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MESSAGES FROM THE GUARDIAN

In the following cable dated 3rd June, 1957, the Guardian announces a victory over Covenant-breakers that he describes as epoch-making. News of this victory must thrill the hearts of all loyal Bahá'ís who contemplate the series of reverses these foes of the Faith have suffered. This victory prepares the way for the achievement of the goal of the Ten-Year Crusade that the Guardian places first, adoption of preliminary measures for the construction of Bahá'u'lláh's sepulchre.

'With feelings (of) profound joy, exultation (and) thankfulness, announce (on) tomorrow (of) sixty-fifth Anniversary (of) Ascension (of) Bahá'u'lláh, signal, epoch-making victory over (the) ignoble band (of) breakers (of) His Covenant which, (in the) course (of) over six decades, has entrenched itself (in the) precincts (of the) Most Holy Shrine (of the) Bahá'í world, provoking through acts of overt hostility (and) ingenious machinations, in alliance (with) external enemies under three successive régimes, (the) wrath (of the) Lord (of the) Covenant Himself, incurring (the) malediction (of the) Concourse on high, (and) filling (with) inexpressible anguish (the) heart of 'Abdu'l-Bahá.

(The) expropriation order issued (by the) Israeli government, mentioned (in the) recent Convention Message, related (to the) entire property owned (by) Covenant-breakers within (the) Haram-i-Aqdas, recently contested (by) these same enemies through appeal (to) Israel's Supreme Court, now confirmed through adverse decision just announced (by) same Court, enabling (the) civil authorities (to) enforce (the) original decision (and) proceed (with the) eviction (of the) wretched remnants (of the) once redoubtable adversaries who, both within (the) Holy Land (and) beyond its confines, laboured so long (and) so assiduously (to) disrupt (the) foundations (of the) Faith, sap (their) loyalty (and) cause (a) permanent cleavage (in the) ranks (of) its supporters.

This final, shattering (and) most humiliating blow may well be regarded (as the) culmination (in the) long series (of) reverses suffered (by) these same relentless

foes, marked by (the) repudiation (of) their preposterous claims following (the) Passing of Bahá'u'lláh, by (the) overwhelming majority (of) His followers, east (and) west; by (the) abject failure (of) 'Abdu'l-Hamíd, as well as (the) notorious Commission (of) Inquiry, (to) banish 'Abdu'l-Bahá (to) Fezzan; by (the) ignominious defeat (of the) Turkish Commander-in-Chief, (the) cruel, boastful Jamál Páshá, following his threat (to) crucify (the) Centre (of the) Covenant outside (the) main gate (of the) fortress City (of) 'Akká; by acquisition (of the) site (for the) construction (of the) Báb's Sepulchre; by (the) restitution (of the) keys (to the) Most Holy Tomb (and the) recognition by the British authorities (of the) right (of the) Bahá'í world community (to the) custodianship (of the) Bahá'í Shrines; by (the) establishment (of the) international Bahá'í endowments (on) Mt. Carmel; by (the) formation (of the) Palestine branches (of the) Bahá'í National Assemblies; by exhumation (of the) Brother (and) Mother (of) 'Abdu'l-Bahá (and) reburial (in the) neighbourhood (of the) Báb's resting place; by (the) evacuation by (these) same adversaries (of the) Mansion (of) Bahji, after forty years' occupancy; by (the) demise, in distressing circumstances, (of the) archbreaker (of the) Covenant himself; by (the) ignominious flight (of) his henchmen (on the) eve (of the) disturbances which rocked (the) Holy Land (in) recent years; by (the) deaths with dramatic swiftness (of this) same lieutenant, his kindred (and) closest associates; by (the) intervention (of the) Israeli government (in) denying (the) competence (of the) civil courts (to) adjudicate (the) case brought (by the) remnant (of) these (same) Covenant-breakers (and the) subsequent authorisation issued (by the) Prime Minister (and) Minister (of) Foreign Affairs (to) demolish (the) ruined building close (to the) vicinity (of) Bahá'u'lláh's Tomb; finally, by (the) extinction (of the) life (of the) prime mover (in the) diabolical plans directed (during the) course (of) three decades against 'Abdu'l-Bahá.

(The) implementation (of) this order will, (at) long last, cleanse (the) Outer Sanctuary (of the) Qiblih (of the) Bahá'í world (of the) pollution staining (the) fair name (of the) Faith (and) pave (the) way (for the)

adoption (and) execution (of) preliminary measures designed (to) herald (the) construction (in) future decades (of the) stately befitting Mausoleum designed (to) enshrine (the) holiest dust (the) earth ever received (into) its bosom.

Share announcement Hands (of the) Cause (and) all National Assemblies.'

The Security of our Precious Faith

This cable from the Guardian, dated 3rd June, announces a new phase in the development of the Institution of the Hands of the Cause. To its responsibility of assisting N.S.A.'s prosecute the Ten-Year Crusade is now added the obligation of protecting the Bahá'í world community, in close collaboration with the National Assemblies. Upon the befitting discharge of this responsibility by Hands and National Assemblies the future of the Cause depends.

'Divinely appointed Institution (of the) Hands (of the) Cause, invested (by) virtue (of the) authority conferred (by the) Testament (of the) Centre (of the) Covenant (with the) twin functions (of) protecting (and) propagating (the) Faith (of) Bahá'u'lláh, now entering new phase (in the) process (of the) unfoldment (of) its sacred mission. To its newly assumed responsibility (to) assist National Spiritual Assemblies (of the) Bahá'í world (in the) specific purpose (of) effectively prosecuting (the) World Spiritual Crusade, (the) primary obligation (to) watch over (and) insure protection (to the) Bahá'í world community, in close collaboration (with) these same National Assemblies, (is) now added.

Recent events, (the) triumphant consummation (of a) series (of) historic enterprises, such as (the) construction (of the) superstructure (of the) Báb's Sepulchre, (the) dedication (of the) Mother Temple (of the) West, (the) world-wide celebrations (of the) Holy Year, (the) convocation (of) four Intercontinental Teaching Conferences launching (the) Ten-Year Crusade, (the) unprecedented dispersal (of) its valiant prosecutors (over the) face (of the) globe, (the) extraordinary progress (of the) African (and) Pacific campaigns, (the) rise (of the) administrative order (in the) Arabian Peninsula (in the) heart (of the) Islamic world, (the) discomfiture (of the) powerful antagonists (in the) Cradle (of the) Faith, (the) erection (of the) International Archives, heralding (the) establishment (of the) seat (of the) World Administrative Order (in the) Holy Land, served to inflame (the) unquenchable animosity (of its) Muslim opponents (and) raised up (a) new set (of) adversaries (in the) Christian fold (and) roused internal enemies, old (and) new Covenant-breakers, (to) fresh attempts (to) arrest (the) march (of the) Cause of God, misrepresent its purpose, disrupt its administrative institutions, dampen (the) zeal (and) sap (the) loyalty (of) its supporters.

Evidences (of) increasing hostility without, persistent machinations within, foreshadowing dire contests destined (to) range (the) Army (of) Light (against the) forces (of) darkness, both secular (and) religious, predicted (in) unequivocal language (by) 'Abdu'l-Bahá, necessitate (in) this crucial hour closer association (of

the) Hands (of the) five continents (and the) bodies (of the) elected representatives (of the) national Bahá'í communities (the) world over (for) joint investigation (of the) nefarious activities (of) internal enemies (and the) adoption (of) wise, effective measures (to) counteract their treacherous schemes, protect (the) mass (of the) believers, (and) arrest (the) spread (of their) evil influence.

Call upon Hands (and) National Assemblies, each continent separately, (to) establish henceforth direct contact (and) deliberate, whenever feasible, as frequently (as) possible, (to) exchange reports to be submitted by their respective Auxiliary Boards (and) national committees, (to) exercise unrelaxing vigilance (and) carry out unflinchingly (their) sacred, inescapable duties. (The) security (of our) precious Faith, (the) preservation (of the) spiritual health (of the) Bahá'í communities, (the) vitality (of the) faith (of) its individual members, (the) proper functioning (of) its laboriously erected institutions, (the) fruition (of) its world-wide enterprises, (the) fulfilment (of) its ultimate destiny, all (are) directly dependent (upon the) befitting discharge (of the) weighty responsibilities now resting (upon the) members (of) these two institutions, occupying, with (the) Universal House (of) Justice, next (to the) Institution (of the) Guardianship, foremost rank (in the) divinely ordained administrative hierarchy (of the) World Order (of) Bahá'u'lláh.'

Return of National Hazíratu'l-Quds, Teheran

The following cable from the American National Assembly was dated 8th June:

'Guardian cables joyful announcement yet another victory won in cradle Faith, swiftly following crushing defeat recently sustained by Covenant Breakers in Holy Land. National Hazíratu'l-Quds Teheran returned, completing thereby restitution Bahá'í properties seized at instigation of traditional enemies in Bahá'u'lláh's native land. Your National Assembly, also all Local Assemblies under your jurisdiction advised cable His Imperial Majesty Muḥammad Riza Pahlaví, Sháhínsháh of Iran, Teheran, Iran, expressing deepest gratitude for Iranian Government's action in restitution national Bahá'í headquarters and assuring His Majesty Bahá'ís are praying for divine blessings for his Throne, for prosperity his Government and achievement high destiny his beloved country. Important avoid press, radio, or other publicity regarding restoration this property. Letter follows. Send Guardian copies all cabled messages issued your National and Local Assemblies.'

Addresses

National Secretary: John Ferraby, 27 Rutland Gate, London, S.W.7.

National Treasurer: Ernest Gregory, 51 Herries Drive, Sheffield 5.

N.T.C. Secretary: Ian Semple, c/o Mrs. Crombie, 4 Melgund Terrace, Edinburgh 7.

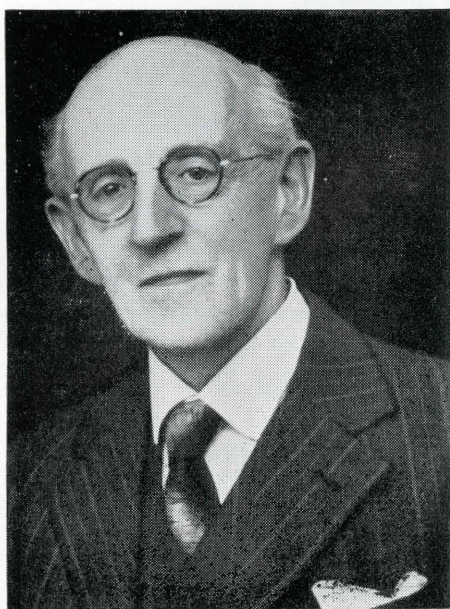
Bahá'í Publishing Trust Orders: Reg. Coulson, Bahá'í Publishing Trust, 32 Deansgate, Manchester 2.

GEORGE TOWNSHEND SUPPLEMENT

THE GUARDIAN'S CABLE

27th March, 1957

'Deeply mourn passing dearly loved, much admired, greatly gifted, outstanding Hand Cause George Townshend. His death morrow publication his crowning achievement robs British Followers Bahá'u'lláh their most distinguished collaborator and Faith itself one of its stoutest defenders. His sterling qualities, his scholarship, his challenging writings, his high ecclesiastical position unrivalled any Bahá'í Western world, entitle him rank with Thomas Breakwell, Dr. Esslemont, one of three luminaries shedding brilliant lustre annals Irish, English, Scottish, Bahá'í communities. His fearless championship Cause he loved so dearly, served so valiantly, constitutes significant landmark British Bahá'í history. So enviable position calls for National tribute his memory by assembled delegates, visitors, forthcoming British Bahá'í Convention. Assure relatives deepest loving sympathy grievous loss. Confident his reward inestimable Abhá Kingdom.'



THOU SHALT BECOME THE SIGN OF GUIDANCE

'O thou illumined heavenly soul and revered personage in the Kingdom.'

'... These heavenly susceptibilities of thine form a magnet which attracts the confirmation of the Kingdom of God; and so the doors of realities and meanings will be open unto thee, and the confirmations of the Kingdom of God will envelop thee.'

'The heart of man is like unto a nest, and the Teachings of His Holiness Bahá'u'lláh like unto a sweet singing bird. Unquestionably from this nest the melody of the Kingdom will be transmitted to the ears, bestowing heavenly susceptibilities upon the souls and quickening upon the spirits.'

'... Be assured thou art under the favours of His Holiness Bahá'u'lláh!'

—Tablet of 'Abdu'l-Bahá to George Townshend

'The Guardian is surrounded by the Hands of the Cause who, like planets, wheel around him... No institution like that has ever been. But never will they be more needed than they are to-day, for they stand for something which civilisation lacks and dies for want of—true belief in God and especially the fear of God... The first task of the Hands of the Cause is to try to drive out pride and instil humble belief and love and adoration.'

—George Townshend to British Bahá'í

Convention, 113.

MEDITATIONS

O my Lord!

I have sought Thee all my life, yet I still wander in a chequered world of light and shadow. Oh, lift me at last into the pure splendour of Thy Truth beyond the reach of any darkness that I may behold Thee as Thou art, and live in Thy continual presence evermore.

Keep Thou, O God, the door of my heart that no evil thought proceed from it; and guard my lips that they utter no uncharitable word.

Teach me to look for the good in others that I may rejoice in it; and for the evil in myself that I may amend it.

Watch over my actions that I do no injustice, nor cause unhappiness to anyone.

Divest me of pride that I may count myself less than any other, and may become the servant of all for love of Thee, my Lord.

The task is hard. But I know it has come from Thy hand; therefore it shall be the choice of my mind, and the delight of my heart. I will utter no word of complaint, nor admit a thought of grief. I will follow in the footprints of all those who have sought Thee for love of Thee. I will find in effort my rest and my peace, and out of pain I will wring a hidden joy.

Thus, O Beloved, Whose sweet voice I hear calling me, and still calling me, I will draw near to Thy abode bearing Thee the only gift Thou wilt accept, the only gift I have to offer: the gift of my heart.

For ever void there is a filling, and to every prayer there is an answer.

All tribulation has its ending, and to every seeking there is a finding.

For the weary, rest is waiting, and for the lonely, love.

Therefore will I be content, and will keep a heart at peace. My faith is founded upon Truth, and I will bear witness through every trial to the goodness and mercy of God.

I have set forth as Thy pilgrim, my Lord; but there are many lands and unknown seas to travel before I approach the threshold of Thy Sacred Shrine.

At every step I am admitted into a new realm, and at the end of each day's wayfaring I pitch my tent in a fresh El Dorado.

What earthly journey could be like this Journey: What adventure like this Adventure: What were the possession of the whole world compared with the joy of this Quest for Thee!

My longing for Thee ever increases. Wonder uplifts me. My heart leaps with exultation, and trembles in awe. This gift of Thine is beyond all my hopes and my imagining. I do not dream now of the shining domes of Thy far distant sanctuary. I am no longer restless nor impatient. It is enough for me to seek Thee and to seek Thee, day after day.

O my God, my Beloved: Grant me at Thy hand a draught of the Wine of Immortality that I may seek Thee through this world and all Thy hidden worlds for ever and for ever.

To Bahá'u'lláh

Only beloved! With a heart on fire
And all my longings set in one desire
To make my soul a many-stringed lyre
For Thy dear hand to play,
I bend beneath Thy mercy-seat and pray
That in the strength of perfect love I may
Tread with firm feet the red and mystic way
Whereto my hopes aspire.

I have forgotten all for love of Thee
And ask no other joy from destiny
Than to be rapt within Thy unity
And—whatso'er befall—
To hear no voice on earth but Thy sweet call,
To walk among Thy people as Thy thrall
And see Thy beauty breathing throughout all
Eternal ecstasy.

Lead me forth, Lord, amid the wide world's ways,
To bear to Thee my witness and to raise
The dawn song of the breaking day of days.
Make my whole life one flame
Of sacrificial deeds that shall proclaim
The new-born glory of Thy ancient name;
And let my death lift higher yet the same
Triumphal chant of praise!

(Meditations and Poem from

'The Mission of Bahá'u'lláh', published 1952)

A TRIBUTE BY DAVID HOFMAN

George Townshend was among the first to be named by the Guardian, in their life-times, as Hand of the Cause of God. He had already rendered distinguished services to the Guardian, such as writing the Introduction to *God Passes By*, and his resignation from the high offices which he held in the Church of Ireland was one of the great deeds of his sacrificial life.

Among so many divine qualities which he displayed, it seems that the most constant motivation of his whole being was a deep and ever-consuming love for God. His early reflections and prayers disclose this, and his later poems to Bahá'u'lláh and 'Abdu'l-Bahá are ablaze with it. His last letters and the final years of his life bear added testimony. He identified God with Truth and his search for Him was passionate, unceasing, disciplined and relentless. And having found Him, his striving became only intensified, a dedicated effort to efface himself and live only by his 'Only Beloved'.

Courage, humility, radiance, humour, gentleness, in addition to powerful intellectual qualities sustained by a profound scholarship are among the signs by which we seek to know him. But the man himself, amorphous but inviolate, undemanding but powerful, temperate but direct, yielding but immaculate, belonged wholly to his Master and was not kept back from Him by anything which the world could do. He was an Irishman, a big man, and had won his Blue for running at Oxford. A high domed forehead, sharp high nose, blue eyes of the mildest temper and gentle mouth from which his speech emerged with the faintest Irish brogue, always in a moderate tone no matter how direct and forceful the thoughts expressed, were the visible temple of this great soul. He was 'a darlin' man', 'a wonderful man', a 'saint'. He gave of his inmost self, companionably, in true brotherhood, to his juniors and subordinates—which we all were—consulting us as equals or superiors.

He corresponded with 'Abdu'l-Bahá in and about 1918-20, and the Tablets which he received became his terms of reference. The Master had written, '*It is my hope that thy Church will come under the heavenly Jerusalem*', and from then on he devoted all his energies to the attempt to bring to the clergy of the Church of Ireland, especially the senior ones who were his friends and associates, the same realisation of Bahá'u'lláh as Christ returned in the glory of the Father, which he himself had. He corresponded with them, sent to them his book *The Promise of All Ages*, talked with them, preached a sermon on the Bahá'í Faith in St. Patrick's Cathedral, Dublin, of which he was a Canon. But all to no avail; the stone remained unmoved. He related that one of the Bishops said to him, 'You know, Townshend, this is all nonsense'. By 1947 it was apparent that the Master's wish would not be fulfilled through his efforts, and then it was that the Guardian called on him to resign from the Church. He complied instantly and moved with his family to a small bungalow in Dublin.

Let it be recorded that a man of seventy, with family responsibilities, holding high office in an honoured and well-rewarded calling, gave up all he had achieved, his beautiful country rectory—the scene of happy family life and long research, his position among the gentry, to which he was entitled both by birth and standing, his future security in the form of pensions and other emoluments, to embrace poverty, indignity, the scorn and loss of friends, dependence on others, at the call of His Lord Whose authority he recognised in the Guardian. He and his family became founding members of the first Spiritual Assembly of the Bahá'ís of Dublin.

He made the occasion of his resignation the opportunity to indite an appeal to all Christians, under the title *The Old Churches and the New World Faith*. In this he sounded, like a bugle note, Bahá'u'lláh's call to Christendom, and had high hopes of some response. With a covering letter this document was sent to ten thousand responsible people in the British Isles; judges, magistrates, members of parliament, educators, scholars and many others. One obscure priest replied, saying it was all nonsense.

From this time on George's spiritual life entered on a new phase. His long-practised patience now served him. The slights of his former associates, the burden of poverty, the menial tasks he undertook at home, all seemed as answers to his prayers: 'Send me whatever difficulties or suffering my soul shall need to cleanse and purify it utterly of all that is false and wicked.' 'Divest me of pride that I may count myself less than any other, and may become the servant of all for love of Thee, my Lord.' 'Help me to turn away from the semblance of beauty which lies about me, and to seek in my heart the eternal beauty.'

In 1952 he was named a Hand of the Cause of God and his relationship to the British community, as he himself said, underwent a change. He became the ray between the Guardianship and us; he loved us more dearly, encouraged us, prayed for us, spread his wings over us and was in truth our own dear Hand. Unable to attend our Conferences and Schools as his health declined, he was yet present at all of them, and exchanged messages with each and every one.

Towards the end of his life he began to plan the chief work of his mind, which had been developing and taking shape within him for years. He called it tentatively 'Christ and Bahá'u'lláh', and this finally became the title of the book which became a reality as he left this world.

The theme of this book may well be his major contribution to original thought. He had developed it in general terms in two previous works, *The Heart of the Gospel* and *The Promise of All Ages*, but in this, his 'crowning achievement' as the Guardian has called it, he gave the circumstantial evidence of history to support his theme. This theme was none other than the unity of human history, which, he insisted, was one

whole, organic, God-directed movement, related always to the eternal Covenant of God and proceeding through the specific Covenants of His Prophets. Christendom had invented 'secular' history and had thereby lost the vision of God's purpose for man and the oneness of mankind. Bahá'u'lláh restores this vision and presides over the climacteric of the whole process. Indeed the theme is taken direct from Bahá'í Scripture, but George is the first to grasp it, to know it and to devote his scholarship and powerful mind and pen to its exposition. This 'crowning achievement', *Christ and Bahá'u'lláh*, is felt by some to be a 'mother' book from which a thousand others may spring in the future when scholars, confronted by the glorious vision he unfolds, can extend and amplify and fill in the vast canvas whose design he was able to perceive.

His life now approached its sacrificial apotheosis. His courage and love never allowed his determination to flag, that determination to complete the work which his beloved Guardian had said he hoped would soon be finished. There is no doubt that he lived for this. The fatal disease which rendered him unable to write for days on end, barely to speak at times, never conquered him till all was done and the pressing queries of reviewers and publisher were answered. He would speak in barely perceptible tones, and his wife or daughter or son or Bahá'í friend would write down his words, later to be approved by him and woven into their proper place.

Throughout his mind was crystal clear. Indeed his intellectual and perceptive faculties were sharper than ever. His power of decision was instant and vital both as regards his duties as a Hand of the Cause and in relationship to his book.

The long heroic life was coming to its end. Let the book be finished and the first copy signed for the Guardian and earth could have him—his earth part. It never had commanded the real man. All his life his deepest human wishes had been frustrated, and the world kept its petty advantage to the end. He struggled heroically during the last hours, but his book arrived the morning after he had gone. He did see and hold a paper-bound copy, but not the one in cloth of Irish blue, embossed in gold, for the Guardian.

George Townshend is known chiefly by his writings, which have been a source of enlightenment to many, and will lead many more to a realisation of the Day of God. In innumerable articles in Bahá'í magazines, in the organs of various National Spiritual Assemblies, in teaching bulletins and pamphlets he has educated and illumined the Bahá'ís. Apart from the works already mentioned, he had published prior to 1939 two little books, *The Altar on the Hearth* and *The Genius of Ireland*. The substance of them, together with some essays and poems, were published in 1950 under the title, *The Mission of Bahá'u'lláh*. His love poems to Bahá'u'lláh and 'Abdu'l-Bahá are included, the former a gem not dimmed by being set among the world's great mystic poems. 'Only Beloved! With a heart on fire' he cries, and discloses the whole tenor and keynote of his life in the last stanza.

'Make my whole life one flame
Of sacrificial deeds that shall proclaim
The new-born glory of Thy ancient name;
And let my death lift higher yet the same
Triumphal chant of praise.'

The small band of British Bahá'ís, a few visitors, his fellow Hands of the Cause of God, will cherish the memory of one who never failed in his duty to 'diffuse the Divine fragrances, to edify the souls of men, to promote learning, to improve the character of all men, and to be, at all times and under all conditions, sanctified and detached from earthly things.'

Ireland has produced great generals and statesmen, poets and writers. At one time she was the teacher of Christianity to Europe and the mother of scholars and saints. But when the balance is set and the assayers of mankind do their work, who of his countrymen will surpass him?

Some facts about George Townshend

George Townshend was born at Hatley, Burlington Road, Dublin, on June 14th, 1876. At school (Uppingham) and college (Hertford College, Oxford) he was a keen athlete, winning a number of cups for field events, representing his college at lawn tennis, and gaining his half-Blue for cross-country running at Oxford University.

On leaving Oxford, he came back to Dublin to read for the Irish Bar, to which he was called in 1903. For a time while studying he was leader-writer for the *Irish Times*.

In 1904 he went to the United States and in 1906 entered the Ministry of the Protestant Episcopal Church in Salt Lake City. For the next four years he was in charge of a Mission in Provo among the Mormons and Red Indians. It was at this time that he first read the sacred writings of the Hindus which impressed him deeply, and from that time he became a student of comparative religion. Later, in 1910, he left the Rockies to take up an appointment as Professor of English Literature in a Church College—the University of the South, Tennessee. In the summer of 1916 he returned to Dublin and entered the service of the Church of Ireland. Promotion to Canon of St. Patrick's Cathedral, Dublin, came in 1932, and to Archdeacon of Clonfert Cathedral in 1933. He resigned from the Church, the better to serve the Faith, in 1947.

He first heard of the Bahá'í Faith while working in a County Dublin parish, from someone who had just met members of the Faith in Chicago. He was at once interested and sought for information by every means available at that time. In 1919 he decided to write 'Abdu'l-Bahá, and the following year sent the Master a declaration of Faith in verse.

The story of his service to the Faith and of the writings that caused the Guardian to describe him as the foremost Bahá'í author is told above. His memory is one of the most precious possessions of the British Bahá'í Community.

FOR MEDITATION

Incline your hearts, O people of God, unto the counsels of your true, your incomparable Friend. The Word of God may be likened unto a sapling, whose roots have been implanted in the hearts of men. It is incumbent upon you to foster its growth through the living waters of wisdom, of sanctified and holy words, so that its root may become firmly fixed and its branches may spread out as high as the heavens and beyond.

O ye that dwell on earth! The distinguishing feature that marketh the pre-eminent character of this Supreme Revelation consisteth in that we have, on the one hand, blotted out from the pages of God's holy Book whatsoever hath been the cause of strife, of malice and mischief amongst the children of men, and have, on the other, laid down the essential prerequisites of concord, of understanding, of complete and enduring unity. Well is it with them that keep my statutes.

Time and again have we admonished Our beloved ones to avoid, nay to flee from, anything whatsoever from which the odour of mischief can be detected. The world is in great turmoil, and the minds of its people are in a state of utter confusion. We entreat the Almighty that He may graciously illuminate them with the glory of His justice, and enable them to discover that which will be profitable unto them at all times and under all conditions. He, verily is the All-Possessing, the Most High.

BAHÁ'U'LLÁH

The first duty prescribed by God for His servants is the recognition of Him Who is the Day-Spring of His Revelation and the Fountain of His laws, Who representeth the Godhead in both the Kingdom of His Cause and the world of creation. Whoso achieveth this duty hath attained unto all good; and whoso is deprived thereof, hath gone astray, though he be the author of every righteous deed. It behoveth everyone who reacheth this most sublime station, this summit of transcendent glory, to observe every ordinance of Him Who is the Desire of the world. These twin duties are inseparable. Neither is acceptable without the other. Thus hath it been decreed by Him Who is the Source of Divine inspiration.

BAHÁ'U'LLÁH

THE LAWS OF THE AQDAS

On the laws of the Aqdas, the beloved Guardian has written: 'The laws revealed by Bahá'u'lláh in the Aqdas are, whenever practicable and not in direct conflict with the Civil Laws of the land, absolutely binding on every believer of Bahá'í institution whether in the East or the West. Certain laws such as fasting, obligatory prayers, the consent of the parents before marriage, avoidance of alcoholic drinks, monogamy, should be regarded by all believers as universally and vitally applicable at the present time. Others have been formulated in anticipation of a state of society destined to emerge from chaotic conditions that prevail to-day. When the Aqdas is published this matter will be further explained and elucidated. What has not been formulated in the Aqdas, in addition to matter of detail and of secondary importance arising out of the application of the laws already formulated by Bahá'u'lláh, will have to be enacted by the Universal House of Justice.'

Recently the beloved Guardian has indicated that another law revealed by Bahá'u'lláh, which should now be universally applied is that related to burials. Bahá'u'lláh has decreed that no more than an hour's journey should separate the place of burial and the place of death.

One of the goals of the Ten-Year Crusade is the codification of the Laws of Bahá'u'lláh. That is a task upon which the beloved Guardian is engaged at the present time.

On backbiting Bahá'u'lláh says: 'Breathe not the sins of others so long as thou art a sinner. Shouldst thou transgress this command, accursed art thou, and to this I testify'. Furthermore, 'Backbiting quenches the light of the heart and extinguisheth the light of the soul'.

It is unnecessary, and indeed undesirable, even dangerous, to present a new contact at the outset, with a set of laws and ordinances. One can only accept the laws of a Manifestation when one has accepted His authority. Over and above everything else a student of the Faith should be helped to see the station of Bahá'u'lláh. None can see and accept that station, and fail to accept His laws. 'Abdu'l-Bahá's exhortation is: 'Attract the hearts. Do not force the minds'.

BAHÁ'Í PUBLISHING TRUST

ALL THINGS MADE NEW

by John Ferraby

(Publisher: George Allen & Unwin Ltd.)

The sub-title of this book, 'A Comprehensive Outline of the Bahá'í Faith', indicates its nature. The author has attempted to portray Bahá'í teachings on every important subject with ample illustrative quotation from the Holy Writings, to convey something of the vision of the Cause the Guardian has given us, and to present the principal features of its history in an interesting manner. The book should prove an extremely valuable reference work for Bahá'ís and non-Bahá'ís alike. Ready Aug. 29th. *Demy 8vo. 320 pp. Cloth. 30/-.*

NATIONAL COMMITTEES

- ARCHIVES.** Hasan Balyuzi, Abbas Dehkan, Joan Benfield, Dorothy Ferraby.
- AUDIO-VISUAL AIDS.** Gitta Chaplin, Nuri Sabit, Dennis Smith, Mimi Smith.
- BAHÁ'Í JOURNAL.** John Morley, Valerie Morley (Editors), Prudence George.
- BAHÁ'Í PUBLISHING TRUST.** 'To be responsible for the policy and direction of the affairs of the Bahá'í Publishing Trust under the supervision of the National Spiritual Assembly.'
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- BAHÁ'Í WORLD REPRESENTATIVE.** Jean Pitcher.
- CHILD EDUCATION.** 'To study, advise and encourage Bahá'í education of children and provide suitable material.'
- Pouran Habibi, Matthew Hall, Lilo Jessen, Louis Ross-Enfield, Margaret Shanks.
- CONTRIBUTIONS.** 'To devise plans for increasing the donations to the Bahá'í Fund, with particular reference to increasing the number of individuals contributing, to recommend plans to be implemented and, under the direction of the N.S.A., to help to carry them out during the coming year.'
- Dorothy Abbott, Farhang Afnan, Owen Battrick, Ernest Gregory, John Long, Betty Reed.
- EUROPEAN AND ASIAN TEACHING.** 'To carry out the goals of the Ten-Year Plan in Europe and Asia under the direction of the National Assembly.'
- Jeannette Battrick (Secretary), Jean Campbell, Dorothy Ferraby, Egon Kamming, Marcel Mihaeloff (Chairman), Habib Nahai, Betty Reed.
- HAZÍRATU'L-QUDS.** Dorothy Ferraby, John Ferraby, Bobby Kamming, David Lewis, Donald Millar, Harold Shepherd.
- PUBLIC RELATIONS.** '(1) To advise Local Assemblies about local publicity and public relations. (2) To study ways of developing adequate public relations with the means available. (3) To take advantage of any opportunity which arises for publicising the Faith on a national scale. (4) To make recommendations about how the Faith can acquire a wide circle of friends in this country.'
- Owen Battrick, Evelyn Chilvers (Secretary), John Ferraby, Donald Kelly, John Long (Chairman).
- REVIEWING.** '(1) To review all material for publication except material reviewed by other national committees, letters sent to newspapers and non-Bahá'í publications and material intended solely for local use. (2) To consider and report on the standard of literary style and presentation.'
- Louis Ross-Enfield, Isobel Slade, Walter Wilkins.
- SALES.** Prudence George, Elizabeth Wren.
- TEACHING.**
- National.* 'To be in charge of carrying out the objectives of the Ten-Year Plan in regard to teaching and consolidation in the areas of the British Isles not included in the European Teaching Plan, and to supervise and direct the work of the Regional Committees.'

Gladys Backwell, Ernest Gregory (Chairman), Marion Hofman, Ernest Miller, Marina Nazar, Pat Sinclair, Ian Semple (Secretary).

Regional. 'To carry out the policy of the National Teaching Committee with regard to the goals of the Plan for the year in the Region.'

Northern Ireland. Billy Glass, Kathleen Hornell, Charles MacDonald, Yvonne MacDonald, Jane Villiers-Stuart.

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North-East. Matthew Hall, Phoebe Jay, Joe Jameson, Marian Mihaeloff, Marcel Mihaeloff.

North-West. Habib Habibi, Phyllis Lewis, Stanley Lowe, Pauline Senior, Harold Shepherd.

Midland. Daryush Mehrabi, Vera Rate, Audrie Rogers, Ian Sinclair, Dorothy Wigington.

South-East. Robert Cheek, Beryl de Gruchy, Joe Lee, Bobbie Leedham, John Wade.

South-West. Alma Gregory, David Lewis, Barbara Simmonds, Olive Sutton.

YOUTH. 'To stimulate youth activity throughout the country wherever there are active youth, to keep the youth of the country informed of youth activities.'

Farhang Afnan, Paul Adams, Abdol Banani, Margaret Higden, Ida Kouchikzadeh, Marina Nazar, Sirous Setareh, Iraj Zamiri.

Additions to the Community

Since the last list was published in *Bahá'í Journal*, registration cards have been received from the following:

Francis Warrington-Strong	London
Mary Jones	Nottingham
Iran Rowshan (from Iran)	London
Paridokht Rowshan (from Iran)	London
Parvin Shakibaie (from Iran)	London
Ghodsieh Kowsari (from Iran)	London
Madeline Hellaby	Lytham St. Anne's
Jane Wenden	London
John Morley	Calcot
Elizabeth Chapman	London
Bahia Rowhani (from India)	London
Marjorie Johnson	Cheadle
Doris Wilkinson	Blackpool
John Russell	Eccles
May McKechnie (Youth)	Glasgow
Nura Yarshater (from Germany)	London
Leonard Chapman	Leicester
June May	Nottingham
Shamsolzoha Adl (from Iran)	Hull
Florence Duncan	Manchester
Soli Rowhani (from India)	London
Yvonne Williams	Cardiff
Daryouch Kazemi (Youth from Iran)	Shoreham-by-Sea
Edgar Boyett	Portsmouth
Ferdousieh Salimi (Youth from Iran)	Nottingham
Badiieh Chawgizi (from Iran)	London
Gover Sanjana (from India)	London
Sheila Reid (Youth)	Bournemouth
Jamshid Anvar (Youth from Iran)	Colchester

THOUGHTS ON THE BAHAI FUND

'THE SECRET OF RIGHT LIVING'

BAHÁ'U'LLÁH

'O Son of Being! Walk in My statutes for love of Me and deny thyself that which thou desirest if thou seekest My pleasure.'

(*Arabic Hidden Words*, 38)

'He, verily, shall recompense the charitable, and doubly repay them for what they have bestowed.'

(*Gleanings*, p. 278)

'ABDU'L-BAHÁ

'Human attitudes must not be limited for God is unlimited and whosoever is the servant of the threshold of God must likewise be free from limitations.'

(*Promulgation of Universal Peace*, p. 384)

'God does not ask from any soul except according to his ability. This contribution must come from all villages and from all the believers of God.'

(*Tablet to East and West*, 1909)

'In brief, O ye friends of God, rest assured that in place of this contribution, your commerce, your agriculture and industries shall be blessed many times. Whosoever comes with one good act God will give him tenfold. There is no doubt that the living Lord shall assist and confirm the generous soul.'

(*Tablet to East and West*, 1909)

OLD AND NEW TESTAMENTS

'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.'

'The liberal soul shall be made fat: and he that watereth shall be watered also himself.'

(Proverbs 11:24, 25)

'Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings.'

(Malachi 3:8)

'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again.'

(Luke 6:38)

'But this I say, He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully.'

'Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.'

'And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.'

(II Corinthians 9:6, 7, 8)

QUR'ÁN

'Verily, this present life is only a play and a vain amusement: but if ye believe, and fear God, He will give you your rewards. He doth not require of you your whole substance; if He should require the whole of you, and earnestly press you, ye would become niggardly, and it would raise your hatred against His apostle. Behold, ye are those who are invited to expend part of your substance for the support of God's true religion; and there are some of you who are niggardly. But whoever shall be niggardly, shall be niggardly towards his own soul: for God wanteth nothing, but ye are needy: and if ye turn back, He will substitute another people in your stead, who shall not be like unto you.'

(Translation by George Sale, p. 413, Chap. xlvii)

THE GUARDIAN

'We must be like the fountain or spring that is continually emptying itself of all that it has and is continually being refilled from an invisible source. To be continually giving out for the good of our fellows undeterred by fear of poverty and reliant on the unfailing bounty of the Source of all wealth and all good—this is the secret of right living.'

'He hopes that the friends will display a certain amount of faith and courage and not fear present economic conditions. We should not let financial considerations hamper our work and discourage us in rendering our services. Giving lavishly during days of plenty cannot be termed sacrifice. It applies only to our activities when depression and economic difficulties seem to block the way . . . Whatever we sacrifice at present is to assure the welfare of humanity and ourselves as members of it in the future.'

(Through his secretary to the British Bahá'ís,

Bahá'í News 59, p. 6)

'And as the progress and extension of spiritual activities is dependent and conditioned upon material means, it is of absolute necessity that immediately after the establishment of local as well as national Spiritual Assemblies, a Bahá'í Fund be established, to be placed under the exclusive control of the Spiritual Assembly. All donations and contributions should be offered to the Treasurer of the Assembly, for the express purpose of promoting the interests of the Cause, throughout the locality or country. It is the sacred obligation of every conscientious and faithful servant of Baha'u'lláh who desires to see His Cause advance, to contribute freely and generously for the increase of that Fund . . . I cherish the hope that all the friends,

realising the necessity of this measure, will bestir themselves and contribute, however modestly at first, towards the speedy establishment and the increase of that Fund.' (Bahá'í Administration, p. 36-37)

'The Guardian would advise your Assembly to continue impressing upon the believers the necessity of their contributing regularly to the National Fund, irrespective of whether there is an emergency to be met or not. Nothing short of a continuous flow of contributions to that Fund can, indeed, ensure the financial stability upon which so much of the progress of the institutions of the Faith must now inevitably depend.'

(Through his secretary, Bahá'í News 95, p. 1)

'As the activities of the . . . community expand, and its worldwide prestige correspondingly increases, the

institution of the National Fund, the bedrock on which all other institutions must necessarily rest and be established, acquires added importance, and should be increasingly supported by the entire body of the believers, both in their individual capacities, and through their collective efforts, whether organised as groups or as local Assemblies. The supply of funds, in support of the National Treasury, constitutes, at the present time, the life-blood of these nascent institutions which you are labouring to erect. Its importance cannot, surely, be over estimated. Untold blessings shall no doubt crown every effort directed to that end. I am eagerly and prayerfully awaiting the news of an unprecedented expansion in so vital an organ of the administrative Order of the Faith.' (Bahá'í News, October, 1935)

(This compilation is based in part on one issued by the American N.S.A. during the first Seven Year Plan.)

'THE BOUNTY OF GIVING'

The Bounty of Giving is the Bounty of Sacrifice, and without Sacrifice, Giving, in itself, has little effect.

In the Hidden Words God tells us: 'Bestow My wealth upon My poor, that in heaven thou mayest draw from stores of unfading splendour and treasures of imperishable glory. But by My life! to offer up thy soul is a more glorious thing couldst thou but see with Mine eye.'

In essence the Bahá'í Life, the true life of Man, is the offering of the soul to God. The allegiance of our hearts and minds is the first tribute He desires, and without this, other offerings are of little account to Him. Is this not why Bahá'u'lláh has withheld from non-Bahá'ís the privilege of giving their money for the help of His Cause?

For those who have recognised His Greatest Name, however, God has made available every means through which we can devote our lives to Him and the service of humanity.

Mankind is in a grievous plight. In the words of Shoghi Effendi: 'The needs of a sorely stricken society groping in its distress for God's Redemptive Message are growing more acute with every passing hour.' Can we say we believe in God and ignore this? Everything we have is from God, and it is a great responsibility upon us to use these gifts as He wishes, and His plan for this present time is the unification of Mankind and the establishment of His Faith. This needs our devotion, our time and our wealth. Men are losing all these

things in fruitless wars and endeavours—we have the boundless privilege of putting them to the service of God.

Each one of us has many responsibilities, and it does not always seem easy to decide what weight to give to each. In some cases the Guardian has guided us. He has indicated that a Bahá'í must not pioneer if this will leave a dependent in the lurch; he has written that the settlement of our debts precedes donation to the Funds; and we all have the duty to bring up and educate our families. (Does not Bahá'u'lláh write: 'The best of men are they that earn a livelihood by their calling and spend upon themselves and upon their kindred for the love of God, the Lord of all worlds.')

But these problems fall into perspective once we are filled with a consuming desire to serve God and to sacrifice our all in His path. Even our spending upon ourselves and kindred must be 'for the love of God, the Lord of all Worlds'.

If our desire to serve is sincere God Himself solves our problems—if we devote our possessions to His service we start the flow of a mysterious 'fountain' which is replenished from a hidden source; whereas if the 'water' does not flow out, it is impossible for it to be replenished.

He is not a philosophical concept, He is God. If He wishes us to work for Him He will not leave us without the tools—but first we must sacrifice—only then can the spiritual and material bounties begin to flow.