giving us this opportunity to make personal contact with one so well fitted to deliver his message.

First Impressions

BY A. K. MANUGHER

WE sailed on the 13th of April from the port of Cherbourg, on board the steamer *New York*, for America. The ship was full of Arabs, Italians, Greeks and other nationalities. There was the greatest confusion on board. One was calling for his father, another looking for his baggage, and the children were making the most distracting racket. The loudest voice was from that of the chief steward, who was trying to quiet the people, but he did not possess that harshness which gives one the power to command.

After sailing a few miles from the shore, the noise died away and was supplanted by the howling of the wind and the roaring of the waves. The sea became rougher and rougher, and the waves grew higher and higher. The whole world was going round and round for five or six days.

At last, the wind died, the dashing, roaring waves ceased and the elements of nature gave up their mad career. The blue horizon smiled sweetly, and the mighty sun melted away those dark clouds which screened its face from our globe.

The radiant sunshine created a wonderful effect upon the people. They all came on deck dancing, singing and admiring.

the unique and peerless manifestation of God. I said to Fazel, "If this is the effect of the physical sun, what will be the effect of the Spiritual Sun? Let us stir up this power in them and see if they possess any faith and are ready to accept our message." To our surprise there was not a single soul on board who did not hate the word "religion." They were especially antagonistic to the clergy, so Fazel began talking, and I interpreted as follows: "The differences between the religions have caused hatred among mankind, and worst of all, differences of creeds and sects have ended in discord and bloodshed. These differences do not emanate from the principles of religion, for when we read and understand the Heavenly Books, we find that the aim of all religion has been the same, that is, to educate humanity to the divine attributes. In former days there was no communication between the nations; that is to say, there were no such things as railroads, telegraph, wireless, so the people did not know about the existence of other religions; but today the whole world is like one home and it can easily be seen that although the Heavenly Books were written in different periods, they look as if they were written by the same pen and the same man."

In the audience there were three Americans and one East Indian who were interested in what we were saying. One of the Americans was a follower of Buddha, and the other three had no religion. The Buddhist became so devoted to us that he has invited us to come to his house in Boston. He asked us to explain the return of the Christ who was to bring life to the dead, and the resurrection. We were able to answer these questions to his satisfaction. Another one of these Americans was a man of vast education and cleverness. He spoke bitterly against the priests and in the end said that the world was corrupted, and the only remedy for it was the manifestation of a powerful man like Christ, with unlimited authority and influence to change the present conditions of the world; otherwise the world must perish. So we gave him the glad tidings of the Manifestation of His Holiness Baha'o'llah, which brought great joy to his heart.

Our next experience was with an Armenian who claimed he was the founder of the Brotherhood of Humanity. He was a very good man, but he was not ready for the message. He simply abused us and walked off, but soon after that he came back with a most unreasonable and illogical Hindoo, who claimed

to be a converted Catholic and was coming to America to take part in the convention of the Catholics. He was howling all the time during our argument and did not give us a chance to say a word. This exasperated some of our American friends who made him keep still. He was confused and baffled. Our American friends said, "Now he will go and say, 'I have confounded the Persians on board ship and converted them to Christianity.'" At last he said good-bye and walked off, but we called him back and said, "Are you really a Christian or do you simply pretend to be one?" He said he was a staunch Christian but we doubted it very much.

Our happy journey ended, the beautiful Statue of Liberty and the enormous city of New York appeared and soon after that we were in the harbor. It was late in the day when the ship reached the harbor, and we had to sleep on board all night. How restless we were; our hearts were throbbing and our souls fluttering to see our Bahai brothers and sisters. The night was long and dark. It seemed of unusual length. We dreamed all night of our Bahai friends in New York. At last the morning dawned. We got up, put on our clothes while contemplating our eventful days and making plans with fanciful thoughts. At last the Custom House doors were opened and we were led to where our baggage was to be inspected. Then we were put on a ferryboat and taken across the Hudson River. Soon we reached the immigrant department on what we afterward learned was Ellis Island. We went into a tremendous hall where we were questioned as to our nationality by an officer. I answered without hesitation, but this man's mind was inattentive, for before receiving the answer to the first question, he asked us about our religion. Then he asked us to show him our money. I showed him a \$1,000 note and at the same time I answered his first question, which I did not wish to escape his attention, because it was an important one. I told him we were Bahai teachers, but his eyes were dazzled by the amount of money we had in our possession, and he called the other officer saying, "Look here, people say Persia is starving and see what a large amount of money these men have with them and they say they have come here to teach the Bible." I tried to make him understand that he was mistaken and to make myself and our mission clear to him, but he would not listen, saying there was something at the bottom of this and he was going to find it out.

After that, two yellow cards were handed to us and we were led to the most awful place and the door was locked after us. There were hundreds of men, women and children in this prison; some were crying most bitterly, for the Government was going to send them back to their own country as they did not have \$50 with them; others were lost in contemplation, while a few others were walking about and talking. All means of communication were cut off from the outside world and we found ourselves in prison, in this most lawless place. Now and then a sour looking officer entered, read a few names and went away. Not a kind face was to be found among the sweepers and the officers who happened to come in. I tried by every effort to find out from the officers the reason for our imprisonment. I do not even know the name of the place we were in. Their only answer was, "Keep still and shut up!" As last I could no longer stand this abuse and demanded some information, telling them I was entitled to know the reason for our imprisonment. I do not even know the name the place we were in was Ellis Island and that we had to pass an examination before we could leave. How I wished some of our friends could know we were here and would come to release us. The only place we were allowed to enter besides the room where we were crowded together was the dining-room where there were about two thousand men, women and children at the table. After four days of horror we were liberated. How happy we were to find that our Bahai friends were still holding their Convention. Through the help of one of the Bahais, we were taken to the Convention Hall where we were greeted by our brothers and sisters, and delivered our message from Abdul Baha.

It is beyond my power to explain our feelings when we first entered the Convention Hall. It is not to be written with pen or uttered by tongue. It can be explained only by the language of the heart. We found the Convention radiant with love and harmony, showing forth that light which comes from God's law, dispelling the clouds of injustice, intolerance and hatred of man's law applied to man.

EDITOR'S NOTE:—A. K. Manucher has been sent to this country by Abdul Baha to act as interpreter for Fazel Mazandarani who is to tour America, giving the Bahai message; and it is to be hoped these "First Impressions" will become effaced in time by our loving gratitude for their willing sacrifice of comfort and liberty, to perform this service.

The Pilgrims in Akka

BY GRACE KRUG

ON Monday, April 12th, the *Sicilia* anchored in the Bay of Haifa and fourteen with their hearts full of agitation and expectancy were landed. The first thing we saw was Dr. and Mrs. Baghdadi and a boatload of Persian Bahais coming to the steamer.

The weather was perfect and there was a warm summer sun. We were taken in the boat, bag and baggage, and all went through the formalities of custom house inspection. We were then comfortably installed in three automobiles and brought to the house of the Master.

As we approached the Pilgrim House there He stood with open arms to receive us. I was wedged into an automobile and commenced shouting, "Let me out." We finally got out and He welcomed each one and with the greatest joy embraced the Doctor.

Then we were all ushered by our Persian brothers as well as the Beloved into the Pilgrim House which had been made ready for our reception. Every comfort and detail had been thought of. Every possible wish had been provided in this most glorious home of peace. We assembled in the hall of the Pilgrim House where Abdul Baha read us a telegram He had written to the British authorities in Naples to assist us with our passports on the way. He had even thought of doing that for our comfort.

I have the joyous news to send that the Beloved's health is far better now than when I saw Him eight years ago. Words fail to describe Him in His home surroundings which fit Him so admirably, with thousands of pilgrims of all nationalities being looked after just as the American friends are. He walks and talks to us with the majesty of a King as well as the paternal love of a Father. Fugita, the little Japanese, is constantly at our service.

We have breakfast at eight at the Pilgrim House and such breakfasts none of us have ever enjoyed before. We lunch and dine with the Master in His banquet hall and there are never

less than twenty-six at table. The ladies of the household call upon us daily to talk and instruct us in the cause of Baha'o'llah, as well as to see that the servant does her duty.

I doubt if I am ever able to tell you of the miracles and wonders of the spiritual vision of God that have come to our souls. We are perfectly helpless in the grasp of the Holy Spirit. The talks of Abdul Baha which we are trying to get down to bring home to the friends are so wonderful, it seems almost impossible to put them on paper.

We are to be sent to Nazareth on an excursion. We have been to the tomb of Baha'o'llah at Behje, and had a wonderful afternoon at the Rizwan as well. We are to be sent to see the prison at Akka another day. We have had many spiritual meetings at the tomb of the Bab, which is the most beautiful spot on earth.

Just fancy the beauties of the spring season. The children are busy gathering and pressing exquisite wild flowers that grow here. How long the Beloved is to keep us under His bountiful roof we know not, but we all feel so full of the spirit of love and so comforted by this teaching that no matter when we leave, we shall go away with eternal gratitude in our hearts for God's blessings.

Mr. and Mrs. Harlan Ober came with us on the *Sicilia* from Naples. They are on their way to Persia.

To be in an atmosphere of such peace makes one entirely forget the world of strife. The realization of this trip will ever grow more and more in our hearts. As for this humble daughter of Abdul Baha, the bounties and promises for the future that the Beloved has bestowed upon me have given me the strength of an army. I cannot write again. Writing in this heavenly place is almost impossible.

Haifa, April 19th, 1920.

Breaking Down the Walls of Hate

BY W. M. PAGE, OF EDINBURGH, SCOTLAND

"AND the whole earth was of one language, and of one speech."

This was before they built the Tower of Babel. Since then the world has traveled far, for now it numbers its languages and dialects by the thousand. The Bible Societies sell a book containing a verse from each language in which they publish the Word of Peace, 400 in all, and appeal for funds to print the gospel in other languages still. Truly one may reflect upon the motto of the Bagster Bible: "Multæ Terricolis Lingvæ Cœlistibus Una." (On earth there are many tongues, in Heaven but one.)

When a thousand or more clerks, cooks and waiters rushed from London to Paris for the Paris Conference, their cry was according to a wit: "A Berlitz!" The outcome of seven months of pandemonium of bad French, bad English, bad Italian, and a good deal more bad language, was the Covenant of the League of Nations, the League of Labor, and the Peace Treaty with Germany. The official versions of these—the most important political documents in the history of mankind—are in English and in French. Read side by side they exhibit many inconsistencies. Even in parts the text is not quite intelligible, and one can imagine some international lawyer in the future quibbling as to which of the versions most clearly expresses the intention of the framers.

Several experts who were in attendance at the Peace Conference left it strong advocates for an international language. Civilization had come to a sorry pass when men whose time was precious had to wait two or three days for the services of an interpreter. With an international language, the time occupied in the negotiations could have been shortened by two-thirds, and much of the world's unrest avoided.

Charles Boden Buxton, one of the greatest linguists in Europe, wrote after his experience as official interpreter at the Berne Conference: "The chief mechanical obstacle to the common work of the people lies in the language question. . . . If all the delegates could have spoken Esperanto, not only would they

all have understood one another, but (a point not sufficiently realized) **THREE TIMES AS MUCH BUSINESS COULD HAVE BEEN DONE IN THE TIME.** All the intelligence of Europe was once united by the common use of Latin. We have got to bring similar conditions back again. 'Esperanto is the Latin of the Democracy.' Esperanto prezentas al la civilizita mondo la veran solvon de la lingva problemo."

Romain Rolland, the eminent French novelist, recently wrote "I believe in the absolute necessity of an international language. Esperanto ought to be officially taught and made obligatory in all the primary schools. Without that, any serious and durable international rapprochement cannot take place. Before the peoples can understand they must first be able to hear. Oh, that Esperanto would give hearing to these deaf, who during the ages have been walled up by their mother tongue."

The walls between the peoples, caused by the diversity of language, are none the less real because they are invisible. Recent tragic events have taught us that they are walls of Hate. The League of Nations cannot achieve complete success unless these walls are broken down. It was the aim of the little Polish doctor who gave Esperanto to the world to break down these divisions by developing good understanding through the medium of a common neutral tongue.

The amazing thing is that business men, so intent on modern labor-saving machinery and impatient of inefficiency, should tolerate the present old-fashioned machinery of international intercourse. Polyglottism, with its time-wasting and its nation-hating results, must be scrapped. More efficient international machinery must and can be installed.

The face of civilization could be changed in **THREE MONTHS** if the League of Nations would compel the Governments of the world to teach their people Esperanto. Then the peoples would realize through their second language that they are Citizens of the World, and experience a foretaste of the day sung by the poet:

"When man to man the world o'er shall brothers be."



THE MARRIAGE OF MIRZA AHMAD SOHRAB TO MISS JUANITA STORCH.

From left to right, Mrs. Mary Hanford Ford, Miss Anne Boylan, Mrs. Jones, Dr. D'Evelyn, Mirza Ahmad Sohrab, A. K. Manucher, Mrs. Ahmad Sohrab, Fazel Mazandarani, Dr. Hills Cole, Howard Ives, Eugene J. Deuth, Mrs. Harlan Page Cole, Mrs. Eugene J. Deuth, Mrs. Reed, Miss Claudia Johnson, Mrs. Leslie Carter Harris.

A Religion of Education

BY LOUISE R. WAITE

THE Bahai religion is one of education in its broadest sense. There are two things which cannot exist side by side, true religion and ignorance, or irreligion and education. You may have the forms of education,—such as schools, textbooks and courses of instruction among a people who have no sense of the divine significances of life, but these do not constitute education; they are but some of the means by which it is accomplished.

Abdul Baha has said, "Although a man may progress in science and philosophy, if he does not partake of the Spirit he is incomplete." True it is that education does not always make for culture, nor creeds for spirituality.

The word education means "to educe," to bring forth, to grow, to evolve. And the true teacher whether of spiritual or scientific truths is the one who can awaken the potentialities of the heart and mind, and stimulate growth from within out, not from without in.

The Bahai conception of education is essentially religious in its objects and methods; religious because its basic principle is that every life bears infinite possibilities, and upon every soul rests the solemn obligation to make the most of his own life, in order to have the better life to give to the world.

A true Bahai does not measure education by information imparted, nor an educated man by the variety of his memory stores, nor by the order with which he has catalogued them. He counts him educated who has developed his own resources, trained his powers, harmonized his life into oneness with all, and who sees life as personal, continuous growth, and an ever-increasing opportunity for SERVICE.

Will Levington Comfort has touched upon the relation of religion to education from a high viewpoint in the following words taken from his book, "Child and Country": "Education is thus religion, but not the man-made idea of religion; it has nothing to do with dogmas and creeds, cults and isms, with affirmations or observances; it has to do with establishing conscious connection with the Source of Power and bringing the

energy down into performance of constructive work in matter. Religion isn't a feeling of piety or devoutness; it is action. Spirituality is intellect inspired. I would teach the young mind to find its own voice, his own part and message; it is there above him. True training is the refinement, the preparing of a surface fine enough to receive his part. That is the inspiration and the outbreath; making a model in matter, of the thing received. All training that does not educate the child to look within the unseen for his power not only holds, but draws him to the common herd."

The test of education is not ability to answer strange and often useless questions, to perform brain exercises, to have spent years in this or that bed of "culture," of special forcing; these are but means to an end, and that end is to be able, because of knowledge and training, to take life in its grander, larger terms, to climb its ascending pathway, and to make one's strength the strength of all.

Education is not a substitute for religion; it is simply the spirit of true religion expressing itself in one way which is the answer to the spirit of this great day of "Knowledge and Light." The Supreme Voice is calling out to man that he was made to grow, to have more life, to come to the fullness of that life and to give the world an efficient and worthy citizenship.

In true education metaphysics plays a great part. Metaphysical understanding helps one to see more clearly, to understand the eternal laws of God and emphasizes the economy and necessity of spiritual things. It gives the framework of the spiritual life, the understanding, but this in itself is not enough; we must look to religion for the soul of this form.

We read that St. Paul sat at the feet of Gamaliel and recited from memory the choicest texts of the Mishna and Gemara until he was so well informed in Rabbinical law and tradition that he was "graduated a Pharisee." But this did not complete his education. By force of circumstances he took a "post-graduate course" in the University of Spirit and in the fine arts of Service to his brother man. This he learned by being tossed from pillar to post, and by imprisonment. Who shall say that this was not worth far more to him and consequently to the world, than all the knowledge he had gained from being a pupil of the renowned Gamaliel's school?

It was the same Paul, the scholar, who wrote to Timothy a

year or so later than the date of his Philippian letter, that "goodness with contentment is great gain." And after all, of what real practical value to one's self is education if in the very best sense it does not make one more contented and useful?

Contrast the unhappy Saul of Tarsus, the intellectual persecutor, with the godly and contented Paul, the revealer of that gem in literature whose rays will penetrate the ages to come, as it has the ages past, with spiritual beauty and upliftment,—the thirteenth chapter of First Corinthians,—wherein he has proclaimed the eternal truth of the correlation of education and religion. "Though I speak with the tongues of men and of angels, and though I have the gift of prophecy, and understand all mysteries and all knowledge and have not LOVE, I am nothing."

When in prison, he reconciled himself to what he would not have chosen, and making the most of his imprisonment wrote optimistic letters to others. It is impossible to close the doors of usefulness against such a man. Paul stated that he had "learned to be content," and we are told that "Paul had a finished education." Not until spiritual unfoldment, as well as intellectual, go hand in hand, will man be truly educated. Intellect is the fountain; the water of life springs from the heart; it is not dependent upon the intellect for expression; but the intellect is a useless form without the water of the Spirit.

Baha'o'llah has set forth the idealism of life, and it is beginning to flow like pure strong blood through the arteries of the world today, teaching man that the finest thought of all is the enriching, the training, the perfecting and developing of his own soul, to know what life really means, and to find the way to make it richer and fairer, more purposeful and worth while to the world.

It has been said, "Education is the answer of the soul that has heard the demands of God." It is the fruit of that faith which believes in something grander and more satisfying than daily bread, something higher than the imperative demands of the physical body, the faith that looks far out and holds to the vision of hope for the ultimate realization, that believes it is better to lose the whole world than to fail in finding and saving the true self.

No matter what a man may profess in religion, unless he is making life one long educational course, with the motive of

lofty idealism, with the hope of finding the fullness of life, for the sake of giving forth that measure to others, his religion has nothing of the infinite or divine about it, be it church, school or press.

In defining the word Religion, Abdul Baha has said, "By the word Religion I do not mean the present dogmatic and theological imitations which are in the hands of the people. By Religion I mean the world of morality. After the moral aspect of humanity becomes readjusted, then the greatest unity will be realized; but without this moral readjustment, it is impossible to establish harmony and concord. When the morality of the world of humanity is beautified and adorned with praiseworthy virtues, there will be an end to war." Again he said, "True Religion is to characterize oneself with the characteristics of God, which are Love, Virtue, Knowledge, Justice, Mercy, Truth."

When in our school curriculum is included character building, and knowledge of metaphysical and spiritual laws, the true education of the child will begin, and not till then. The cold letter killeth; it is the spirit which giveth life.

Let us also look forward to that day when the opportunity for education along all lines will be like the air we breathe, free for all according to one's capacity to absorb, when there will be no "educated classes," no "superior classes"; for every man will feel that he is superior to taking and enjoying a thing which others by birth and ill fortune are barred from. As long as others are kept in prison, we too are in bonds.

A set form of education, like a set form of religious service, irons out all the individuality of a soul. From a Bahai viewpoint a school should not be a preparation; a school should be life unfoldment.

Greater than all the marvelous inventions of the age is this new religious-educational message. None of these can compare in value to that which gives love for brutality, trust for fear, hope for despair, the natural for the artificial, true character for animalism. We cannot make the plant blossom, but we can place it in the sunshine and supply its needs for growth, and nature does the rest. So is it with teaching; one can but comply with the requirements of growth in the individual and God does the rest.

We need spirituality and a training of the mind that will cause it to react always in a definite way; for Love is not an emotion

but an eternal Divine Principle. Truly has it been said, "Teach me kindly interest in my fellows, imbue my character with this, and you have given me a foundation that will stand."

That which stirs and awakens the spiritual within man, lifts him out of ignorance and ignoble sloth, holds before him the view of the ascending spirit, clarions to lofty deeds, calls to life in him a faith in his own divine possibilities, speaks to the deep places of his heart, makes him believe in that which is better than he knows; this is the mouthpiece of religion and the tie that binds education and religion into One.

What is the Difference?

BY ALFRED PINNEO

WHAT is the difference between the message of Jesus and the new religious light of today?

The message of Jesus was addressed to individual souls. It was personal only. He sought not to overturn powers, governments or institutions, because the human mind was not yet ready. He said so Himself when He uttered the words, "Other things I have to tell you, but you cannot bear them now."

In process of time people came to feel that religion could never be a part of the daily life of mankind. It was rather apart from it, opposed to it, and could only be of value in man's relationship to a future life; therefore to the living it seemed dead. And so religion became a subject taboo in good society. The new message is to unify life and religion, to make it as natural and as necessary to understand and practice the spiritual laws as it is to know and obey the laws of the physical world. The laws of spirit are no less natural than the laws of electricity. Life must be a whole. Existence cannot be conducted on the department basis,—living in the spiritual world on Sunday, and in the material world the rest of the week. Material substance is just as real and just as much a part of God as spiritual substance. A house divided against itself cannot stand. All life must become religion and all religion must become life, encompassing the whole world. When it does, it becomes REALITY.

When Friends All Fail

BY ADELAIDE KENNERLY

We dare not pin our faith
To individuals;
Humanity is so frail a thing,—
Too filled with disappointments
And sad endings
To these episodes.
Hope
Which lies waiting
To spring as an aftermath
To sadness,
Rejuvenates
And is a part
Of the Power Supreme.
It urges and draws us on
Toward the goal,
The center of too great
A plan
For us to see
With our dim sight.
So when friends all fail
And those who love us
Cannot help
Because of limitations,
Then is the time to rise and say,
"I am my own strength,
And courage is within me.
Through this temporary darkness
I am led by Faith and Hope
Unto the Higher Court,
The Master Mind;
I cannot lose my way."

Twelfth Annual Bahai Convention and Congress

THE twelfth annual Bahai Convention and Congress was held at the Engineering Societies Building, 29 West 39th Street, New York City, beginning April 25th and continuing through April 28th. The main purpose of this Convention and Congress was to decide upon the model for the Mashrak-El-Azkar or Universal Temple to be built in Chicago, on the shores of beautiful Lake Michigan. Every Assembly throughout the United States sent its delegates to this Convention to vote upon this most important matter.

It was an international Convention, for there were representatives from America, Canada, Persia, India and other countries present. This Congress and Convention gave a practical illustration of the unifying power inherent in the Bahai movement, for it brought together all types, classes, races and creeds in one spirit of love and intention that this great Temple may soon be built in the Cause of brotherhood and unity, and become an actual factor in the life of humanity.

There were many models submitted, contributed by the loving service of those who gave their all, and their best, for this wonderful purpose. It was in no sense a competitive exhibition, for in the hearts of these devoted servants of the great Cause there was but one idea, which was that the most beautiful and inspired model be selected in harmony of spirit.

The model presented by Louis Bourgeois was the one agreed upon. In the words of expert architects, who have seen it, it marks a new epoch in the history of architecture. While absolutely inspirational in its design and ornamentation, it combines a grandeur of structure and practical utility which will make it one of the wonders of the age, and many will come to marvel at its magnificence and splendor.

During the business sessions of this Convention thousands of dollars were subscribed toward the building of this Temple. The campaign for a broader and more universal teaching of the Cause was outlined. Many of the activities were enlarged. Reports were submitted of much of the work accomplished during the past year.

During the crucial time of the selection of the model for the Temple, Fazel Mazandarani and A. K. Manucher, those teachers sent to us by Abdul Baha arrived in Congress Hall, bringing an atmosphere of spirituality, love, and unity which had much to do toward making the selection of the model unanimous. Fazel Mazandarani spoke at several of the sessions of the Convention.

At one of the evening sessions Dr. Percy Stickney Grant delivered one of his most forceful and enlightened addresses before a large audience of enthusiastic admirers of this noted advocate of justice. Upon another occasion Dr. William Norman Guthrie addressed the Convention in his own inimitable style and diction.

Many other speakers of note who addressed the Convention, representing the Bahai movement, were William H. Randall of Boston, Albert Vail of Chicago, Mirza Ahmad Sohrab of New York, Miss Juliet Thompson of New York, Hooper Harris of New York, Mountfort Mills of New York, Dr. D'Evelyn of San Francisco, Mrs. May Maxwell of Canada, Alfred Lunt of Boston, George Latimer of Portland, Mrs. Parsons of Washington, D. C., Mr. Howard MacNutt of Brooklyn, Mrs. Zoraya Chamberlain of New York, and Louis Gregory of Washington, D. C.

The spirit of this Convention was enthusiastic. The results of it will be felt throughout the world in revitalized and tremendous effort through the next year.

MARRIAGE OF MISS JUANITA STORCH AND MIRZA AHMAD SOHRAB

At 4 o'clock on the afternoon of April 28th, the marriage of Miss Juanita Storch and Mirza Ahmad Sohrab was solemnized at the Engineering Societies Building, in the presence of the delegates and members of the Bahai Congress assembled from all over the world. The spacious hall was crowded with loving friends and acquaintances sending forth prayers and supplications for the happiness, prosperity and welfare of this beloved and interesting couple. The beauty of the bride was enhanced by a lovely gown of white, and together with her charming flower girl, Miss Rouhie Jones, in pink, carrying a huge basket of roses, made a picture of loveliness never to be forgotten. She was given in marriage by Mr. William H. Hoar of Fanwood,

New Jersey. The first ceremony was performed by Dr. William Norman Guthrie of St. Marks in the Bowery, and the Bahai service which followed was read by Mr. Howard Ives. The simplicity, the heavenly wisdom, and the recognition of the holiness of matrimony, both on the physical and spiritual plane, are so divine and appealing in this ceremony that all who had not heard it before were deeply impressed. After the marriage a reception was given at the Hotel Brevoort.

Bahai Activities

Bahai Library, 415 Madison Ave.

During the summer the Wednesday evening Co-operative evenings, conducted by Mr. Ledoux, Miss Beatrice Irwin, Mr. Lotze, and Mr. and Mrs. Deuth, will continue at the Bahai Library.

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

Saturday evening is devoted to a free Esperanto class in the Bahai Library.

The public is cordially invited to attend all these meetings. Everybody welcome.

On Sunday afternoon, June 13th, at Kervorkian's, 40 West 57th Street, Ex-Governor William Sulzer spoke upon the Mashrak-El-Azkar or Universal Temple. The galleries were crowded and Governor Sulzer delivered a most illuminating and inspired address, in a most forceful and convincing manner.

On Wednesday evening, July 7th, Mrs. Grace Krug spoke in the Bahai Library. She has just returned from Akka, where she spent a month with Abdul Baha. It is impossible to describe the illumination of this great soul. She delivered a spontaneous and intimate talk, combined with such wonderful power of insight and fragrance of joyous spontaneity that the friends who heard her refused to allow her to rest, and time and again when

she suggested she had spoken long enough, she was forced to go from one wonderful episode to another.

Possessing great beauty of form, and personality, combined with the charm and natural freedom of a child, emanating from a purity of spirit and purpose, which is felt instantly upon contact with her, it is one of the greatest privileges to have her speak in the Library, and in recognition of this the friends gathered in large numbers to give her their enthusiastic welcome home.

During the month of May, Mr. Kervorkian gave a dinner at his residence, 40 West 57th Street, to a distinguished group of prominent men interested in the mutual understanding of Nations and Creeds. Among those present were Louis Bourgeois, designer of the Mashrak-el-azkar or Universal Temple; George Gray Barnard, noted sculptor; P. C. Chang, Oriental Secretary of the Chinese Educational Mission; Prof. Paul Monroe, Dean of Columbia University; Prof. O. W. Caldwell, Principal of Lincoln College; John Morby Clark, sculptor; J. P. Reede, artist; William J. Lotze, Eugene J. Deuth, Mirza Ahmad Sohrab, and Urbain Ledoux.

It gives us great pleasure to announce the following Bahai meetings held in Paris, France; notices of them having been sent to us by Mrs. E. R. Mathews.

A Bahai meeting will be held on Sundays at 4:30 P. M. at the house of Dr. and Madame A. Akber, 17 Rue de Maubeuge, and on Thursdays at 4:30 P. M. at the apartment of Mrs. E. R. Mathews, Hotel West End, 7 Rue Clement-Marot.

A general reunion will be held on the 19th of each month at the house of Mr. and Mrs. Edwin Scott, 17 Rue Boissonade.

Beginning July 22nd, and lasting until the 24th, the Esperanto Convention held its Convention in the Bahai Library.

Morning business sessions were held at the Bahai Library. An open meeting was held at the Bahai Library, July 22nd, at 8 P. M. On the evening of July 23rd, a banquet was held at the Hotel Bristol.

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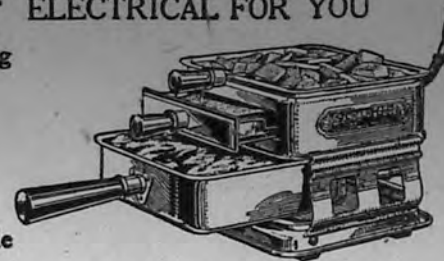
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