

# Reality Magazine: Volume 1

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REATITY

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ABDUL BAHA

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The Servant of God

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r :- \*

r JN offering this little pamphlet to the

Public with its great Spiritual and

Human Feeling — I am fulfilling part of

my. debt of gratitude to the Bahai Re-

velation for the reconstruction of rify

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own life — and it takes its MessaTge

to any hungry heart — then it has

succeeded in its Mission.^

THii EDITOR.

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? V. 'v., '

LESSED is he -who. is' charitable for he shalj inherii

B Eternal Life. O'

Blessed is he who o^oks the faults of others fpi- he shall  
enjoy Divine Beatithde.

Blessed is he who associates with all with joy and fragrance  
for he has obeyed the commands of BAHHA'O'LLAH.

.Blessed is he who is kind to his enemies for he has walked  
in the footsteps of Christ.'

' Blessed ijS he who proclaims the doctrine of Spiritual Brother-  
hbd for he s'nall be the Child of Li^ht.^ ^ '

f . Blessed is he whose heart is tender and compassionate for-  
he will throw ^at^nes at no one. , f '

Blessed is he“ who will speak evil of no one for hp hajhr at- .  
{ained to the^good pleasure of the. Lol?3; ' '

Blessed is^he who will not uncover the sins 6f others for he  
will become favored at the Threshold‘of the Almighty.

Blessed is he who hath a forgiving nature for he will win  
the spiritual graces of God. ' ? ' .!

Ble.ssed is he who diffuses only the sweet'fragrance of the  
flowera of friendship and rmutual association for\^e will obtain  
a goodly portion of the bounties of the Mereiful. i

Blessed is he who teaches union and, concord |or he will.,  
shine like unto a star in heaven. ' V

r.y Blessed is he who practices loving kindness and co-operation  
for he will be encircled with celestial benediction.

Blessed is he who comforts the downtrodden for he will J3e  
the friend of jGod.

> \; -Words of ABDUL-BAHA. ^

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iiiiHiiiiiiiiiiiiiiii

? 1

A Late Letter From Abdul Baha.

To

Live The Life Is— ^

To be no cause of grief to any one.

'T/ His Honor

To be kind of all people and to love them with a pure spirit.

David Buchanan, -

Should opposition or injury happen to us, to bear it, to be  
Portland, Oregon.

as kind as ever we can be, and-through all, to love^the people.  
Should calamity exist in the greatest degree, to rejoice, for these  
Upon him be Baha'o'llah el Abha!

things are the gifts and favors of God.  
HE IS GOD! "

To be silent concerning the faults of others, to pray for them, .  
and to help them, through kindness, to correct their faults.  
O thou who are turning thy face to tlie Kingdom of GOD!'

Thy letter dated Dec. ^nd, 1918, was received. Altho the

To look always at the good and not at the bad. If a man has  
r^resentatives of various governments are assembled in Paris,  
ten good qualities and one bad one, look at the ten and forget the  
in order to lay the foundations of Universal Peace, and thus  
one. And if a man has ten bad qualities and one good one, to  
bestow rest and comfort upon the world of humanity, yet mis-  
look at the one and forget the ten.

/  
understanding among some individuals is still predolhinant and

Never to allow ourselves to .speak one unkind word about  
self-ihterst still prevails.

'^nother,. even though that other 'be our enemy.

A

In such an atmosphere Universal Peace will not be pra^ic-

To do all oi(r deeds in kjndness. ^ ^  
able; nay rather, fresh difficulties will arise. This, is because  
interests are conflicting and aims are at variance.

To cut our hearts from ourselves and from the world.

We pray and beseech at the Divine Threshold and beg for

To be humble.

the world of humanity, rest and composure. For Universal P^e

"To be servants of each other, and to-know, that we are less  
will not be brought alwut thru human power, and shall not shine  
than any one elsef ' , 7 .

in full splendor unless this weighty and important matter shall  
be realized thru the Word of GOD, and be made to shine forth

To be as one soul in many bodies; for the more we love each  
thru fthe influence O^ the Kingdom of GOD.

other, the nearer we shall be to God; but to know that eur love,  
Elventually it shall be thoroly established thru the power  
.qur unity," our obedience must not be by confession, but of reality.  
of BahaVllah.

To act with cautiousness and wisdom.

Vejily, his honor. President Wilson, is self-sacrificing in

To be' truthful. '

this path, and is striving heart and soul, with perfect good will

in the world of humanity.

To be hospitable.

Similarly the equitable government of Great Britain is ex-

To be reverent.

pending a great deal of effort.

To be a cause of healing for every sick one, a comforter for Undoubtedly the general condition of the people and the state every sorrowful one, a pleasant water for every thirsty one, a of small oppressed nations will not remain as before. Justice heavenly table for every hungry one, a star to every horizon, a and right; shall be fortified, but the establishment of Universal Peace will be realized fully only thru the Power of the Word of light for every lamp, a herald } tc> every one who yearns for the GOD.

kingdom of God. \* 7 \*  
(Signed) ABDUL BAHA ABBAS. ^ ,  
—ABDUL BAHA. ;

r A.

r.Art Incident of the Capture of Haifa and TO  
THE EDITOR OF REALITY

How They Found Abdul Baha Your  
publication. "Reality" desired to be Another "voice  
crying in the wilderness", will, I am sure meet, with a hearty re-  
sponse by the seekers of Light, and the Pilgrims who have, lost  
As told by his Secretary Mirza Ahmad Sohrab. th sir wsy

• ?  
May its columns fee alive with the words of Baha'o'llah and  
Abdul-Baha! J , ^  
That Sun of Reality,, Baha'o'llah has indeed risen, heralding  
There is to be held in New York, April 26—30 inclusive, at the day of  
Life, of bestowal, of deeds. It.will illumine and dirwt  
the Hotel McAlpin a convention of t^ese people whcT call them- the  
world of motive, enlighten the sphere of thought, and shed its  
selves Bahais whose greeting is "Alaho Abha." They are fol-  
rays of the love of God upon action. ? A.u

lowers of the Persian Prophet AbdHI' Eaha. '\-  
This Sun of Redlity has risen at the appointed time,- that  
This is- interesting from the fact that several months ago • time  
foretold byi all the prophets. No night will follow its rising.  
Abdul Baha and his follo\Yers were found alive .and in good health "But  
it shall be one day which shall be known to the -Lord not day  
by the British upon their occupation and capture of Haifa, Syria. nor  
night but it shall come to pass that at evening time it shall

The capture of Acca was most dramatic and inspiring, as the This Sun  
of Reality will illumine the West and the East, and  
taking of Acca and Haifa were the most brilliant and spectacular \*



## THE SIXTH SENSE.

Servitude.

The Bab foretold the coming of one through whom all nations  
and peoples of the earth would be united.

After sight, hearing and taste, after touch and smell—after  
Baha’o’llah came as prophesied and proclaimed the law for  
or before the five senses—inscrutably the sixth sense reigns. No  
the age of peace. man  
but is dominated by its power. It is the image we feel ever  
behind our own when we gaze to the mirror of consciousness,  
Abdul Baha is the expounder of the law. the  
image that never stands revealed because we ourselves are in  
Verily this is the fulfillment of all the prophecies in all the way.  
It is the shadow of the kiffower falling upon and de.s-  
Holy Books.

roying knowledge. It is the recoiling ecstasy of remorse, those  
Abdul Baha in addressing the sons of men declares that , wings  
feathered black and gold. , It is the calm majestic recess  
“The Hosts of the Kingdom of Abha are drawn up in battle  
sion of triumph, like the flowing of waters or the drawing of  
array on the plane of the supreme apex, and are expecting that  
curtains, by which the mind learns the futility of all desire save  
a band of volunteers step upon the field of action with the inten-  
the desire to be. It invokes the most sensitive element in us all.  
tion of “service so that they may assist that band and make it  
whether memory or hope, will or desire fear or love, bringing  
victorious and triumphant.” •

by whatever means are available an awareness of a beyond, an  
outside, less of place than of self; an awareness not so much  
knowledge as compulsion, like the irresistible on-thrust of time.  
Like sleep it comes and goes:—present, it is most absent; absent,  
nearest at hand, Superior intelligence can more closely seize its  
Prayer When Assuming Daily Duties

apprehension, though thought cannot bid it come. Virtue can  
? refine its influence and effect, though even love may not encom-  
pass its flight. It levels all experience as the sun levels the hills.  
He is the Exalted and Truthful! . It levels all  
experience by the suggestion, the promise or the  
threat, of one imminent experience, infinitely different and  
I have Come to this day, O my God, by Thy Generosity, and  
supreme. Before that imminence whatever life has been seems  
I depart from the house, depending upon Thee and delivering my  
the shadow of nonbeing, poetry written upon water, motherhood  
affairs unto Thee.

expended for a doll. The sixth sense in men is the sense of  
Send down upon me from the heavens of Thy Mercy a special  
mystery.

blessing from Thy Presence: Then bring me back in peace and

All motive, whether primal instinct or intellectualized con-  
righteousness, as Thou hast sent me forth.

viction, flows into our personal apprehension of mystery as  
. The e is no God but Thee! Thou art the One of Knowledge  
st' earns flow into the sea. It gathers every experience into its  
and Wisdom! -

Own invisible deep. Experience enacts itself for each life within,  
a landscape friendly or ominous as each life's contact with mys-  
tery has described. In the sense of mystery our values take their  
I ask Thee, O Ruler of existence and Beloved of all who are  
essence and their form. For some, its light turns things evil to  
in the world of creation, to assist me in all conditions, that I may  
good. For some, its darkness turns things good to evil. The  
advance toward the Goal of Thy Command, and that I may ever  
sincere witness, cross-examining himself, will testify at last on\*  
show forth Thy Love among Thy creatures: Then grant me,  
thing only; the nature of that vision he had when the world of  
through Thy Bounty, that which will benefit me in this world  
the five senses withdraw, the sixth sense compelling. The sin-  
and in the world to come. Thou art the Almighty, the Supreme,  
sincere witnesses he who finds himself beyond the range of word  
the Precious, the Powerful!

or sign.

Rut where words and signs dominate, the, mystery with-

- —From HIDDEN WORDS.

? r

drawn, they divide conviction as the seasons divide the year. the  
pattern is upon the wall. But if he turns about, now to one  
For the sense of mystery leaves behind among men two different side,  
now to another, and still sees the same pattern, he must  
impressions, by which men are stationed more truly than by mind realize  
that the pattern is not of the wall but of his own spectacles.  
or hand or blood. There comes from old the witness of the The  
test is whether the pattern moves with his moving, or re-  
mystery of dice—blind chance, without meaning, without interpre-  
mains motionless in one place. But the philosophies elaborated  
tation, without responder More than half the symbols by which 1.0  
justify intuition move constantly as experience moves. And  
the race has recorded its spiritual landscapes could be expressed thus  
since the sense of mystery accompanies thought and emotion  
by the gambler's apparatus. As the dice fall, so the day and the to  
their farthest bound, both in the devotee of chance and in the  
y nian. As the dice fall, so the days and mankind. The high and  
believer of spiritual truth, we know that neither philosophy had  
[ the low of earth alike wait helpless before the revolving wheel. its

origin nor its justification in outer fact, but each alike derives  
Rewards and penalties are various, but chance is one. Illusion  
inevitably from the quality of the consciousness to which it is  
has many veils, but reality is one. Go to the end of your own  
habitual. There is but one justifiable form in which the ever-  
(ether—but none can ever break the invisible cord. Freedom—  
lasting debate may be discussed: whether consciousness itself; that  
that is the subtlest illusion of them all. And why not? The  
essence, is, a mechanical or a spiritual thing.

Stars ride above all, the fatal stars, themselves haphazard flung  
And it is no slight, unimportant furtherance of inquiry to  
within the nothingness of space. The king's robe, bordered  
to feel that the inquiry stands upon this particular ground.  
with knowledge and dream—the king's robe, too, covers a  
the external world of space and event has ever favored a be-  
prisoner's chain.

Life in chance as the essence of fate. To search a lifetime  
Across the watershed, where experience flows the, opposite,  
matters external is to become at last part of their

way, mystery from of old takes to itself another form. To the  
movement and actuality. It is to lose the sensitive dis-  
child, music is mysterious, yet music can be learned. To the  
crimination testing the qualities of experience by the recollection  
savage, mathematics are mysterious, yet from savages mathe-  
faith—by the recollection that faith once justified itself to the  
matics slowly, gradually came. And so it is that although war

guardian—and accept a standard for things offered by the  
follows war, and famine on famine feeds, and the world's increas-  
things themselves. It is a fact that the mystery of chance arising  
control of nature is only matched by its increasing reckless-  
dominating; the world never came from the depths of life, but is

ness of life, yet those in whom the sense of mystery has registered  
the  
glittering surface of concrete things and events permitted all  
not as chance but as the attainable unattained—those meet the  
too

unwisely to blind the lustful eye. It is a fact that while two  
argument of fact with hopeful insistence, relying upon a truth  
opposite  
mysteries seem unalterably opposed, there is but one

for which no reality avails. And as science shifts its attack  
mystery to which illusion itself opposes. But there is a gradual  
from the emptiness of space to the mechanics of heredity, these  
transition from the sense of mystery to the sense of illusion  
" still faithful to their vision admit even their own pre-natal infer-  
seemingly mysterious, a transition so gradual that any one con-  
iority but exult in a superiority that knows nor birth nor death.

consciousness may pass over without awareness of the fact. It is a  
Let life be chemistry, if it must, yet the seething caldron of  
transition downward, a subtle degradation of vital energy into

consciousness has for some at least set free an element with which destructive motion—motion, which, once released, never/can of they feel themselves familiar to an eternal God.' i itself be raised to that height of energy again.^ So to accept the Impression cannot be matched against impression, for all debate upon the grounds of truth as truth? is presented by the are equal in the democracy of truth. It is through its alliance universe is for the spiritual to lose their entire clidim. It is ever\ with e.xternal fact that impression acquires currency and value. mo-e—^they join themselves, unwittingly, 'to their enemies and And so the two opposed intuitions have, throughout the ages of make a hostile cause their own. .speculation, attached themselves to the uniye"se of sen.se and If We draw' closely to the debate as it has gone on from school , event, brooding over it, drawing near and nearer then far and to school, w'e perceive very readily that the force behind each farther away, constantly changing their perspective in the' effort argument can be measured in terms of a certain condition in to set claim to one more weapon in the clash of minds. No-w if - social development. It is more particularly w'hert the individual »? a man sees a pattern before him-in a dim light, he will believe mind is surrounded\* by a great accumulation of treasure—w'hen, ? I, >

Its own capacity seems weak in comparison with its inherited cannot perceive w'hence the forces come. For a new experience knowledge—^that the doctrine of chance becomes generally ac- enters the mind by the most accesible door—and the mind judges ceptable The universe, and consciousness itself, become ap- it by comparison with the experience entering most often the parently mechanical and devoid of spiritual claim precisely when .same way. It is only by standing outside the personal attitude, consciousness tends least to exert its own innate power. As a and estimating the force historically, that one can perceive that merely passive force employed to register an abundant inherit- behind the force whose influence begot confidence in the soul--- ance of art, philosophy and experience, the soul actually comes confidence to be—invariably a Messenger stood. Invariably it tt5 iustify the mechanical theory. As society grows in institu- has been the Message that inspired the soul. It is the Message Lns, the soul diminishes by functions. It witnesses power all that awakens the soul to itself, as the lover awakens the uncon- about itself, and the spectacle overawes its own instincts. Then scious heart of a girl. Being is a gift from without, not an the soul is caught up into the restless movement of mechanical attainment from within.

. things, and the only record it leaves behind is the record of aim-

The sense of mystery in life is a harkening to the Messenger's  
less wandering abroad for a happiness and a peace it left unre-  
footsteps; the footsteps that echoed away long since, but surely  
cognized at home. ;?

to return,

For all knowledge and all art, yes all wealth too, originally ^

—HORACE HOLLEY.

came from active functions of the soul. The soul dismayed at  
the world is dismayed at/its own creation. For the soul gave  
these things of its own abundance to the, world; the world never

The following are from the Persian

•>-ave one thing to the soul. The \world is a dry desert filled only  
from the overflow of the soul. It is in this desert that so many

“Hidden Words”

are walking, walking, each with his cup which nevey can be filled  
save with.the bitterness of Salt; an eternal spring all unknown

O MY SON!

? .

flowing in the deeps of his own heart. Before him rises a V

, The Cohipany of the wicked increaseth sorrow, and the  
mirage which day after day he pursues, past the bodies of the  
fellowship of the righteous removetli the rust of the mind.

dead, until he too lies down wearily among them, dying. The

He who desires to associate with God, let him associate with  
glitter of the world is the glitter of a mirror, bright by the sheer

. His Beloved; and he who desires to hear the word of God,  
perfection of its own nothingness. . .

let him hear the'Words of His chosen ones.

'“/ have created thee rich, why hant thou made thyself poor?

Noble have I crowned thee, why hast thou deyraded thyself?”

o'FRIENDS! X, ' 7 .

As the soul ^ibsidies within itself, like a flame to ashes, the

Truly I say — all that ye have, concealed in yoiir hearts,'

presence of God grows incredible and remote. For God is to the

is clear to Us, clear, manifest and open as the day; but the

soul as heat is to the flame, and the only “proof” of God is His

cause of concealment is from Our Generosity and Mercy^ not

possession. God does not inhabit the world of chance; His law ?A

from your merit.

does not control that world; Ills traces are a^nt from it. The O

SONS OF ADAM!

^

world of chance derives from men's own ex|ferience of darknes.s

“The good word”,and pure and holy deeds ^cend to the  
and cold. To escape that world, and enter the world where God  
glorious Heaven of Oneness. Strive that thy deeds may be  
is, one must rekindle the flame. This is of the essence of spiri-  
cleansed from the dust of hypocrisy and from the tuihidness

tual experience: that the realization of soul is identical with thei  
of self and passion, and thus enter the glorious Presence of  
realization of Gbd.

Acceptance. For soon the Assayers of Existence, in the  
But there is a characteristic condition o^ society, also, when,  
portico of the Presence of the Worshipped One, shall accept  
. ?the soul comes into its own. From time to time strange force.«

naught except pure deeds. This is the Sun of Wisdom and  
blow across .the world of minds, as winds blow across the wheat.

Significances which has dawned from the horizon of the

• And before the.se bfcfes men bow and are bent, .even while they  
Mouth of the.Divine.Wilh Blessed are they wfho advance.

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ciplcs have since been presented there, at monthly meetings, by

THE STEPPING STONE

iS

Bahai friends, together with excellent music.

#### THAT GATHERS NO MOSS

In connection with the “Bread-line”, spontaneously organ-  
ized at the two Stepping Stones, thousands have been fed. In  
all, about 35,000 people have been freely provided with food,  
Trials are stepping stones unless we make them stumbling blocks.  
about 3,000 with lodging, and hundreds helped along to positions.  
Through securing work for the “Breacjliners,” the backbone of  
Some seven months ago was the above sign engrossed in  
the “Breadline””!^ been broken and both suffering and danger  
golden letters on the show' window of a modest store, No. 203  
averted.

East 9th Street, New York City..

\ Some thirty days ago a similar sign went up at No.

Some of the Bahai friends have come forward with both  
Bowery, about twenty blocks away, close to Chinatown and the  
service and financial help, and are now paying the rent of the ori-  
“Tin-Pan Market”, between Bayard and Canal Street.

ginal Stepping Stone, on Nintfe; Street, contributing to its fur-  
Poor Men's Clubs are they, wherein material and spiritual  
nishing and decollating, as well as helping to furnish and support  
food is served night and day with Bahai ,l 'love and fragrance'.  
the Bahai Home, now being organized at No. 12 Stuyvesant  
Bom in Loving Service, their household desires to remain -  
, Street, just across the way, whero aged working-women will find  
unknown except as the “Servants of the Servants”. ' 'Oieir ^  
founder craves but for the station of “The Shepherd s Dog at the  
lodging amidst loving service.

Shepherd's Feet”.

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i •

And what inspired all this—the following passages of\*

the

These are stepping stones in fact as well as in name, helping ,

Hidden Words:

men to step from the lowest of earth's strata to the highest of

The poor among ye are My trust. Therefore ^ard My

heaven's realms.

x- i

Trust, and be not wholly occupied with your owAease.

Following the example of the Master, the hup^y are first

fed wholesome material food 'ere t^iey list' to the spiritual har-

• Guidance hath ever been by words, but at this time, it

" is by deeds. That is, all. pure deeds must appear from the '

Strict vegetarianism is practiced. Neither are coffee, tea,

temple of man, because all are partners in words, but pure nor condiments, served. ?moking is absolutely prohibited. '

and holy deeds belong especially to dur friends. Then strive Bahai meetings are held in t^e evehing, bringing together

with your life to be distinguished among all people by deeds: the most cosmopolitan of people from all parts of the city, parti-

Thus We exhort ye in the holy and radiant Tablet. cularly frbm the East Side. . .. j > r 4-

" These Stepping Stones are, simply the Glad Tidings announc- The Message has been delivered to thousands o| eager list-

' eners of all 'creeds-, races and stations, who in turn sow the seed \*

ed by the Master\*in a Tablet addressed ' ^To.the Ass^bled Friends

in all parts of the city and country. '

in the Bowery Mission", April 5th, 1913, in which he said:

\

In co-operation with Joe Justice — Joe fhe Jew , ma- ,

• Glad tidings be unto you, for the Doors of the Kingdom

terial and spiritual food has been delivered every Wednesday

?S of God are open before your faces and the Glances olthe'^eyes

night at the Midnight Mission, of the Rescue Society, at No. 5

. of Mercifulness have encircled you. • ' ^

n ,

Doyers Street, Chinatown, and in co-operation with John Carroll, .

/ at the All-Night Mission, every Friday night. About 10,000

; ' The noble .soul in.spired to do this

Great X^ork i.s iirbain j

men were thus fed.- The very bfest of vocal and instrumental

Ledoux — whose name is on the lijjs of thousands who have

music was, also furnished by Bahai friends. ^

.? heard of his.Mi.ssi.on and whose image is engraved in loving ?-  
. ? remembrance of kindness, sympathy and helpfulness or, ;  
By invitation of Dr. Hallimond, the Sixth Anniversary of. the  
• ! hundreds of hearts  
visit of Abdul Baha at the Bowery Mission was held, at that  
, ' ?

(Editor's note.!).

Mission on .April'19th, 1918, and the Twelve Basic Bahai Prin-  
From A Worlding Eleventh Annual  
Mashreck El Askar

r The Hope of the Multitude is in- the Spiritual Education of  
Bahai Congress

.-VJStD

the Individual. v

WHAT IS A BAHAI? x Feast Of  
El-Rizwan

He is the richest man on Earth—his Heaven is Here and  
Now—his home is the World—he can not be lonely—for every.

? -' "X -

\* man is his Brother—he cannot be sad for the Joy of Knowledge

HOTEL McALPIN — NEW YORK CITY

is his—^he can not be poor for the Treasury of God is open to him

April 26^~30, 1^19.

—^he cannot worry for his hand is in the Hand of the Great  
Protector.

:—^

S.VrURDAY, APRIL 26th.

A woman once told me she thought every one liad a soul save 5 P. M.

Rec'eption In Ci>ngress Hair to all the friends. ,

a plumber—she did not stop to think that much of the refinement 6 P.

M. Feast of EI-Bizwan —

and exquisiteness of life comes from the work of a plumber.

Chairman:/.Mrs. AMce Ives ,Breed. New .York City.^ r

/ ? < \* “

If you worry too much to-day you won't live to worry to-

SECOND SESSION BAHAI CONGRESS

morrow. - SUNDAY,

APRIL 27th — .3 o'clock P. M.

Chainnan: Howard MacNiitt. Brooklyn, »

If you love enough and have faith enough in the Greatest

Love of All you can change your own condition and the condition SUNDAY

APRIL — 8 o'clock P. M. ' . ' 7

Chairman: Mrs. Mabel Rice-Wray, Detroit.

of the World.

.AIONDAY, APRIL 28th, — 10 o'clock:

Meeting of Masheck el Askar

Man struggles to amass a fortune—so he may “take it easy.” ?X

Convention for transaction of business. ' 4

\_\_The greatest slave on earth is the man who has to take care

MONDAY, APRIL 28th, — 3 o'clock P. M.

of millions.

Chairman: Horace Holley, New York.

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