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National Spiritual Assembly of the Baha'is, 1953.

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NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF THE UNITED STATES

Office of the Secretary
536 SHERIDAN ROAD, WILMETTE, ILLINOIS

April 24, 1953

Dr. Abba Hillel Silver
The Temple
Cleveland, Ohio

Dear Dr. Silver:

We feel it a privilege to send you a copy of the Order of Service which will be carried out for the dedication of the Bahá'í House of Worship on May 2.

Since the purpose of this Temple is to foster a spiritual unity not restricted by considerations of race, class or creed, we hope this event will be of interest to liberal leaders of opinion in many lands.

It will encourage us, and assist our efforts, if you will take the occasion to send us a few words of greeting and good wishes to be associated with our records of the public dedication.

Sincerely

Kenae Holley

Secretary

HH/SL

April 30, 1953

Mr. Horace Halley
National Spiritual Assembly
of the Baha'is of the United States
536 Sheridan Road
Wilmette, Illinois

My dear Mr. Halley:

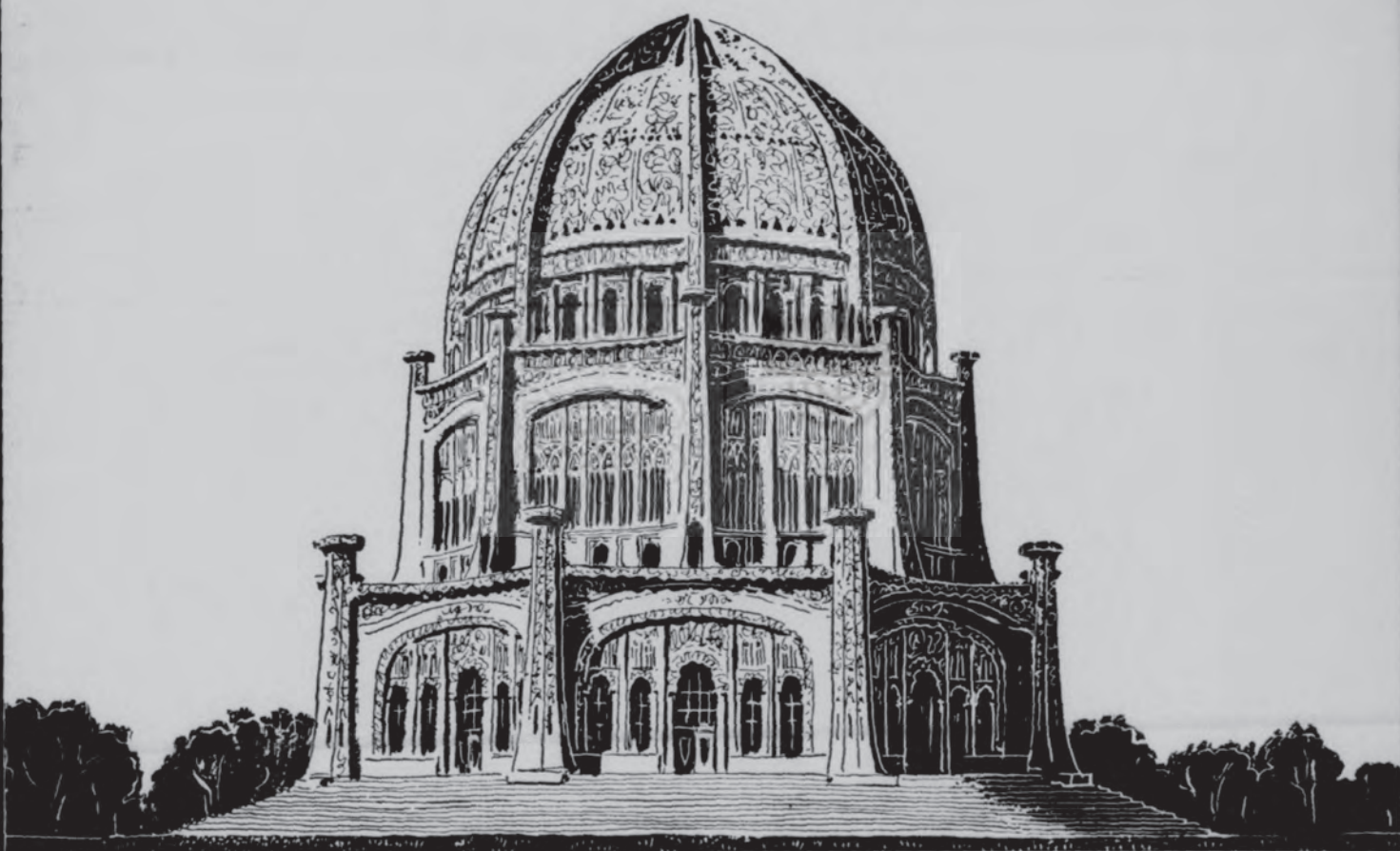
Permit me to thank you for your thoughtfulness in drawing my attention to the dedication of the Baha'i House of Worship in Chicago on May 2nd and for sending me a copy of the Order of Service of the dedication. May I be permitted to send you my felicitations on this occasion and to express the hope that your newly-dedicated House of Worship will be a source of inspiration and spiritual guidance to many people in our country. Any organization of men and women which sets as its goal the dissemination of spiritual truth and the cultivation of the ideal of universal brotherhood and good will among men is an instrument of God. May the Father of us all prosper you in all your good works.

Most cordially yours,

ABBA HILLEL SILVER

AHS:er

Service of Public Dedication



Bahá'í House of Worship

WILMETTE, ILLINOIS • MAY 2, 1953

DEDICATION

The Bahá'í House of Worship will be dedicated on May 2, 1953.

The service begins at 2:00 P. M. and will be repeated at hourly intervals throughout the afternoon to provide seating for all who desire to attend.

In harmony with the purpose of the House of Worship, the program of dedication consists of readings selected from Sacred Scriptures, with music by an a cappella choir. As conducted in the Bahá'í Temple, worship offers to the aspiring heart, without distinction of race or creed, the majesty and exaltation of the revealed Word of God.

The Bahá'í Temple stands identified with the principle of unity of faith, unity of conscience and unity of devotion to the organic interests of humankind. Brought to completion at a crucial stage in human history, duplicating the function of no church, synagogue or mosque, the Bahá'í House of Worship symbolizes the oneness of God and His ancient and eternal revelation of love and truth to man.

Under its dome the Sacred Scriptures of revealed faiths are accepted as progressive chapters in the one Holy Writ. "Every one (of the Prophets) is the Way of God that connecteth this world with the realms above."

The House of Worship opens its doors in spiritual hospitality. Over them, and on its inner walls, are inscribed utterances of Bahá'u'lláh, Founder of the Faith, which exemplify the ideals to which this edifice is dedicated: "The source of all learning is the knowledge of God, exalted be His glory;" "All the Prophets of God proclaim the same Faith;" "The earth is but one country, and mankind its citizens."

NATIONAL SPIRITUAL ASSEMBLY OF THE
BAHÁ'ÍS OF THE UNITED STATES

ORDER OF SERVICE

- CHORAL SELECTIONS Who can comprehend thee? PETER C. LUTKIN
God be in my head. WALFORD DAVIES
READINGS FROM BAHÁ'Í SACRED WRITINGS
Prayers and Meditations 94, 95
Gleanings from Writings of Bahá'u'lláh 49, 81
Book of Certitude 153, 154
READINGS FROM OLD TESTAMENT
Psalms XIX, XXIV, CXXI
READINGS FROM NEW TESTAMENT
Matthew V, 3-17; VII
John XVI, 12-13
CHORAL SELECTIONS Have ye not heard? RANDALL THOMPSON
Ye shall have a song. RANDALL THOMPSON
READINGS FROM THE QUR'AN
Sura II 81, 130, 284-286 (RODWELL)
READINGS FROM BAHÁ'Í SACRED WRITINGS
Prayers and Meditations 49-51
Gleanings from Writings of Bahá'u'lláh 79-80, 12-13
Commune, chanted in the Original Persian
Prayers and Meditations 6
CHORAL SELECTION: From the sweet-scented streams
(A Prayer of Bahá'u'lláh) CHARLES WOLCOTT

Choral Selections performed by Northwestern University A Cappella Choir

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF THE UNITED STATES

Office of the Secretary
536 SHERIDAN ROAD, WILMETTE, ILLINOIS

May 20, 1953

Dr. Abba Hillel Silver
The Temple
E. 105th St. at Ansel Road
Cleveland 6, Ohio

Dear Dr. Silver:

The Bahá'ís are profoundly grateful to you
for your gracious and encouraging message on the
occasion of the dedication of the House of Worship.
We cherish your words, as we respect so highly
your own career of spiritual service.

Sincerely,

NATIONAL SPIRITUAL ASSEMBLY

By -

Kenneth Halley
Secretary

HH-ms

Cable Address: BAHÁ'Í WILMETTE

NATIONAL SPIRITUAL ASSEMBLY
OF THE BAHÁ'ÍS OF THE UNITED STATES

Office of the Secretary
536 SHERIDAN ROAD, WILMETTE, ILLINOIS

September 16, 1953

Dr. Abba Hillel Silver
The Temple
East 105th St. at Ansel Road
Cleveland 6, Ohio

Dear Dr. Silver:

Recalling your kindness in sending us a greeting for the dedication of the Baha'í Temple last May, we are very pleased to present to you a copy of our published Jubilee Memorial. It is going forward under separate cover, with our compliments and good wishes.

Sincerely,

Herbert Keckley
Secretary

September 29, 1953

Mr. Horace Halley
National Spiritual Assembly
of the Baha'is of the United States
536 Sheridan Road
Wilmette, Illinois

My dear Mr. Halley:

Please accept my thanks for the copy of your Jubilee Memorial which I received in this morning's mail. I shall read it with a great deal of interest and appreciate your thoughtfulness in sending it to me.

Most cordially yours,

AHS:dk

ABBA HILLEL SILVER

JUBILEE CELEBRATION

Bahá'ís of the United States

April 29 - May 6, 1953



NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS
OF THE UNITED STATES
WILMETTE, ILLINOIS

JUBILEE CELEBRATION

Bahá'ís of the United States

April 29 - May 6, 1953

On the occasion of the launching of an epochal, global, spiritual, decade-long crusade, constituting the high-water mark of the festivities commemorating the Centenary of the birth of the Mission of Bahá'u'lláh, coinciding with the ninetieth Anniversary of the Declaration of that same Mission in the Garden of Ridván, and synchronizing with both the convocation of the All-American Intercontinental Teaching Conference in Chicago, and the fiftieth Anniversary of the inception of the holiest Mashriqu'l-Adhkár of the Bahá'í world and its dedication to public worship — on such a solemn and historical occasion I invite His followers, the world over, to contemplate with me the glorious and manifold evidences of the onward march of His Faith and of the steady unfoldment of its embryonic World Order both in the Holy Land and in the five continents of the globe.

—SHOGHI EFFENDI

NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS
OF THE UNITED STATES
WILMETTE, ILLINOIS

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OF THE BAHÁ'IS OF THE UNITED STATES



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I. THE JUBILEE CONVENTION

The Guardian's Message to the Forty-Fifth Annual Bahá'í Convention

Presented by Rúhíyyih Khánum

My soul is uplifted in joy and thanksgiving at the triumphant conclusion of the second Seven Year Plan immortalized by the brilliant victories simultaneously won by the vanguard of the hosts of Bahá'u'lláh in Latin America, in Europe and in Africa—victories befittingly crowned through the consummation of a fifty year old enterprise, the completion of the first Mashriqu'l-Adhkár of the western world. The signal success that has attended the second collective enterprise undertaken in the course of American Bahá'í history climaxes a term of stewardship to the Faith of Bahá'u'lláh, of almost three score years duration,—a period which has enriched the annals of the concluding epoch of the Heroic, and shed lustre on the first thirty years of the Formative, Age of the Bahá'í Dispensation. So fecund a period has been marked by teaching activities unexcelled throughout the western world and has been distinguished by administrative exploits unparalleled in the annals of any Bahá'í National Community whether in the East or in the West. I am impelled, on the occasion of the anniversary of the Most Great Festival, coinciding with a triple celebration—the dedication of the Mother Temple of the West, the launching of a World Spiritual Crusade and the Commemoration of the Birth of Bahá'u'lláh's Mission—to pay warmest tribute to the pre-eminent share which the American Bahá'í Community has had in the course of over half a century in proclaiming His Revelation, in shield-

ing His Cause, in championing His Covenant, in erecting the administrative machinery of His embryonic World Order, in expounding His teachings, in translating and disseminating His Holy Word, in despatching the messengers of His Glad-Tidings, in awakening Royalty to His Call, in succoring His oppressed followers, in routing His enemies, in upholding His Law, in asserting the independence of His Faith, in multiplying the financial resources of its nascent institutions and, last but not least, in rearing its Greatest House of Worship — the first Mashriqu'l-Adhkár of the Western World.

The hour is now ripe for this greatly gifted richly blessed Community to arise and reaffirm, through the launching of yet another enterprise, its primacy, enhance its spiritual heritage, plumb greater depths of consecration and capture loftier heights in the course of its strenuous and ceaseless labors for the exaltation of God's Cause.

The Ten Year Plan, constituting the third and final stage of the initial epoch in the evolution of 'Abdu'l-Bahá's Master Plan, which, God willing, will raise to greater heights the fame of the stalwart American Bahá'í Community, and seat it upon "the throne of an everlasting dominion," envisaged by the Author of the Tablets of this same Plan, involves:

First, the opening of the following virgin territories, eleven in Africa: Cape Verde Islands, Canary Islands, French Somaliland, French Togoland, Mauritius, Northern Territories

Protectorate, Portuguese Guinea, Reunion Island, Spanish Guinea, St. Helena and St. Thomas Island; eight in Asia: Caroline Islands, Dutch New Guinea, Hainan Island, Kazakhstan, Macao Island, Sakhalin Island, Tibet and Tonga Islands; six in Europe: Andorra, Azores, Balearic Islands, Lofoten Islands, Spitzbergen and Ukraine, and four in America: Aleutian Islands, Falkland Islands, Key West and Kodiak Island.

Second, the consolidation of the Faith in the following territories. Six in Asia: China, Formosa, Japan, Korea, Manchuria, Philippine Islands; two in Africa: Liberia and South Africa; twelve in Europe: the ten Goal Countries, Finland and France; three in America: the Hawaiian Islands, Alaska and Puerto Rico.

Third, the extension of assistance to the National Spiritual Assemblies of the Bahá'ís of Central and South America, as well as to the National Spiritual Assembly of the Bahá'ís of Italy and Switzerland in forming twenty National Spiritual Assemblies in the Republics of Latin America and two in Europe, namely in Italy and Switzerland; the extension of assistance for the establishment of a National Ḥaḥíratu'l-Quds in the Capital of each of the aforementioned countries as well as of national Bahá'í endowments in these same countries.

Fourth, the establishment of ten National Spiritual Assemblies in the following European countries: Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain, Portugal, France and Finland.

Fifth, the establishment of a National Spiritual Assembly in Japan and one in the South Pacific Islands.

Sixth, the establishment of the National Spiritual Assembly of the Bahá'ís of Alaska.

Seventh, the establishment of the National Spiritual Assembly of the Bahá'ís of South and West Africa.

Eighth, the incorporation of each of the fourteen above-mentioned National Spiritual Assemblies.

Ninth, the establishment of national Bahá'í endowments by these same National Spiritual Assemblies.

Tenth, the establishment of a National Ḥazíratu'l-Quds in the capital city of each of the eleven of the aforementioned countries, as well as one in Anchorage, one in Suva, and one in Johannesburg.

Eleventh, the erection of the first Dependency of the first Mashriqu'l-Adhkár of the Western World.

Twelfth, the extension of assistance for the purchase of land for four future Temples, two in Europe: in Stockholm and Rome; one in Central America, in Panama City; and one in Africa, in Johannesburg.

Thirteenth, the completion of the landscaping of the grounds of the Mashriqu'l-Adhkár in Wilmette.

Fourteenth, the raising to one hundred of the number of incorporated local assemblies within the American Union.

Fifteenth, the raising to three hundred of the number of local spiritual assemblies in that same country.

Sixteenth, the incorporation of Spiritual Assemblies in the leading cities of Sweden, Norway, Denmark, Belgium, Holland, Luxembourg, Spain and Portugal, as well as of the Spiritual Assemblies of Paris, of Helsingfors, of Tokio, of Suva and of Johannesburg.

Seventeenth, the quadrupling of the number of local Spiritual Assemblies and the trebling of the number of localities in the aforementioned countries.

Eighteenth, the translation of Bahá'í literature into ten languages in Europe (Basque, Estonian, Flemish, Lapp, Maltese, Piedmontese, Romani, Romansch, Yiddish and Ziryen; ten in America: Aguaruna, Arawak, Blackfoot, Cherokee, Iroquois, Lengua, Mataco, Maya, Mexican and Yahgan.

Nineteenth, the conversion to the Faith of members of the leading Indian tribes.

Twentieth, the conversion to the Faith of representatives of the Basque and Gipsy races.

Twenty-first, the establishment of summer-schools in each of the Scandinavian and Benelux countries, as well as those of the Iberian Peninsula.

Twenty-second, the Proclamation of the Faith through the Press and Radio throughout the United States of America.

Twenty-third, the establishment of a Bahá'í Publishing Trust in Wilmette, Illinois.

Twenty-fourth, the formation of an Asian Teaching Committee designed to stimulate and coordinate the teaching activities initiated by the Plan.

May this Community—the spiritual descendants of the Dawnbreakers of the Heroic Age of the Bahá'í Faith,

the chief repository of the immortal Tablets of 'Abdu'l-Bahá's Divine Plan, the foremost executors of the Mandate issued by the Center of Bahá'u'lláh's Covenant, the champion-builders of a divinely conceived Administrative Order, the standard-bearers of the all-conquering army of the Lord of Hosts, the torch-bearers of a future divinely inspired world civilization — arise, in the course of the momentous decade separating the Great from Most Great Jubilee to secure, as befits its rank, the lion's share in the prosecution of a global crusade designed to diffuse the Light of God's Revelation over the surface of the entire Planet.

—SHOGHI

Address by Rúhiyyih Khánum to the Bahá'í Convention

Alláh-u-Abhá! Friends, if you are moved, I don't think it is at all comparable to how much I am moved. I have come from our Beloved Shoghi Effendi. He would have been very happy to be here himself with you but, as you know, he has so much work, so many guests, so many burdens, it is quite impossible for him to come himself, and so he gave me this inestimable bounty of coming as his representative and seeing you all.

I wish I could see you. I can't see you at all because of these lights. Won't you all sit down. It is unbelievable to see so many Bahá'ís. Of course, I see you only dimly behind the lights, but I'll see you all in a few moments.

When I was a little girl, I always said that I knew almost all the people of my Faith in America, because we could get them all into a relatively small room, and year after year we used to see the old stand-bys. Sometimes we saw new faces. But to think that now in the United States there are so many Bahá'ís, that they are so active and that they are really the torch-bearers of the Cause of Bahá'u'lláh all over the world, it is just unbelievable, and it is a great privilege to be here with you today.

I know it will make you happy to know that I left our Guardian in good

health and, when Millie Collins and I left Haifa, he was happy. I can't bring you any better news than that, because very often he is overburdened and saddened by the events which take place, but at the present time I think he is very happy and I know his thoughts are all the time here with you.

When he looked forward to this great Centenary, his thoughts were particularly concentrated on the gathering of the American Bahá'ís, because he felt that the dedication of the great House of Worship of the West and the crusade that we are now embarking on, all these things converging here in Chicago at the time of the Ridván, make it the most important of all our events during this Holy Year.

First he thought of the message for me to bring to the conference which is opening here today and he wrote that out; then a few days later he thought of his message to the convention, and he worked on that and he wrote that out; and then he thought of another message on the progress of the Faith and a review of what is going on in the Cause of God all over the world, and he wrote that out; and then, just before I left, he felt that a word of dedication on his part would be in order at the Bahá'í Temple and he

wrote that out. So you can see that all of his thoughts have been with you and he asked me to give you all his love and I know he very, very deeply appreciates all that you have accomplished for him and, because of doing it for him, for Bahá'u'lláh and for His Faith.

Shoghi Effendi has often told us that his happiness is the news of the progress of the Cause, and if you could see the way his face lights up when he gets some news of progress, some new Spiritual Assembly, some new pioneer, some new effort crowned with success, it is a very wonderful experience. We who are privileged to serve him in Haifa and to be near him, see him come over to the Pilgrim House just radiant sometimes, and then he gives us the good news of this, that or the other event that has taken place.

Now, I can see you all. This is a very vital convention, because it is the launching of our ten year crusade, and the part of the American Bahá'ís, as you know, is exceedingly important.

I don't want to take up the time of this session with any more remarks from myself. I want to, if I can catch my breath, read you our Guardian's convention message. You have wonderful, wonderful things ahead and I am sure that you will accomplish them all. I think all of us, particularly those who have been in the Faith for, well, shall we say some years, if not a great many years, and have had the experience of seeing with our own eyes the way the unbelievable, with ease, almost, seems to materialize when we arise and serve Bahá'u'lláh — especially this last year — I think every Bahá'í in the world must be simply astounded at the way the Cause of God goes forward, moved really by its own mysterious impulses.

And now I shall read you the convention message of Shoghi Effendi. This is to the American Bahá'í Convention. If anybody can't hear me, I wish they would let me know now. You can't hear well? Well, I am not used to these things; I'm sorry. Somebody should have shortened this desk. Is that better? It sounds awful to me, but if it sounds all right to you, that is the most important thing, because I want you to hear everything the Guardian has said to you on this occasion.

April 29, 1953

Forty-Fifth Annual Bahá'í Convention of the Bahá'ís of the United States

MEDINAH TEMPLE
600 NORTH WABASH AVENUE
Chicago, Illinois

April 29, 30, May 1, 1953

CONVENTION THEME

NATIONAL PREPARATION FOR OUR ROLE IN THE WORLD CRUSADE

A G E N D A

Daily Schedule:

Morning Devotions — 9:00 to 9:15 A.M.

(Opening Day — 9:15 - 9:30 — Service of Dedication)

Morning Session — 9:30 to 12:00 Noon

Afternoon Session — 2:00 P.M. to 5:30 P.M.

Evening Session — 8:00 P.M. to 10:00 P.M.

Wednesday, April 29

9:30 A.M. to 12:00 Noon

I. Opening of Convention by Presiding Officer of the National Spiritual Assembly

Roll Call of Delegates

Election of Convention Officers

Reading of the Guardian's Message to the Convention

Appointment of Committee to Draft Message to the Guardian

Supplementary Report of the National Spiritual Assembly

II. Discussion of the Guardian's Message to the Convention

2:00 P.M. to 5:30 P.M.

III. The Completion of the Second Seven Year Plan — Victories Won

IV. Our National Teaching

A. General Problems of Propagating the Faith—Critical Analysis of Present Methods and Plans

B. Teacher Training — Deepening the Individual Believer — Confirming the Seeker

8:00 P.M. to 10:00 P.M.

Centenary Public Meeting

Theme: Religion for Mankind

Thursday, April 30

9:30 A.M. to 12:00 Noon

I. Report of National Treasurer and Discussion

II. Continuation of Discussion of National Teaching

12:00 Noon Convention Photograph

2:00 P.M. to 4:30 P.M.

II. Continuation of Discussion of Teaching on the Home Front

A. Special problems of teaching in the large cities

B. Teaching our Bahá'í children

C. Using our Summer Schools more effectively

4:30 P.M. to 5:30 P.M.

III. Election of National Spiritual Assembly (and Bahá'í Trustees)

8:00 P.M. to 10:00 P.M.

Ridván Feast

Introduction of Visiting Hands of the Cause

Reports on Kampala Conference

Friday, May 1

9:30 A.M. to 12:00 Noon

I. Special Topics — Presented by Delegates and National Spiritual Assembly

II. Recommendations to Incoming National Assembly from Delegates

3:00 P.M. HOUSE OF WORSHIP — WILMETTE

Meeting of Commemoration (Believers only) Anniversary of

Visit of Master to Temple Grounds, May 1, 1912

8:00 P.M. NEW TRIER HIGH SCHOOL — WINNETKA

Public Meeting on Temple

Convention Message to the Guardian

Inexpressibly grateful beloved Guardian for inestimable bounty presence Amatu'l-Bahá, President, Vice-President International Bahá'í Council and nine other Hands Cause. Magnitude task facing America during decade World Crusade engenders feelings wonderment unworthiness lion's share entrusted this community. We beseech prayers Holy Threshold increasing portion God's strengthening grace to enable us effectively proclaim Faith Bahá'u'lláh insure redemption all mankind. Cognizant manifold problems twenty-four goals Ten Year Plan we are wholly confident of ultimate victory not because of our merit or capacity but by reason of loving gracious guidance vouchsafed us by God

through His sign on earth. We fervently affirm renewed spirit consecration service both teaching administrative spheres Faith. Deepest love to our beloved Shoghi Effendi.

—FORTY-FIFTH ANNUAL CONVENTION

April 29, 1953

The Guardian's Reply

Deeply moved message. Welcome reconsecration service. Immediate destiny community exalted God's will depends attainment all goals. Fervently praying its members rise glorious occasion accomplish still greater feats win resounding victories.

—SHOGHI

Haifa, May 2, 1953

prayer (on) behalf (of the) friends (of) East (and) West (on a) subsequent visit (to the) interior (of) His Shrine.

Preparatory steps are now being taken (for the) pouring (of) concrete (for the) construction (of the) ribs (of the) dome, as well as (for the) placing (of) ornamental stones surrounding its base.

(My) hopes (are) heightened (that the) termination (of the) five-year-long, three-quarter million dollar enterprise, undertaken (in the) heart (of) Carmel, (will) coincide (with the) termination (of the) worldwide celebrations commemorating (the) Centenary (of the) inception (of) Bahá'u'lláh's Ministry.

Also announce (the) formation (of) no less (than) sixteen new Spiritual Assemblies (in the) African continent:—Monrovia, Benghazi, Nairobi, Jinja, Akarukei, Tilling, Mbale, Atoot, Kococwa, Acissa, Opot, Fassy, Ocaka, Osopotail, Kadoki, Kabuku.

(In) Uganda alone (the) number (of) believers (is) over two hundred ninety, residing (in) twenty-five localities, representative (of) twenty tribes.

Finally share (the) heart-warming news (of the) impending establishment (of the) long-overdue Ḥaẓíratu'l-Quds (in the) French capital through (the) conclusion (of an) agreement (to) purchase (a) nine thousand pound property situated (in the) best residential quarter (of the) city.

Kiyani's spontaneous, generous contribution (is) solely responsible (for the) achievement (of the) great victory (of the) establishment (of the) institution designed (to) serve (as the) administrative headquarters (of) both (the) present Paris Assembly (and the) projected French National Spiritual Assembly.

Advise (the) American National Assembly (to) share (this) message (with its) sister Assemblies (throughout the) Bahá'í world.

—SHOGHI

Haifa, April 30, 1953



"Final Phase of Construction of the Báb's Sepulchre"

Cable from the Guardian

(On the) occasion (of the) five-fold historic celebration—(the) dedication (for) public worship (of the) holiest Mashriqu'l-Adhkar (of the) Bahá'í world; (the) convocation (of the) Second Intercontinental Teaching Conference (of the) Holy Year; (the) Anniversary (of the) Declaration (of) Bahá'u'lláh (in the) Garden of Ridván; (the) holding (of the) Forty-Fifth American Bahá'í Convention, (and the) launching (of the) epochal, global spiritual Crusade, marking (the) climax (of the) festivities associated (with the) Centenary (of the) Birth (of) Bahá'u'lláh's Mission—announce (to) His followers (of) East (and) West (that the) final phase (of the) construction (of the) Báb's Sepulchre (has been ushered in through (the) erection (of) scaffolding (for the) completion (of the) shuttering (of the) dome.

Forty-four gilded tiles out of (a) total (of) twelve thousand, designed (to) cover two hundred fifty square meter surface (of the) dome (were) placed (in) permanent position (on the) eve (of the) ninth day (of the) Ninetieth Anniversary (of the) Ridván Festival. (On the) afternoon (of the) same day, during (the) course (of a) moving ceremony (in the) presence (of) pilgrims (and) resident believers (of) 'Akká (and) Haifa, (I have) placed reverently (a) fragment (of the) plaster ceiling (of the) Báb's prison cell (in the) castle (of) Máh-Kú, beneath (the) gilded tiles (of the) crowning unit (of the) majestic edifice, circumambulated (the) base (of the) dome, paid homage (to) His memory, recalled (His) afflictive imprisonment (and) offered

Story of the Convention

The Revelation of Bahá'u'lláh has been a gradual unfoldment, culminating in this "living demonstration of the truth of the words revealed to Bahá'u'lláh in the Siyáh-Chál one hundred years ago", were the opening words of Paul Haney, chairman of the National Spiritual Assembly, as he convened the 45th annual Bahá'í Convention in Chicago's Medinah Temple on April 29th. When registrations were totaled it was found that this gathering was, indeed, an assemblage of universal brotherhood — demonstrating the power of God to unite peoples of diverse backgrounds. On the first day over 1700 friends had gathered, and before the week was out some 2300 Bahá'ís from 33 countries throughout the world had registered.

After the election of permanent officers the Hands of the Cause of God from Persia were presented to the delegates and visiting friends: Valíyú'lláh Varqá, son of a martyr and brother of a martyr, Tarázu'lláh Samandari, one of the few to have been in the presence of the Blessed Beauty, 'Alí-Akbar Furútan, secretary of the National Spiritual Assembly of Persia, Dhikru'lláh Khádem, itinerant Hand of the Cause, and General Shu'á'u'lláh 'Alá'í. At this time Músá Banání, Hand of the Cause from Africa, was also presented to the Convention.

In spite of the overshadowing momentous events — dedication of the Mashriqu'l-Adhkár in Wilmette and the imminent convocation of the second Intercontinental Conference of the Jubilee year—the two and a half days of the Convention saw a succession of events which, in the week to follow, was to bring the American Bahá'ís into closer affinity with the flow of Divine Inspiration than any occurrence since the visit of the Master to America in 1912. This was felt by all in attendance, and put into words by the secretary of the National Spiritual Assembly when he, in introducing the report of the National Spiritual Assembly, said, "This Convention is overshadowed by titanic events . . . but our action determines the character of

the community for some time to come."

He then proceeded to recapitulate some of the gains made by the American Bahá'í Community in the last 45 years of "gradual unfoldment" — in the number of adult Bahá'ís, youth, assemblies, assemblies incorporated, in recognition of Bahá'í Holy days by the schools of 1 state, 1 county, and 13 cities, to mention but a few.

Emphasis was given to the successful completion of the four goals of the second Seven Year plan: opening of ten goal countries in Europe, completion of the Temple, formation of three new National Spiritual Assemblies — two in Latin American and one in Canada — and consolidation and proclamation of the Faith in this country.

Mrs. Dorothy Baker, speaking of the Latin American communities, said they are now "girding up their loins, for their time has come to undertake a plan given them by the Guardian."

Miss Edna True, speaking of the European goals achieved, emphasized the 19 Local Spiritual Assemblies formed, the number of new believers, and told of the recent formation of the Italo-Swiss National Spiritual Assembly — the twelfth pillar of the Universal House of Justice.

The National Teaching Committee, while reporting successful achievement of the fourth goal, frankly admitted the failure of their campaign of the past year — "Each One Win One" — and made a very candid appraisal of the reasons for not succeeding in this campaign. Their very candor contributed invaluable to the consultation.

The highlight of the Convention came with the arrival of Amatu'l-Bahá Rúhíyyih Khánúm, wife and official representative of Shoghi Effendi and Hand of the Cause. As she entered the auditorium those assembled rose as one body in homage to her station and in appreciation of the bounties bestowed upon us by the Guardian. What feelings swelled in the hearts of the hundreds of Bahá'ís present can never be known. For most it was to be their closest contact with our beloved Guardian — and all were keenly

aware of his presence as Amatu'l-Bahá read his dynamically challenging message telling us that the hour was ripe to arise and reaffirm the primacy of Bahá'u'lláh and His Message, to "capture loftier heights in exaltation of God's Cause," and laying before us a ten year program of accomplishments seemingly farther beyond our powers of fulfillment than either of the preceding plans laid before the American community. Yet with what assurance he laid before the American Bahá'ís the task of assuming the "lion's share" in the promotion of our World Faith. It is needless to repeat here the specific goals, as they have been set forth elsewhere. In essence they comprise the promulgation of the Message of God in every corner of the world and gathering within the folds of Bahá'u'lláh's love peoples of every national, racial and religious extraction.

Much of the discussion of methods of preparing ourselves for the work ahead and of achieving the objectives delineated by Shoghi Effendi was deferred until the convocation of the Intercontinental Conference, but the ensuing consultative sessions of the Convention were keyed to a spirit of consecration to preparing ourselves for the great things expected of us in the next ten years. It was said that teaching must now be the chief duty of *every* Bahá'í. A Moslem proverb was quoted to the effect that "the friends must be like a wall, the bricks of which support each other." Such must be our approach to the tremendous ten years which lie ahead.

Working together under the guidance of the Guardian and with the direction of the newly elected National Spiritual Assembly, the members of which are the same as last year, we can attain this unanimity of action.

With an attitude of *complete* re-dedication we must "mount our steeds", and defer assuming the title "Heroes of God" until such time as we are able to set before the Guardian the world structure which he has designed.

—CHARLES IOAS

II. THE TEMPLE DEDICATIONS

In the Master's Presence May 1, 1912 On the Temple Grounds

At the request of the National Spiritual Assembly, the Jubilee Committee sought information concerning those believers who were with 'Abdu'l-Bahá when He blessed the Temple grounds, and are still active in Bahá'í affairs. As result of its inquiries, the following list of Bahá'ís was obtained, most of whom attended the Bahá'í dedication held in the completed Auditorium on the forty-first anniversary of that historic event.

To each was given a special souvenir of the occasion, a four-page folder reproducing a photograph of 'Abdu'l-Bahá taken as He dedicated the Temple site and His prayer revealed for the Temple.

Mr. Valíyu'lláh Varqá of Tíhrán (a member of the Master's party in 1912); Mr. Leroy Ioas, now at the Bahá'í World Center, Mrs. Corinne True, Haifa; Mr. Harlan Ober; Mr. Walter Goodfellow; Mrs. Beatrice D. Eardley; Mrs. Edwin H. Eardley; Mrs. Hazel Tomlinson; Mr. Augusta Nelson; Mrs. Augusta Nelson; Mr. Peter Nelson; Miss Elsbeth Renwanz; Mrs. Thomas W. Fleming; Miss Elfie Lundberg; Mr. Louis J. Voelz; Mrs. Louis J. Voelz; their children, Mrs. Genevieve Kraai and Mr. Eldon Voelz; Miss Sophie Loeding; Mr. Walter Bohanan; Mr. A. F. Matthisen.

THEME: THE YEAR NINE — Its Significance and the Laying of the Corner Stone by 'Abdu'l-Bahá
Order of Service

1. Chant, Words of Bahá'u'lláh — Mrs. Músá Banání
2. Epistle to the Son of the Wolf, pp. 20-21 (Translation of the passage chanted) — Harlan Ober

3. Address by 'Abdu'l-Bahá on Temple Grounds, May 1, 1912, Promulgation of Universal Peace, pp. 67-68 — Elsie Austin

4. Chant, Tablet of Visitation — Valíyu'lláh Varqá (English Translation, Prayers and Meditations, pp. 310-313)

Bahá'í Dedication May 1, 1953

Public Dedication, May 2, 1953 Bahá'í House of Worship

CHORAL SELECTIONS

Who can comprehend thee? PETER C. LUTKIN

God be in my head, WALTER DAVIES

MESSAGE FROM THE GUARDIAN OF THE BAHÁ'Í FAITH

Presented by His representative, Rúhíyyih Khánúm

READINGS FROM OLD TESTAMENT

Psalms XIX, XXIV, CXXI

READINGS FROM NEW TESTAMENT

Matthew V, 3-17; VII. John XVI, 12-13

READINGS FROM THE QUR'AN

Sura II, 81, 130, 284-286

CHORAL SELECTIONS

Have ye not heard? RANDALL THOMPSON

Ye shall have a song. RANDALL THOMPSON

READINGS FROM BAHÁ'Í SACRED WRITINGS

Words of the Báb, chanted in the original tongue

A Prayer of the Báb; Words from Commentary on Súrih of Joseph

Words of Bahá'u'lláh, chanted in the original tongue

Book of Certitude, pp. 153-154

Epistle to the Son of the Wolf, pp. 13-15

Prayers and Meditations, pp. 94-95

Commune, chanted in the original tongue

CHORAL SELECTION

From the sweet-scented streams

(A Prayer of Bahá'u'lláh) CHARLES WOLCOTT

Choral Selections performed by Northwestern University A Cappella Choir



Rúhiyyih Khánum presents the Guardian's Message of Dedication.



The Guardian's Message of Dedication

Presented by Rúhiyyih Khánum

"On behalf of the Guardian of the Faith of Bahá'u'lláh, I have the great honor of dedicating this first Mashriqu'l-Adhkár of the Western World to public worship.

"Initiated fifty years ago, its foundation stone laid by 'Abdu'l-Bahá, the son of the Founder of the Faith, raised by contributions from its followers all over the world, reared in the vicinity of the first Bahá'í center established in the West, this House of Worship, now opening wide its doors to peoples of all creeds, of all races, of all nations and of all classes, is dedicated to the three fundamental verities animating and un-

derlying the Bahá'í Faith—the Unity of God, the Unity of His Prophets, the Unity of Mankind.

"I greet and welcome you on behalf of the Guardian of our Faith within these walls, and invite you to share with us the words recorded in the Sacred Scriptures which we believe to be repositories of the eternal and fundamental truths revealed by God in various ages, for the guidance and salvation of all mankind.

"May I now request you all to rise while I read on behalf of the Guardian of the Faith these words of prayer written by the Author of the Bahá'í Revelation:

"O God, Who art the Author of all Manifestations, the Source of all Sources, the Fountain-Head of all Revelations, and the Well-Spring of all Lights! I testify that by Thy Name the heaven of understanding hath been adorned, and the ocean of utterance hath surged, and the dispensations of Thy providence have been promulgated unto the followers of all religions . . . Lauded and glorified art Thou, O Lord my God! Thou art He Who from everlasting hath been clothed with majesty, with authority and power, and will continue unto everlasting to be arrayed with honor, with strength and glory. The learned, one and all, stand aghast before the signs and tokens of Thy handiwork, while the wise find themselves, without exception, impotent to unravel the mystery of Them Who are the Manifestations of Thy might and power. Every man of insight hath confessed his powerlessness to scale the heights of Thy knowledge, and every man of learning hath acknowledged his failure to fathom the nature of Thine Essence.

"Having barred the way that leadeth unto Thee, Thou hast, by virtue of Thine authority and through the potency of Thy will, called into being Them Who are the Manifestations of Thy Self, and hast entrusted Them with Thy message unto Thy people, and caused Them to become the Day-Springs of Thine inspiration, the Exponents of Thy Revelation, the Treasuries of Thy knowledge and the Repositories of Thy Faith, that all men may, through Them, turn their faces towards Thee, and may draw nigh unto the kingdom of Thy Revelation and the heaven of Thy grace.

"I beseech Thee, therefore, by Thyself and by Them, to send down, from the right hand of the throne of Thy grace, upon all that dwell on earth, that which shall wash them from the stain of their trespasses against Thee, and cause them to become wholly devoted to Thy Self, O Thou in Whose hand is the source of all gifts, that they may all arise to serve Thy Cause, and may detach themselves entirely from all except Thee. Thou art the Almighty, the All-Glorious, the Unrestrained."

Messages of Greeting Received for Temple Dedication

The Dedication of the Temple brought many messages of greeting from public leaders. Following are excerpts from some of the greetings received.

From the Ambassador of Israel in the United States came the message: "On occasion of dedication of Bahá'í House of Worship I wish to convey to you sincere greetings and congratulations of State of Israel. Israel people and government, harboring in their country the Bahá'í spiritual Center, have always cherished cordial, friendly relations with Guardians of that Center and all Bahá'ís. Ideals of peace and brotherliness underlying Bahá'í Faith are dear and sacred to Israel, ancient and revived alike. Wish you every success." (signed) Abba Evan, Ambassador, State of Israel.

From Charles Malik, Ambassador of Lebanon in the United States, came: "The devotion to the highest spiritual realities is the greatest thing in the world. I believe without the judgment and guidance of God all is of no avail. May you therefore be quickened in your endeavors to search for, know and worship Him."

Justice William O. Douglas of the Supreme Court wrote: "The Bahá'í House of Worship at Wilmette, Illinois is a structure of great beauty, as millions who have seen it know. But perhaps not so many realize its symbolic significance. It teaches the essential unity of mankind under one God, irrespective of the various sects and creeds that give expression to the various faiths. There is a basic wholeness among people the world around. There are spiritual ties that unite them in the brotherhood of man. . . . The important thing is recognition of the essential unity of mankind under one God. That is a force which cuts across politics, trade routes, racial groupings the world around. It can be made a

powerful moral force in the practical affairs of the world if there is a dedication to the cause—the kind of dedication that went into the long and difficult task of constructing the Bahá'í House of Worship at Wilmette."

Mrs. Ruth Bryan Rhode, former United States Ambassador to Denmark sent this message: "On the occasion of the dedication of the Bahá'í House of Worship, I join in spirit with the Assembly whose aspiration is the unification of mankind. May the beauty of the edifice and its symbolism carry inspiration in wider and wider circles around our troubled earth."

Dr. Paul R. Anderson, President of the Pennsylvania College for Women, wrote: "I am delighted to learn of the dedication of the Bahá'í House of Worship at Wilmette. It is the culmination of years of devotion to a great cause on the part of many people here and abroad. In times like these it stands as a great monument of liberalism and internationalism."

"I have never met more serious believers in the cause of humanity than Bahá'ís. Such loyalty to the highest ideals is what we need to bring us closer to the goal of a peaceful, friendly world."

Dr. Marcus Bach, of the State University of Iowa, sent the following tribute: "The Bahá'í emphasis on the unity of religions is the richest adornment of our contemporary faith."

"While the dedication of your House of Worship symbolizes this fact in ceremonial, it remains for true followers of the Glory of God to instill its principle in the hearts of men."

"The words of Bahá'u'lláh, which have become a challenge and a working formula for our time, have long been my text, 'The earth is but one

country; and mankind its citizens.'

"These words, strengthened by my recent visit with the Guardian, are now further intensified by the rising influence demonstrated in the Inter-continental Centenary Conferences."

"It is my earnest hope that men of every belief and race may catch the spirit and power inherent in the Bahá'í cause and that this day of dedication will hasten the dawn of concord and direct the eyes of nations toward the light of brotherhood and peace."

Among the clergymen sending greetings was Dr. David Rhys Williams, of the First Unitarian Church of Rochester, New York, who wired that the members of his congregation "extend fraternal greetings and best wishes for an inspiring centennial celebration of the Bahá'í Revelation and join you in affirming the oneness of all religions as you dedicate your beautiful Temple as a symbol of this oneness."

Dr. Karl M. Chworowsky, minister of the First Unitarian Church of Fairfield County, Conn., wrote: "The writer who for these past several years has enjoyed the high privilege and profound inspiration of active fellowship with the Bahá'ís of New York, desires to join with your many friends and well-wishers in congratulating the Bahá'ís of the United States on this occasion of the dedication of your beautiful House of Worship. . . . The richest blessings of the Eternal One be and abide with you . . ."

Rabbi Abba Hillel Silver, of Cleveland, wrote: "May I be permitted to send you my felicitations on this occasion and to express the hope that your newly-dedicated House of Worship will be a source of inspiration and spiritual guidance to many people in our country."

From Syracuse University, the Department of Philosophy, Dr. Raymond Frank Piper, sent this message: "The Bahá'í House of Worship is a unique and magnificent achievement in the history of the world's religions and cultures because it embodies, in incomparable, compelling, and unforgettable beauty, the glorious ideal of the enlightened and creative unity of religions, and also because it is a sun-clear, enduring symbol which invites all religionists, and others too, to work together in loving sympathy for the sake of

multiplying those precious fruits of goodwill, wisdom, peace, and joy of which mankind now stands in profound and painful need.

"May I record my deep personal gratitude to that multitude of men and women of vision and devoted sacrifice who have conceived and constructed this Temple."

A long letter came from Dr. Shao Chang Lee, Head of the Department of Foreign Studies at Michigan State College. With the letter came a large Chinese card with the twelve Bahá'í principles beautifully lettered in Chinese by Dr. Lee. In his letter, Dr. Lee said in part: "I for one deeply appreciate the efforts that you and other members of the Assembly have made and are making to achieve an integrated community of truth-loving and peace-loving peoples. At this critical point in world history, you bring to mankind the spiritual and practical values which Bahá'u'lláh has emphasized, and which the world greatly needs."

Dr. Kirtley F. Mather, Professor of Geology at Harvard University, wrote: "You and your associates are greatly to be congratulated upon the completion of this lovely edifice, but even more because of the effective work you are doing to unite the people of many lands and creeds in a spiritual unity that cannot help but bear rich fruits in coming years."

From The Hoover Institute and Library, Stanford University, the Chairman, Dr. H. H. Fisher, wrote: "Please accept my sincere good wishes. I am sure that believers in human brotherhood and workers for understanding among the peoples of the earth will be happy to know, as I am, of the dedication of this House of Worship to these great causes."

From the Sage School of Philosophy at Cornell University, Dr. E. A. Burt wrote: "All I can say is that this seems to me a notable occasion in the history and progress of religion in the United States, and that I hope the Temple will increasingly help to bring about a spirit of union and of hope among adherents of all religious creeds."

From Dr. Harry A. Overstreet came the following: "Your effort to make a new feeling come alive in us—that of *ongoing* revelation—is to me most impressive. This is the feeling all of us, I think, must somehow manage to make intimately part

of ourselves. This must be our worship of the One God that *liveth*."

Mr. Thurgood Marshall, Director and Counsel of the NAACP Legal Defense and Educational Fund, wired: "We are happy to extend greetings and best wishes on the occasion of the dedication of the Bahá'í House of Worship. You affirmatively offer full religious fellowship to all without distinctions based upon race and color and are thereby attempting to put into practice one of the highest ideals of religions and democratic teachings. Our organization is dedicated to the same end although through use of different tools. We are, therefore, fellow-soldiers trying to build a society in which there will be no place for distinctions and differences based upon race, color, class or religion."

Mr. Roy Wilkins, Administrator for the NAACP, wrote: "I am happy to send greetings to the members of the Bahá'í faith and their friends upon the occasion of the dedication of your Temple to the brotherhood of man. Our poor world is in great need of the deep faith and sincere and unostentatious practices of the Bahá'ís."

Greetings were also received from: Dr. Dwight J. Bradley; Dr. Albert Guerard; Dr. Channing H. Tobias, Director of the Phelps Stokes Fund; and Dr. Frank I. Hankins.

Jubilee at Wilmette

This year the American Bahá'ís, in Byronic terminology, awoke one morning to find themselves famous. We outgrew our accommodations in Wilmette and had to hold our gatherings, much of the time, in Chicago, and there was our name "Bahá'í Faith" up on the marquee of Chicago's Medinah Temple, and thousands of people watching us.

Then there were two ladies from Fort Wayne, Indiana, who got off the train at Englewood and asked the first man they met where the Medinah Temple was. "I'm a Christian Scientist," he replied, "but there's a fellow in my office named Reeves, going to be an usher at your Bahá'í Convention." This in a city of 5,495,364 inhabitants.

This account will deal with none of those momentous happenings which took place in Chicago and inaugurated the Ten Year Global Crusade for the spiritual conquest of the planet. It will offer only some brief reminiscence of the days in Wilmette, when—on behalf of or invited by the Guardian—the First Lady of the Bahá'í World, the other Hands of the Cause, thousands of believers and the public gathered on various occasions, celebrating this Jubilee Year and dedicating the Mashriqu'l-Adhkar to public worship.

On Friday afternoon, May 1, there was a simple consecration service at the Temple for Bahá'ís alone; a private dedication and a commemoration of the Master's coming to this spot by the Lake in 1912 and with His own hands placing the Temple cornerstone. This afternoon the Bahá'ís swarmed all over the Temple walks and steps, like bright insects flitting and settling, but upstairs in the vast auditorium everything was white and quiet.

High up in the tip of the dome against a white background the golden Greatest Name was written. The Hands of the Cause were seated directly before the lectern. Microphones were placed in front of it, and behind at either side were huge bouquets of yellow, pink and white flowers, stretched out like wings. The sun had come out but it was not too bright. In the second gallery above us there were great bug-like mechanisms, startlingly black against the white; these were the "juniors," the lights which unseen technicians working up in the air were focusing on the lectern.

The people were absolutely silent, (anyone who has ever listened to a gathering of American Bahá'ís can evaluate this.) The Dome, its white rays dropping away, poured down a lacy rain of grace. Light filtered through the closed Temple drapes. The warm, burnt-orange floor was flecked with white, and I relaxed in a sturdy burnt-orange upholstered chair, pleasantly conscious that in this Dispensation God has ordained comfort. (How different this was from the church where Edward Fitzgerald was supposed to worship but seldom did because it was so damp he maintained that mushrooms grew around the altar).

Madame Samíhih Banání, wife of the Africa Hand, now rose and



Ruhíyyih Khánum, Representative of the Guardian, addresses the Conference.

chanted a haunting Persian prayer. Then Harlan Ober read the passage beginning "They apprehended Us" from the *Epistle to the Son of the Wolf*. It tells of Bahá'u'lláh's imprisonment in the slums of Tíhrán. The contrast between the Black Pit and this Edifice and this Jubilee took sudden shape: that darkness and stench, this light and fragrance; those murderers and thieves, these massed disciples from around the world; those sweating walls, that slime, three flights down into the earth, that hollowed-out hole; this great mother-of-pearl bubble of a Temple that can hardly stay on the ground and seems to float above it. If people want a miracle, I thought, this is it.

Elsie Austin of the National Assembly was reading the words which the Master spoke as He laid the Temple cornerstone in the fields here, forty-one years ago. Blinding suns for the movie cameras shone down from the gallery; the black mechanisms up there had changed to orbs of unbearable light. Elsie's delicate bronze profile shone out against the wing of flowers to her right.

Jináb-i-Varqá, whose father and small brother both died for the Cause and who was present here in 1912, now chanted the Arabic Visitation Tablet (P&M 310) just as it is chanted in Bahjí and at the Shrine of the Báb. Suddenly it did not seem fair for us to be here, up in the light. When the words came to: "Waft, then, unto me, O my God and my Beloved, from the right hand of Thy mercy and Thy lovingkindness, the holy breaths of Thy favors, that they may draw me away from myself and from the world unto the courts of Thy nearness and Thy presence"—I remembered being told that when

the Master was here, He would sometimes chant or repeat these lines, and then Lua Getsinger would weep, and she would say, "He is pleading so to go, to die, and then we shall be left alone."

On Saturday afternoon May 2, I had hurried upstairs with the Press, to the first gallery which looms high above the audience level. A capacity crowd of 1100 people waited below us. The silence was absolute. Members of the Press were collecting wooden chairs to stand on so they could peer over the high parapet into the crowd below; their comings and goings had to be utterly silent, on account of the acoustical properties of the dome; any noise would have dissipated the great spiritual atmosphere that was accumulating from the time and the place, the unseen presences and the actual presence of the Guardian's consort, of the other Hands of the Cause—six of whom were here from the far side of the earth—and of the multitude of Bahá'ís who had come, in some cases with the greatest sacrifice, disregarding ill health or even life-expectancy, to witness this hour. Massed seemingly in white air across dizzy space from us was the silent black-robed choir. The dedication was just about to take place.

In a moment Paul Haney spoke: "On this historic occasion . . . Shoghi Effendi Rabbani, Guardian of the Bahá'í Faith, has sent his wife Amatu'l-Bahá Rúhíyyih Khánum as his personal representative to present a message of dedication from him as the world leader of the Bahá'í Faith." And then we heard Rúhíyyih Khánum, in her grave and youthful voice, giving full value to each of the beautiful English words of the message from our beloved Guardian dedicating this first Mashriqu'l-

Adhkár of the Western World to public worship.

They say it was the first time in history that a woman figured so prominently in the dedication of the Temple of an independent Faith.

There was a pause. Then another voice began, a man's voice, Borrah Kavelin's, reading from the 19th Psalm: "Their line is gone out through all the earth, and their words to the end of the world." I could hardly believe this selection was accidental. Some time ago, an ancient fragment of printed material turned up at the University of California and was entrusted to my friend Charles Rinde for possible identification; almost an incunabulum, it dates very close to the time when Columbus died (1506) and contains a marginal biography in Latin of the discoverer of America, which states that Columbus was given to quoting this line from the Psalms and that he regarded his own mission of discovery as a fulfillment of this verse.

As Margo Worley, Chairman of the National Assembly of South America, read from the words of Jesus, I thought again how the references to Him in our Teaching are apt to be tender and full of pathos, like imminent spring not yet come on, or a recurring song, mournful and delicate, as if the world would never get over the Crucifixion, while time lasts.

Matthew Bullock read from the Qur'án, as Louis Gregory had read from it under this same Dome, at the Centenary in 1944. After a delay of thirteen hundred years, Islám is being befittingly proclaimed in the West: "O our Lord! punish us not if we forget, or fall into sin . . . O our Lord! . . . lay not on us that for which we have not strength: but blot out our sins and forgive us, and have pity on us."

The Guardian had said to use the Psalms, ('Abdu'l-Bahá loved the Psalms); and to use the words of Jesus, and to quote from the Qur'án passages on the unity of God and of His Prophets which would appeal to the Western world; that he had sent on the exact Persian and Arabic readings which were to be chanted, together with translations where these had been made; that he had chosen Jináb-i-Furútan and Jináb-i-Khádem to chant the selections, and had directed the Hands to choose

who should chant the final commune, and they had chosen Jináb-i-Samandarí. Just then someone parted the great off-white drapes, and I saw below us a blinding flash of bright green tree tops over against the darker green of the grass.

The service was given, all except for Amatu'l-Bahá's words of dedication, three times to accommodate the many more than capacity crowds which came. Horace Holley opened the second one, reading, as we all stood, the commune which Rúhiyyih Khánúm had read before. I sat in the first row, off center, and watched the light coming through the sixty red roses massed at either side of the lectern, the Persian rug glowing beneath it, and the shadow of the roses thrown by the lights against one of the pillars. It was brighter than day from the lights, except when they were dimmed as the choir sang. Again I listened to words read or chanted in three languages, to the Hands of the Cause Furútan, Khádím and Samandarí, to Albert Windust, Selma Solomon, and David Bond. The end came when Jináb-i-Samandarí, tiny under the looming white reaches of the Dome, with that austere dignity which is his special characteristic, finished his Persian chant, put on his glasses again, and took up the book which had been open but not referred to, on the lectern before him.

Like all other Bahá'í pilgrims I had, during successive visits to the Holy Land, seen the Portraits of Bahá'u'lláh. The one that remained in memory through the years was the photograph made in Adrianople, where He was exiled from December 12, 1863 to August 12, 1868. It has the direct, probing glance that all who saw Him describe. It is not the face of youth, but of the Ancient of Days, and it has an expression which for years I had not understood, until once when I saw the same look on the face of a man in intense pain and finally about to die. A look, then, of long-endured and lonely anguish.

As Rúhiyyih Khánúm described the sacred gift which the Guardian had sent us in her care—the colored, photographically reproduced Portrait of Bahá'u'lláh “in the bloom of manhood”—a new and different Being began to take shape: a youthful Personage, still in His thirties, perhaps, or early forties, since the

Portrait was done in Baghdád; One Whom painters forever wanted to paint, and poets to write about. The Master tells how even hostile poets had eulogized Him, one of them writing: “He charms men, He drugs them; He is a hypnotizer! Beware! Beware!” (PUP II, 431). We know too that others maintained He bewitched His guests by dropping a magic philtre in their tea. (DB 113) Not yet, in this Portrait, the Manifestation Whom the world had forsaken (GI. 261), the freshness of Whose countenance had faded (PDC 7), the One Who cried with such a bitter cry that every mother in her bereavement was bewildered at Him and forgot her own anguish (P&M 271). Amatu'l-Bahá spoke of the strong and youthful beauty He had once, and of the redness of His lips. She told us this Portrait—which has never before been out of the hands of the Master or the Guardian—was made by a Christian artist who had seen Him at the public baths.

We went remembering what the Báb had said: “Look not upon Him with any eye except His own. For whosoever looketh upon Him with His eye, will recognize Him; otherwise He will be veiled from Him.” (SW 153).

That Sunday afternoon, May 3, a great crowd of us massed for hours on the Temple steps. It was cold and windy and we herded together for comfort. Some maintained that they waited five hours; I waited about three. Finally we worked our way clear up the Temple steps and reached the great glass doors.

Here, one by one, we were identified, and passed through, to find Rúhiyyih Khánúm on our left, anointing each one with attar of rose. The use of this attar, enjoined by Bahá'u'lláh, was familiar to the early American Bahá'ís because of its use by the Master, but some of the newer Bahá'ís had not heard of the custom until Millie Collins had annointed us on the Guardian's behalf at the Convention in 1952. Now, as Rúhiyyih Khánúm dabbed my hair with the rose oil, I was in Haifa again.

We sat in the fragrant silence, about sixteen hundred of us at a given time, and since every detail had been carefully planned, we had only to follow the ushers' directions and were soon passing quietly, single file, toward the tables where two

Portraits were placed. It was a white ethereal and muffled scene; a verse from the Qur'án describes it: “And low shall be their voices before the God of Mercy, nor shalt thou hear aught but the light footfall.” (20: 107). We drew near to the Portraits and there was hardly a moment to look, first on the grave countenance of the Báb, the One “Who had never taken His eyes away from the face of God” (GI. 221)—and then on the young and joyous Bahá'u'lláh. He seemed to be greeting each one of us and it was really jubilee.

Epilogue

I wandered back to the Temple that last evening, and saw the gold forsythia blossoming deep in the celadon canal. The Temple had taken on the color of old lace. Birds were darting and calling in and out of the intricacies of the dome; I thought of how often birds have been compared to human hearts in the Book of the Dead for instance, and the *Hidden Words*. Children were playing far up on the Temple steps. One of those Salome, dance-of-the-seven-veils sprayers was watering the young grass; the reflection of young trees shone on the wet walk. A Japanese magnolia stood up as uncertain as a newborn colt. Some of the evergreens, black and bowing toward the Temple, were maybe six feet tall. The evening wind came to me across white hyacinth beds.

It was one of those twilights when the dead seem to return and to remember us again. Certainly this place, which so many of our dead spent much of their lives to build, must draw them back. The living had all gone away, but I knew they never would be very far from here. Some quality in the evening suggested those words spoken by Jesus to His disciples, long ago, when the people who had seemed to be His friends had all deserted Him—words perhaps as pathetic as any which ever came from human lips: “Then said Jesus unto the twelve: ‘Will ye also go away?’” And Peter, with that resignation which is the only adequate response to our predicament, had answered: “Lord, to whom shall we go? Thou hast the words of eternal life.”

—MARZIEH GAIL

III. THE ALL-AMERICA INTERCONTINENTAL CONFERENCE

The Guardian's Message to the All-America Intercontinental Bahá'í Conference

Presented by Rúhíyyih Khánum

On the occasion of the launching of an epochal, global, spiritual, decade-long crusade, constituting the high-water mark of the festivities commemorating the Centenary of the birth of the Mission of Bahá'u'lláh, coinciding with the ninetieth Anniversary of the Declaration of that same Mission in the Garden of Ridván, and synchronizing with both the convocation of the All-American Intercontinental Teaching Conference in Chicago, and the fiftieth Anniversary of the inception of the holiest Mashriqu'l-Adhkár of the Bahá'í world and its dedication to public worship — on such a solemn and historic occasion I invite His followers, the world over, to contemplate with me the glorious and manifold evidences of the onward march of His Faith and of the steady unfoldment of its embryonic World Order both in the Holy Land and in the five continents of the globe.

This infinitely precious Faith, despite eleven decades of uninterrupted persecution, on the part of governments and ecclesiastics, involving the martyrdom of its Prophet-Herald, the four banishments and forty-year-long exile suffered by its Founder, the forty years of incarceration inflicted upon its Exemplar, and the sacrifice of no less than

twenty thousand of its followers, has succeeded in firmly establishing itself in all the continents of the globe, and is irresistibly forging ahead, with accelerating momentum bidding fair to envelop, at the close of the coming decade, the whole planet with the radiance of its splendor.

Confined within the lifetime of its Martyr-Prophet to two countries, reaching during the period of the ministry of its Author thirteen other lands; planting its banner in the course of the ministry of the Center of the Covenant in twenty additional sovereign states and dependencies in both hemispheres, this Faith has spread, since the ascension of 'Abdu'l-Bahá, to ninety-four countries, raising the total number of the territories within its pale to one hundred twenty-nine, no less than eighteen of which were added in a single year, while fifty-one were opened in the course of the nine year interval separating the first from the second Bahá'í Jubilee. The number of eastern and western languages into which its literature has been translated and printed, or is in the process of translation, and which reached forty-one a decade ago, is now ninety-one, including thirteen African and twenty-five Indian and Burmese languages. The number of

settlements in Greenland provided with Bahá'í Scriptures in the Greenlandic tongue has been raised to forty-eight, including Thule beyond the Arctic Circle and Etah near the 80th latitude, whilst Bahá'í literature in that same language has been despatched as far north as the radio station at Brondlunsfjord, Pearyland, 82nd latitude, the northernmost outpost of the world. Representatives of thirty-one races and of twenty-four African tribes have been enrolled in the Bahá'í World Community. Contact has been established with the following seventeen minority groups and races: the Eskimos of Alaska and Greenland, the Lapps of Scandinavia, the Maoris of New Zealand, the Sea-Dayaks of Sarawak, the Polynesians of the Fiji Islands, the Cree Indians of Prairie Provinces, Canada, the Cherokee Indians in North Carolina, the Oneida Indians in Wisconsin, the Omaha Indians in Nebraska, the Seminole Indians in Florida, the Mexican Indians in Mexico, the Indians of the San Blas Islands, the Indians of Chichicastenango in Guatemala, the Mayans in Yucatan, the Patagonian Indians in Argentina, the Indians of La Paz in Bolivia and the Inca Indians in Peru.

The national Plans, formulated and vigorously and systematically prosecuted, in the course of the concluding years of the first, and the



Bahá'í House of Worship.

opening years of the second, epoch of the Formative Age of the Faith, by the Bahá'í Communities in the United States, in Persia, in the British Isles, in Latin America, in Canada, in India, Pákistán and Burma, in 'Iráq, in Australia and New Zealand, in Germany and Austria, in Egypt and the Súdán, have raised the number of Bahá'í centers established in both hemispheres to two thousand five hundred maintained by representatives of the white, the black, the yellow, the red and the brown races of mankind, comprising ten in the Arabian Peninsula, over thirty in Egypt and the Súdán, over forty in the recently opened European goal countries, over fifty in the British Isles, over sixty in Australia, New Zealand and Tasmania, over seventy in Germany and Austria, over ninety in Canada, over ninety in India, Pákistán and Burma, over

one hundred in Central and South America, over six hundred in Persia and over one thousand two hundred in the United States of America. The Superstructure of the Sepulchre of the Martyr-Herald of the Faith — a three-quarters of a million dollar enterprise — is nearing completion, on the slopes of the Mountain of God, within the heart of the Holy Land, the nest of the Prophets, and the divinely chosen Spiritual and Administrative Center of the Bahá'í world. The preliminary measures, heralding the unfoldment of the institution of Guardianship, the pivot of 'Abdu'l-Bahá's Will and Testament, have been adopted, through the appointment of the first two contingents of the Hands of the Cause, numbering nineteen, recruited from the five continents of the globe, representative in their extraction of the three principal religions of mankind, and

constituting the nucleus of that august institution invested with such weighty and sacred functions by the Center of Bahá'u'lláh's Covenant. The International Bahá'í Council, comprising eight members, charged with assisting in the manifold activities attendant upon the rise of the World Administrative Center of the Faith, which must pave the way for the formation of a Bahá'í International Court and the eventual emergence of the Universal House of Justice, the Supreme Legislative Body of the future Bahá'í Commonwealth, has been established, enlarged, and the functions of its members defined. The number of the pillars of the Universal House of Justice has been raised to twelve through the successive formation of the Canadian, the Central American, the South American and the Italo-Swiss National Spiritual Assemblies.



Believers throng the steps of the Bahá'í House of Worship, waiting to attend the Service of Dedication, May 1, 1953.



The stupendous process of the rise and consolidation of the World Administrative Center of the Faith has been accelerated through the acquisition, in the Plain of 'Akká, of a one hundred and sixty thousand square meter area, surrounding the Qiblih of the Bahá'í world, permitting of the extension of the Outer Sanctuary of the Most Holy Tomb — to be designated henceforth the Haram-i-Aqdas — through the initiation, at the inception of the Holy Year, of the landscaping and embellishment of a tenth of the acquired area, and through the adoption of measures for the extensive illumination of the entire Sanctuary and the erection of stately portals constituting a befitting tribute to the memory of the Author of the Faith, within the Sacred Pre-

cincts of His Sepulchre, on the occasion of the celebration of the Greatest Festival of the Year commemorating the Centenary of the birth of His Mission. The fifty-year-old enterprise, involving the purchase of land for the construction, the exterior and interior ornamentation, and the landscaping of the grounds of, the holiest House of Worship ever to be reared to the glory of the Most Great Name, the Mother Temple of the West, and involving the expenditure of over two and a half million dollars, has been consummated, in time for its dedication to public worship during the Ridván period of this Holy Year coinciding with both the fiftieth anniversary of the inception of this enterprise and the one hundredth anniversary of the

birth of Bahá'u'lláh's ministry. The design for the Mashriqu'l-Adhkár on Mt. Carmel, conceived by the architect appointed by 'Abdu'l-Bahá, has been completed, and a model constructed, which is soon to be unveiled at the All-America Intercontinental Teaching Conference, in anticipation of the selection and the purchase of its future site, and of its ultimate construction in the neighborhood of the Báb's Sepulchre. The total area of Bahá'í international endowments, surrounding and permanently dedicated to the Tomb of the Báb has been raised, through recent successive purchases of extensive plots, overlooking that hallowed Spot, to almost one-quarter of a million square meters. The estimated value of the Bahá'í international endowments and holy Places at the World Center of the Faith, in the twin cities of 'Akká and Haifa, has passed the four million dollar mark. The Bahá'í national endowments in the United States of America now exceed three million dollars. The area of land purchased on the slopes of the Alburz Mountains, overlooking the city of Tíhrán, in anticipation of the construction of the first Mashriqu'l-Adhkár of Persia, has reached approximately four million square meters. The area of land dedicated to the Shrine of Bahá'u'lláh, in the vicinity of the confines of the Holy Land, exceeds two million three hundred thousand square meters. The area of land dedicated to the Shrine of the Báb and registered in the name of the Israel Branch of the National Spiritual Assembly of the Bahá'ís of the United States of America, is more than one hundred thousand square meters. Over one hundred and fifty thousand square meters of land have been dedicated to the Faith in the Antipodes, eighty thousand square meters in the Territory of Alaska, whilst the lands contributed in Latin America for a similar purpose approximate one-half of a million square meters, ninety thousand of which have been set aside near Santiago, Chile for the first Mashriqu'l-Adhkár of South America. The estimated value of the National Bahá'í administrative headquarters established in Tíhrán, in Wilmette, Illinois, in Baghdád, in Cairo, in New Delhi, in Sydney, in Frankfurt and in Toronto, exceed one and three-quarters of a million dollars. The Bahá'í Spiritual Assem-

blies now incorporated number one hundred and fourteen, of which nine are national and the rest local Assemblies, fifty-six of which are in the United States of America, sixteen in India, eleven in South America, six in Central America, three each in Páistán, in Burma and in Canada, two in Australia and one each in Germany, in Baluchistán, in New Zealand, in the Philippine Islands and in Malaya. The Bahá'í Marriage Certificate has been recognized by the Israel Civil Authorities, as well as by twenty-one Federal districts and states of the United States of America. The Bahá'í Holy Days have been recognized by the Ministry of Education of the State of Israel, in the British Isles, by the state of Victoria in Australia, in Anchorage, Alaska, in Washington, D.C. and in seven states of the American Union. National Bahá'í Conferences have been held in recent years in Bern, Zurich, Basel, Rome; National Bahá'í Women's Conventions and Youth Conferences have convened in Tíhrán, whilst Regional Teaching Conferences have been organized in Buenos Aires, in Panama City, in Scandinavia, in the Iberian Peninsula, and in the Benelux countries. European International Teaching Conferences have been convened successively in Geneva, in Brussels, in Copenhagen, in Scheveningen and in Luxembourg City, paving the way for the convocation of four successive Intercontinental Teaching Conferences, the first of which has recently been held in Kampala, in the heart of the African continent, the rest to be successively convened in Wilmette, Illinois, in Stockholm and in New Delhi — Conferences which, God willing, will be the forerunners of the World Bahá'í Congress, to be convened in the City of Baghdád, on the occasion of the centenary of the formal assumption by Bahá'u'lláh of His prophetic Office. Recognition has been extended to the Faith by the United Nations as an international non-governmental organization enabling the Bahá'í International Community to appoint accredited representatives, who have already attended, in their capacity as observers, the Conference on Human Rights held in Geneva and the United Nations General Assembly held in Paris and participated in United Nations regional non-governmental conferences, held in localities as far apart

as New York, Santiago, Manila, Istanbul, Den Passar, Paris, Managua, Geneva and Montevideo.

So glorious a record of accomplishments in the service of the Faith of Bahá'u'lláh, whether local, national or international, in both the teaching and administrative spheres of Bahá'í activity, can be regarded in no other light than as a prelude to a period of prodigious expansion and consolidation to be inaugurated by the launching of a global spiritual crusade, on the threshold of which the Bahá'í world now stands. This crusade extending through ten years will involve the simultaneous prosecution of twelve National Plans, will necessitate the active and sustained participation of each of the twelve existing National Spiritual Assemblies representing no less than thirty-six nations and will demand the utmost exertion, consecration and heroism. It aims at the broadening and the reinforcement of the foundations of the Faith in each of the twelve areas that are to serve as operational bases for the prosecution of these twelve National Plans; the opening of one hundred and thirty-one territories to the Faith, the consolidation of one hundred and

eighteen territories; the translation and printing of literature in ninety-one languages; the construction of two Mashriqu'l-Adhkárs; the acquisition of sites for the future construction of eleven Temples; the formation of forty-eight National Spiritual Assemblies; the founding of forty-seven National Ḥazíratu'l-Quds; the incorporation of fifty National Spiritual Assemblies; the framing of Bahá'í national constitutions and the establishment of Bahá'í national endowments by each of these National Assemblies; the adoption of preliminary measures for the construction of Bahá'u'lláh's Sepulchre; the erection of the first Dependency of the first Mashriqu'l-Adhkár of the western world; the development of the institution of the Hands of the Cause; the transformation of the International Bahá'í Council into an international Bahá'í court; the codification of the Laws and Ordinances of the Kitáb-i-Aqdas; the establishment of six National Bahá'í Courts in the chief cities of the Islamic East; the extension of international Bahá'í endowments in the Plain of 'Akká and on the slopes of Mt. Carmel; the construction of the International Bahá'í Archives in the neighborhood



Temple Auditorium during Dedication.



Temple Auditorium during Dedication.

of the Báb's Sepulchre; the construction of the Tomb of the Báb's wife in Shíráz; the identification of the resting-places of Bahá'u'lláh's father, of the Báb's mother and of His cousin and their reburial in the neighborhood of the Most Great House; the acquisition of the Garden of Ridván in Baghdád, and of the sites of the Siyáh-Chál in Tíhrán, of the Báb's martyrdom in Tabríz and of His incarceration in Chihriq; the establishment of six Bahá'í National Publishing Trusts; the formation of seven Israel Branches of Bahá'í National Spiritual Assemblies; the participation of women in the membership of Bahá'í local and national Spiritual Assemblies in Persia; the establishment of a Bahá'í National Printing-Press in Tíhrán; the reinforcement of the ties binding the Bahá'í World Community with the United Nations; the opening to the Faith, circumstances permitting, of eleven Republics comprised in the Soviet Union, as well as two Soviet-controlled European states — all, please God, culminating in the convocation of a World Bahá'í Congress, in the vicinity of the Garden of Ridván, in the third holiest city of

the Bahá'í world, on the occasion of the world-wide celebrations commemorating the centenary of the formal assumption by Bahá'u'lláh of His prophetic Office.

Let there be no mistake. The avowed, the primary aim of this Spiritual Crusade is none other than the conquest of the citadels of men's hearts. The theatre of its operations is the entire planet. Its duration a whole decade. Its commencement synchronizes with the Centenary of the birth of Bahá'u'lláh's Mission. Its culmination will coincide with the Centenary of the Declaration of that same Mission. The agencies assisting in its conduct are the nascent administrative institutions of a steadily evolving divinely appointed Order. Its driving force is the energizing influence generated by the Revelation heralded by the Báb and proclaimed by Bahá'u'lláh. Its Marshal is none other than the Author of the Divine Plan. Its standard-bearers are the Hands of the Cause of God appointed in every continent of the globe. Its generals are the twelve National Spiritual Assemblies participating in the execution of its design. Its vanguard is the chief executors

of 'Abdu'l-Bahá's Master Plan, their allies and associates. Its legions are the rank and file of believers standing behind these same twelve National Assemblies and sharing in the global task embracing the American, the European, the African, the Asiatic and Australian fronts. The charter directing its course is the immortal Tablets that have flowed from the Pen of the Center of the covenant Himself. The armor with which its onrushing hosts have been invested is the glad tidings of God's own Message in this Day, the principles underlying the Order proclaimed by His Messenger, and the laws and ordinances governing His Dispensation. The battlecry animat-



Mr. Samandari chanting in Service of Dedication.

ing its heroes and heroines is the cry of Yá Bahá'u'l-Abhá, Yá 'Alíyyu'l-A'lá.

So vast, so momentous and challenging a crusade that will, God willing, illuminate the annals of the second epoch of the Formative Age of the Faith of Bahá'u'lláh, and immortalize the second decade of the second Bahá'í century, and the termination of which will mark the closing of the first Epoch in the evolution of 'Abdu'l-Bahá's Divine Plan, will, in itself, pave the way for, and constitute the prelude to, the initiation of the laborious and tremendously long process of establishing in the course of subsequent crusades in all the newly opened sovereign states, dependencies and islands of the planet, as well as in all the remaining territories of the globe, the framework of the Administrative Order of the Faith, with all its attendant agencies, and of eventually erecting in these territories still more pillars to share in sus-

taining the weight, and in broadening the foundation, of the Universal House of Justice.

Then, and only then, will the vast, the majestic process, set in motion at the dawn of the Adamic cycle, attain its consummation—a process which commenced six thousand years ago, with the planting, in the soil of the Divine Will, of the Tree of Divine Revelation, and which has already passed through certain stages and must needs pass through still others ere it attains its final consummation. The first part of this process was the slow and steady growth of this Tree of Divine Revelation, successively putting forth its branches, shoots and offshoots, and revealing its leaves, buds and blossoms, as a direct consequence of the



Mr. Khádem chanting in Service of Dedication.

light and warmth, imparted to it by a series of progressive Dispensations associated with Moses, Zoroaster, Buddha, Jesus, Muḥammad and other Prophets, and of the vernal showers of blood shed by countless martyrs in their path. The second part of this process was the fruition of this Tree, "that belongeth neither to the East nor to the West", when the Báb appeared as the Perfect Fruit and declared His Mission in the Year Sixty in the City of Shiráz. The third part was the grinding of this sacred Seed, of infinite preciousness and potency, in the mill of adversity causing it to yield its oil, six years later, in the City of Tabríz. The fourth part was the ignition of this oil by the Hand of Providence in the depths and amidst the darkness of the Síyáh-Chál of Tíhrán a hundred years ago. The fifth, was the clothing of that flickering Light, which had scarcely penetrated the adjoining territory of 'Iráq, in the lamp of Revelation, after an eclipse

lasting no less than ten years, in the City of Baghdád. The sixth, was the spread of the radiance of that Light, shining with added brilliancy in its crystal globe in Adrianople, and later on in the fortress-town of 'Akká, to thirteen countries in the Asiatic and African continents. The seventh was its projection, from the Most Great Prison, in the course of the ministry of the Center of the Covenant, across the seas and the shedding of its illumination upon twenty sovereign states and dependencies in the American, the European, and Australian continents. The eighth part of that process was the diffusion of that same Light in the course of the first, and the opening years of the second, epoch of the Formative Age of the Faith, over ninety-four sovereign states, dependencies and islands of the planet, as a result of the prosecution of a series of national Plans, initiated by eleven National Spiritual Assemblies throughout the Bahá'í world, utilizing the agencies of a newly emerged, divinely appointed Administrative Order, and which has now culminated in the One Hundredth Anniversary of the birth of Bahá'u'lláh's Mission. The ninth part of this proc-

ess—the stage we are now entering—is the further diffusion of that same Light over one hundred and thirty-one additional territories and islands in both the Eastern and Western Hemispheres, through the operation of a decade-long world spiritual crusade whose termination will, God willing, coincide with the Most Great Jubilee commemorating the centenary of the Declaration of Bahá'u'lláh in Baghdád. And finally the tenth part of this mighty process must be the penetration of that Light, in the course of numerous Crusades and of successive epochs of both the Formative and Golden Ages of the Faith, into all the remaining territories of the globe through the erection of the entire machinery of Bahá'u'lláh's Administrative Order in all territories, both East and West, the stage at which the Light of God's triumphant Faith shining in all its power and glory will have suffused and enveloped the entire planet.

This present Crusade, on the threshold of which we now stand, will, moreover, by virtue of the dynamic forces it will release and its wide repercussions over the entire surface of the globe, contribute effectually to the acceleration of



A Cappella Choir, Northwestern University, at Dedication.

yet another process of tremendous significance which will carry the steadily evolving Faith of Bahá'u'lláh through its present stages of obscurity, of repression, of emancipation and of recognition—stages one or another of which Bahá'í national communities in various parts of the world now find themselves in, to the stage of establishment, the stage at which the Faith of Bahá'u'lláh will be recognized by the civil authorities as the State Religion, similar to that which Christianity entered in the years following the death of the Emperor Constantine, a stage which must later be followed by the emergence of the Bahá'í state itself, functioning, in all religious and civil matters, in strict accordance with the Laws and Ordinances of the Kitáb-i-Aqdas, the Most Holy, the Mother-Book of the Bahá'í Revelation, a stage which, in the fulness of time, will culminate in the establishment of the World Bahá'í Commonwealth,

functioning in the plenitude of its powers, and which will signalize the long-awaited advent of the Christ-promised Kingdom of God on earth—the Kingdom of Bahá'u'lláh—mirroring however faintly upon this humble handful of dust the glories of the Abhá Kingdom.

This final and crowning stage in the evolution of the Plan wrought by God Himself for humanity will, in turn, prove to be the signal for the birth of a world civilization, incomparable in its range, its character and potency, in the history of mankind,—a civilization which posterity will, with one voice, acclaim as the fairest fruit of the Golden Age of the Dispensation of Bahá'u'lláh, and whose rich harvest will be garnered during future Dispensations destined to succeed one another in the course of the five thousand century Bahá'í Cycle.

—SHOGHI

May 4, 1953

On the Character and Purpose of the World Crusade

Address by Rúhiyyih Khánum

Friends, it is always very, very difficult on these wonderful occasions to do anything except to be in a state of ecstasy all the time, especially when you get such wonderful messages from the Guardian, and to speak after receiving such a message from him seems almost foolish and presumptuous. On the other hand, we have come all this distance, all of us here, to consult on this message, to confer with each other and try to think of ways and means for carrying out what the Guardian has asked us to do, and which I am sure we can do.

I would like to say just one or two things. To someone very close to me, the other night I said, "How about pioneering?" They said, "Well, of course, we are busy with other things, etc. But, of course, if Shoghi Effendi asked me to pioneer, I'd get right up and go out." I don't think Shoghi Effendi is going to ask anybody to pioneer—not by name. He is asking everybody. It isn't any more a case of "Let Joe do it", and it isn't a case of "Who—Me?". It means each one of us. This Plan of God, I feel, is addressed to every single Bahá'í individually.

I think we all have the same sense of haste nowadays. Shoghi Effendi has no more time. He looks around his room sometimes almost frantically. He says, "How am I going to do it? I have no more time. I can't do all this work." I think all of us serving the cause have exactly the same feeling—haste, haste, haste! What is this haste for? Perhaps because, as the Guardian has pointed out to us, there are two plans at work in the world today. There is our plan, which was given to us by Abdu'l-Bahá, and which the Guardian is now carrying out according to the Master's instructions and guidance, and then there is God's plan, which is obscure to us. We are not in the councils of Almighty God. We don't know what the political, economic, social situation is going to lead to tomorrow or ten years from now. We don't know how soon we may be overtaken by a terrible war, or what may happen. Shoghi Effendi doesn't say how or when. He says he thinks it is inevitable, it is coming, but that we must get busy with our plan, the Divine Plan.

Whatever the outcome, it can only lead to one thing, the purification,

unification of mankind. However much people have to suffer, however much agony lies ahead for the human race, the ending is going to be only one thing—the spirit of God covering the earth as the water covers the sea. It is going to bring Divine healing to all mankind. Whatever happens to the human race, it is in God's hands—it is none of our business. But our own plan is our business, and Shoghi Effendi has addressed, I feel, every single individual. I think that this plan of the Guardian applies to each one of us, and I think it is addressed to each one of us.

I think all of those who have ever done any work for the Cause, especially if they have gone out and done it alone, have found that Bahá'u'lláh goes with them. The more helpless they feel, the more close they feel to God. In all my life, I never felt God as close as when I was entirely alone travelling for the Faith in Germany. It was a marvelous experience. I felt I was never alone, and yet I was always alone. I think every pioneer has had that wonderful feeling.

Now, what are we going to do about it? The Guardian says, "Disperse." It is like changing gears. We have been in one gear ever since the Master passed away, and now we are in another gear. He used to tell us to converge, to all get together, build up big communities, have lots of committees and lots of affairs going on, and all concentrate on a central strong point. To our astonishment, this winter, he has said, "Fifteen is enough to maintain the Assembly. Everybody else disperse." We looked at him in horror, and people from the neighborhood of Chicago said, "Oh, not Chicago." He said, "Why not?" "Think of New York, with only fifteen Bahá'ís!" To which he replied, "And what have you been doing in New York? Have you been succeeding in accomplishing something in New York all these years? Disperse!"

Shoghi Effendi takes upheavals very calmly. They don't faze him in the least. I'd like to tell you what happened to . . . in Haifa. She said, "My husband and I feel that the only thing we want to do now is to serve Bahá'u'lláh, wherever Shoghi Effendi wishes. Do you think we should ask him?" I said, "Of course. It is now or never. You are here;

why don't you ask him?" So she had the permission and understanding of her husband and family, and she asked Shoghi Effendi. She said, "Shoghi Effendi, I want to do whatever you want me to do. So does my husband. What do you suggest?" He said, "Africa." She said, "Any particular place in Africa?" "South Africa." "Any particular place in South Africa?" "Johannesburg." — Well, I thought that in another minute he'd tell her the street number—it just came like that! He said, "You are going to build a Mashriqu'l-Adhkár in Johannesburg: you are going to establish these institutions there, etc." The other day, with beaming face, he informed us he almost had an Assembly there.

Of course, all these people in the United States and other countries are none of them in South Africa yet, but that is the way Shoghi Effendi's mind works. So you can see that it is no use saying, "Who?—Me?" Because 'me' is you, and I really mean that. I think it means everybody.

In Rupert Brookes' poem, which he wrote during the First World War, so poignant of his love for England, he said, "Wherever my dust lies will be a place that is a part of England". I think wherever Bahá'í dust lies will be a little place for Bahá'u'lláh, and I think some of the old bones should go out and be buried at some of those places! (laughter) I am quite serious. I think there are a lot of Bahá'ís that are too old and decrepit really to do anything but die. Let them go out and die usefully. There is no reason why they shouldn't.

I was sitting here this morning thinking, many of us that are Bahá'ís don't know this man existed. He (Herr Benke) is the first European martyr, and he is buried somewhere in the Balkans. He just took up his bones and laid them down in foreign soil with such love and such devotion that he merited the crown of martyrdom. He is the first European martyr, and I would say to the older Bahá'ís—and I don't care how old they are—if they have a pittance, any way of sustaining themselves financially, because the fund can't be expected to send people out and pay their funerals—they have to invest their monies more wisely than that, to send people out that can stay on their feet and teach and work, etc.—but any of the

old Bahá'ís who say, 'I am too old, there is nothing more I can do except pray for you,' I think they can go out and die, and that would be a great encouragement to the younger Bahá'ís that follow.

All America Intercontinental Bahá'í Conference

May 3-6, 1953

Chicago and Wilmette, Illinois

Chairman, PAUL E. HANEY.

Vice-Chairman, DOROTHY B. BAKER.

Co-secretaries, EDNA TRUE, HORACE HOLLEY.

Sunday, May 3

9:00-9:15 A.M.

9:30-12:00 Noon

3:00-5:00 P.M.

Monday, May 4

9:00-9:15 A.M.

9:30-12:00 Noon

2:00-4:30 P.M.

8:00 P.M.

Tuesday, May 5

9:00-9:15 A.M.

9:30-12:00 Noon

2:00-4:30 P.M.

8:00 P.M.

Wednesday, May 6

9:00-9:15 A.M.

9:30-12:00 Noon

2:00-4:30 P.M.

Devotions.

Opening of the Conference.

Roll Call by Countries, Provinces, and States.

Introduction of the Hands of the Cause and Members of the International Council.

Presentation of Rúhiyyih Khánum, Representative of the Guardian.

Message of the Guardian. Rúhiyyih Khánum

Unveiling of the Sacred Relic sent by the Guardian.

(Auditorium of the House of Worship, Wilmette)

Devotions.

Messages of Greeting.

Character and Purpose of the World Crusade.

Rúhiyyih Khánum

Discussion of the Goals to be Won.

A Word from Africa.

Músá Banání

Looking Over the Territories.

Discussion of the Art of Opening New Territories.

Agrie Memorial Choir. (Recordings)

An Evening with the Guardian's Representative.

Followed by a Reception.

Devotions.

Youth in the World Crusade. (Discussion)

The Art of Opening New Areas — Continued.

Building the International Record. (The Bahá'í World)

Reaching the Eskimos and Indians. (Discussion)

Language and Literature. (Discussion)

The World Center

'Alí-Akbar Furútan

Unveiling the Model of the Mashriqu'l-Adhkár for Mt.

Carmel.

Charles Mason Remey

Devotions.

The Year Nine.

Sacred Readings.

Amelia Collins

Siegfried Schopflocher

George Townshend

Significance of the Year Nine.

Shu'á'u'lláh 'Alá'í

Heroes of the Lord of Hosts.

Valíyu'lláh Varqá

Reminiscences of Bahá'u'lláh. Tarázu'lláh Samandarí

The Standard of Sacrifice—A Story of Tíhrán.

Dhikru'lláh Khádem

The Call to Pioneering.

First Steps to Action. (Discussion)

How to Arouse Our Communities. (Discussion)

Mount Your Steeds!

Rúhiyyih Khánum

Closing of Conference by Chairman.



All America Conference Message to Guardian

Presence representative Amatu'l-Bahá Rúhíyyih Khánúm, Hands of Cause, your glorious messages, gift sacred Remembrance, dedication Temple, released spiritual powers inspiring magnificent response. 128 believers all ages have already offered pioneer services World Crusade including offer pioneer leper colony. 2214 believers 33 countries 48 states 8 provinces present. Imploring prayers confirmation settlement virgin territories. Deepest devotion and gratitude.

—ALL-AMERICA CONFERENCE

May 3, 1953.

The Guardian's Reply

Overjoyed profoundly thankful confident splendid response signaling inauguration World Crusade powerfully attract Bahá'u'lláh's blessings greatly inspire His followers eastern Hemisphere. Assure first hundred twenty-eight crusaders particularly valiant pioneer leper colony embarking glorious strenuous enterprise fervent loving prayers accompanying them always.

—SHOGHI

Haifa, May 7

Appeal Participate Historic Enterprise

Launching of World Crusade sig-

nalized spontaneous contributions (from) delegates assembled Florence (to) purchase land (for) first Italian Mashriqu'l-Adhkár within stronghold leading community Christendom Appeal National Assemblies Bahá'í world (to) participate (in) historic enterprise synchronizing (with) emergence (of) sister Assembly (on) European continent. Urged in message addressed (to) Hand (of the) Cause, Ugo Giachery, (the) selection (of the) site. Transmitting one thousand pounds (as) my contribution (for this) meritorious purpose (to the) Treasurer, Anne Lynch, (in) Geneva.

—SHOGHI

Haifa, May 4, 1953



All-America Intercontinental Conference, Medinah Temple.

A Message from the Guardian to the Conference

To the Hands of the Cause, the members of the National Spiritual Assemblies, the pioneers, the resident believers and visitors attending the All-America Intercontinental

Teaching Conference in Chicago, Illinois, U.S.A.

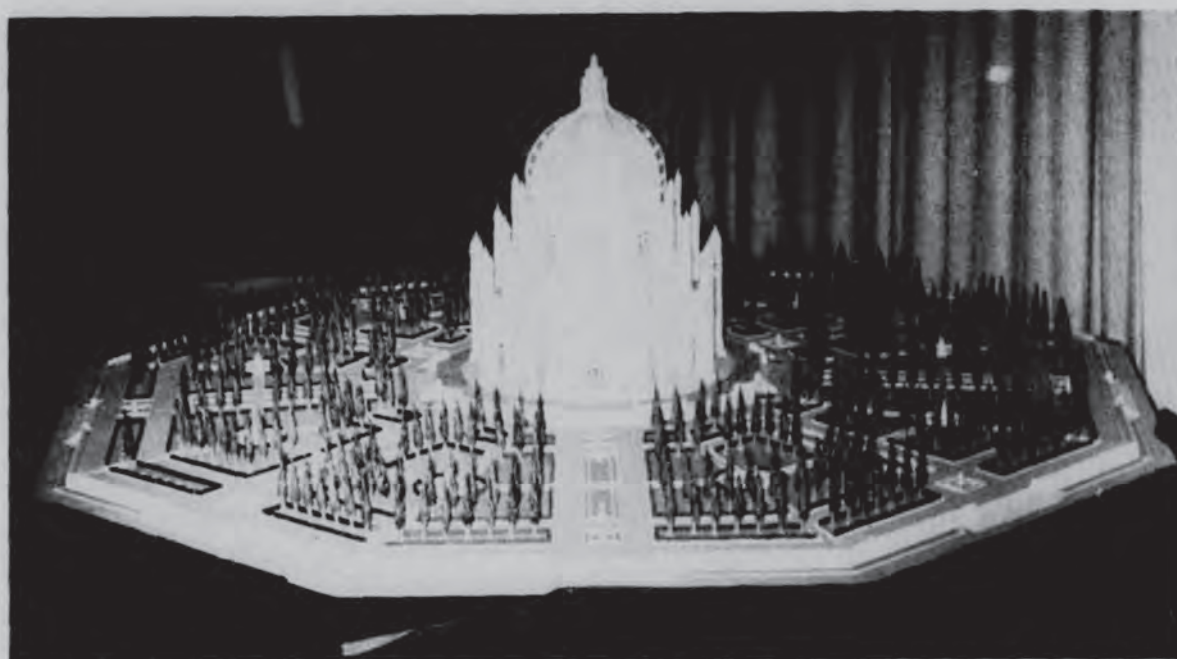
Well-beloved Friends:

With a heart overflowing with joy and thankfulness I acclaim, at this

hour marking the climax of the world-wide festivities of this Holy Year, the convocation, in the heart of the North American continent and under the shadow of the newly consecrated Mother Temple of the West, of the second and, without doubt, the most distinguished of the four Intercontinental Teaching Conferences commemorating the Centenary of the inception of the Mission of Bahá'u'lláh. On the occasion of the opening of this epoch-making Conference, at which members of the

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United States, the Canadian, the Central American and South American National Spiritual Assemblies, as well as representatives of the Bahá'í Communities in the States of the American Union, in the Provinces of the Dominion of Canada, in Alaska, and in the Republics of Latin America, are assembled, I recall the unique, the historic, the highly significant and profoundly moving summons issued by the Author of the Bahá'í Faith Himself, and enshrined for all time in the Mother-Book of His Revelation and Repository of His Laws, and addressed collectively to the rulers of the entire Western Hemisphere, conferring upon them an honor such as has not been conferred by Him on the rulers of any other continent of the globe. With a throbbing heart I call to mind, at a distance of more than a century, since the Herald of the Faith bade in His Qayyúmu'l-Asmá' the "peoples of the West" to "issue forth" from their "cities" to aid His Cause, the long series of events which have illuminated the annals of Bahá'í history in the course of six memorable decades stretching from the time when the name of Bahá'u'lláh was first publicly mentioned on the American continent to the present hour when the first Mashriqu'l-Adhkár of the West has finally been dedicated to public worship on the occasion of the celebrations signaling the termination of the first century since the birth of His Mission. I can but, at this juncture, touch upon certain outstanding episodes which, viewed in their proper perspective, may well be regarded as landmarks in the rise and development of the Faith of Bahá'u'lláh throughout the Americas. I am particularly reminded of the holding of the World Parliament of Religions of Chicago in September 1893; of the arrival of the first American Bahá'í pilgrims in the Holy Land in December 1898; of the inception of the Temple enterprise in June 1903; of the opening of the first American Bahá'í Convention in March 1909; of 'Abdu'l-Bahá's arrival in America in April 1912; of the laying by Him of the corner-stone of the Mashriqu'l-Adhkár in May 1912; of the unveiling of the Tablets of the Divine Plan in April 1919; of the birth and rise of the Bahá'í Administrative Order on the morrow of 'Abdu'l-Bahá's ascension; of the official inauguration of



'Abdu'l-Bahá's Plan through the launching of the first Seven-Year Teaching enterprise in April 1937; of the completion of the exterior ornamentation of the Mashriqu'l-Adhkár, on the eve of the Centenary Celebrations of the Founding of the Faith, in May 1944; of the inception of the second Seven-Year Plan in April 1946; of the formation of an independent National Spiritual Assembly in the Dominion of Canada in April 1948; of the establishment of the National Spiritual Assemblies of Central and South America in April 1951; and of the completion of the interior ornamentation of the Temple in October 1952.

So remarkable a development in the course of the past six decades, spanning the concluding phase of the Heroic, and the opening decade of the Formative, Age of the Faith, and encompassing the length and breadth of a continent, so greatly blessed, so richly endowed, has resulted in the extension of the ramifications of a nascent Administrative Order to every State of the American Union, to every Province of the Dominion of Canada, and to every Republic of Central and South America; in the construction, the ornamentation, and the dedication to public worship of the first Mashriqu'l-Adhkár of the Western World; in the erection of no less than four pillars destined with others to sustain the weight of the final and crowning unit of the Administrative Structure of the Faith; in the es-

tablishment of over ninety centers in the Dominion of Canada, of over an hundred centers in Latin America, and of over twelve hundred centers in the Great Republic of the West, covering a range that stretches from the Arctic Circle in the North to the extremity of Chile in the South; in the founding of local and national endowments estimated at over three million dollars; in the incorporation of no less than four national, and of more than fifty local, Bahá'í Spiritual Assemblies; in the recognition by eighteen States of the American Union of the Bahá'í Marriage Certificate; in the establishment of two national administrative headquarters, one in the Dominion of Canada and the other in the heart of the North American continent; in the framing of national Bahá'í constitutions; in the inauguration of summer schools; and in a notable progress in the translation, the printing and the dissemination of Bahá'í literature.

The hour has now struck for the National Bahá'í Communities dwelling within the confines of the Western Hemisphere — the first region in the Western World to be warmed and illuminated by the rays of God's infant Faith shining from its World Center in the Holy Land — to arise and, in thanksgiving for the manifold blessings continually showered upon them from on high during the past six decades and for the inestimable bounties of God's unfailing protection and sustaining grace

at right:

Mr. C. Mason Remey, Architect of Temple Designed for construction on Mount Carmel.



at left:

Model of Temple unveiled by Mr. Remey.

vouchsafed His Cause ever since its inception more than a century ago, and in anticipation of the Most Great Jubilee which will commemorate the hundredth anniversary of Bahá'u'lláh's formal assumption of His Prophetic Office, launch, determinedly and unitedly, the third and last stage of an enterprise inaugurated sixteen years ago, the termination of which will mark the closing of the initial epoch in the evolution of 'Abdu'l-Bahá's Divine Plan. Standing on the threshold of a ten-year long, world-embracing spiritual crusade these Communities are now called upon, by virtue of the weighty pronouncement recorded in the Most Holy Book, and in direct consequence of the revelation of the Tablets of the Divine Plan, to play a preponderating role in the systematic propagation of the Faith, in the course of the coming decade, which will, God willing, culminate in the spiritual conquest of the entire planet.

It is incumbent upon the members of the American Bahá'í Community, the chief executors of 'Abdu'l-Bahá's Divine Plan, the members of the Canadian Bahá'í Community acting as their allies, and the members of the Latin American Bahá'í Communities in their capacity as associates in the execution of this Plan, to brace themselves and initiate, in addition to the responsibilities they have assumed, and will assume, in other continents of the globe, an intercontinental campaign designed to carry a stage further the glorious work al-

ready inaugurated throughout the Western Hemisphere.

The task, at once arduous, thrilling and challenging, which now confronts these four Bahá'í Communities involves: First, the formation, under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States, and in collaboration with the two existing National Assemblies in Latin America, of one National Spiritual Assembly in each of the twenty Latin American Republics as well as the establishment of a National Spiritual Assembly in Alaska under the aegis of the National Spiritual Assembly of the Bahá'ís of the United States of America. Second, the establishment of the first Dependency of the Mashriqu'l-Adhkár in Wilmette. Third, the purchase of land for the future construction of two Mashriqu'l-Adhkárs, one in Toronto, Ontario; one in Panama City, Panama, situated respectively in North and in Central America. Fourth, the opening of the following twenty-seven virgin territories and islands: Anticosti Island, Baranof Island, Cape Breton Island, Franklin, Grand Manan Island, Keewatin, Labrador, Magdalen Islands, Miquelon Island and St. Pierre Island, Queen Charlotte Islands and Yukon, assigned to the National Spiritual Assembly of the Bahá'ís of Canada; Aleutian Islands, Falkland Islands, Key West and Kodiak Island assigned to the National Spiritual Assembly of the Bahá'ís of the United States of America; Bahama Islands,

British Honduras, Dutch West Indies and Margarita Island, assigned to the National Spiritual Assembly of the Bahá'ís of Central America; British Guiana, Chiloé Island, Dutch Guiana, French Guiana, Galapagos Islands, Juan Fernandez Island, Leeward Islands, and Windward Islands, assigned to the National Spiritual Assembly of the Bahá'ís of South America. Fifth, the translation and publication of Bahá'í literature in the following ten languages, to be undertaken by the National Spiritual Assembly of the Bahá'ís of the United States of America: Aguaruna, Arawak, Blackfoot, Cherokee, Iroquois, Lengua, Mataco, Maya, Mexican and Yahgan. Sixth, the consolidation of Greenland, Mackenzie and Newfoundland, allocated to the National Spiritual Assembly of the Bahá'ís of Canada; of Alaska, the Hawaii Islands and Puerto Rico allocated to the National Spiritual Assembly of the Bahá'ís of the United States of America; of Bermuda, Costa Rica, Cuba, Dominican Republic, El Salvador, Guatemala, Haiti, Honduras, Jamaica, Martinique, Mexico, Nicaragua and Panama allocated to the National Spiritual Assembly of the Bahá'ís of Central America; and of Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, Paraguay, Peru, Uruguay and Venezuela, allocated to the National Spiritual Assembly of the Bahá'ís of South America. Seventh, the incorporation of the twenty-one above mentioned National Spiritual Assemblies. Eighth, the establishment by these same National Spiritual Assemblies of national Bahá'í endowments. Ninth, the establishment of a National Ḥaṣratu'l-Quds in the capital city of each of the aforementioned Republics, as well as one in Anchorage, Alaska. Tenth, the formation of two National Bahá'í Publishing Trusts, one in Wilmette, Illinois, and the other in Rio de Janeiro, Brazil. Eleventh, the formation of an Israel Branch of the National Spiritual Assembly of the Bahá'ís of Canada, authorized to hold, on behalf of its parent institution, property dedicated to the holy Shrines at the World Center of the Faith in the State of Israel. Twelfth, the appointment during Ridván 1954, by the Hands of the Cause in the United States and Canada, of an auxiliary Board of nine members who



Bahá'ís assembled
in Conference,
Medinah Temple.

Over two thousand
believers from
more than thirty
countries
participated in the
Conference
sessions.

will, in conjunction with the four National Spiritual Assemblies participating in the American campaign, assist, through periodic and systematic visits to Bahá'í centers, in the efficient and prompt execution of the Plans formulated for the prosecution of the teaching campaign in the American Continent.

Mindful of the magnificent services rendered during over half a century by the chief executors of 'Abdu'l-Bahá's Divine Plan, within a territory that posterity will regard as the cradle of the embryonic World Order of Bahá'u'lláh and the stronghold of its nascent institutions, and confident that this vast and historic assemblage, over which the national elected representatives of this privileged Community are presiding, will prove to be the harbinger of still greater victories, I have been impelled to transmit, through my special representative, who will participate on my behalf in the proceedings of this Conference and act as my deputy at the official dedication of the Mashriqu'l-Adhikár, a reproduction of the Portrait of Bahá'u'lláh Himself, made in the prime of His life, whilst an exile in Baghdád, as a token of my admiration for this Community's unflinching and hercu-

lean labors, and as a benediction and inspiration for those who, whether officially or unofficially, are participating in the proceedings of a Conference that will go down in history as the most momentous gathering held since the close of the Heroic Age of the Faith and will be regarded as the most potent agency in

paving the way for the launching of one of the most brilliant phases of the grandest crusade ever undertaken by the followers of Bahá'u'lláh since the inception of His Faith more than a hundred years ago.

—SHOGHI

Sunday, May 3, 1953.

The Unveiling of the Sacred Remembrance

1. As believers enter, Rúhiyyih Khánúm will anoint them with Attar of Rose sent by the Guardian.
- A. Viewing of Portrait of Bahá'u'lláh and Portrait of the Báb
- B. Chanting of Ode written by Bahá'u'lláh, in original tongue
- C. Chanting of Prayer in original tongue
- D. Reading of Prayer in English by Amelia E. Collins

Jubilee Message of National Assembly to the Guardian

To revered Guardian from Bahá'í host gathered Jubilee celebrations National Assembly humbly attempts preliminary brief report historic events first five days momentous occasion Centenary Mission Bahá'u'lláh.

Convention delegates visiting friends infinitely grateful presentation your Convention messages by 'Amatu'l-Bahá whose consecration radiant devotion have greatly strengthened ties binding us God's Martyr-Prophet, Author Bahá'í Dispensation, 'Abdu'l-Bahá, Mystery of God and our peerless world leader, Shoghi Effendi.

Grateful presence participation twelve Hands Cause.

Bahá'í dedication Temple Commemoration Master's visit Temple grounds conducted presence estimated 2500 believers recognized historic event worldwide Bahá'í significance.

Public dedication service noble impressive assembled about 3600 attendants three repeated services and 1500 estimated unable enter auditorium.

Publicity superb.

Service unveiling sacred Remembrance and portrait Báb surpasses description. Bahá'ís awed overwhelmed divine bounty gaze upon likeness countenance Bahá'u'lláh unique honor responsibility preservation so priceless gift in Archives House Worship.

Intercontinental Conference assembled believers all American states Alaska, Hawaii, Puerto Rico, eight Canadian provinces, thirty-one other lands.

Your messages Conference and Bahá'í world presented with incomparable grace dignity conviction.

Three highly successful public meetings held Jubilee program.

After Jubilee Assembly will present beloved Guardian more adequate and documented report. Convention elected Assembly identical membership. Members pledge reenkindled ardor unremitting effort support fulfill sacred goals World Crusade.

May 4, 1953

The Guardian's Reply

Heart overflowing joy gratitude magnificent Jubilee celebration. Abiding appreciation your Assembly's outstanding share insuring marvelous success manifold festivi-

ties. Ardently praying still greater triumphs. Deepest love.

—SHOGHI

Haifa, May 5, 1953

Mount Your Steeds

Address by Rúhíyyih Khánum

Before going on to what I have been asked to say, "Mount Your Steeds," I would like to thank our National Spiritual Assembly. I shouldn't say "our." Shoghi Effendi pointed out to me a number of years ago that I was no longer a member of the American Bahá'í Community. I wanted to poke my nose into affairs in the United States; I got all excited about something that was going on, and he said, "You seem to forget that you don't live there any more and you have no administrative privileges in that country," so I backed down.

The American National Spiritual Assembly, I want to thank for their courtesy and their kindness and their love and the wonderful way they have prepared this Conference. I think we all owe them a great debt of gratitude.

It is very easy in life to criticize. I have often thought that it is the easiest of all functions. You can criticize God, "because," you say, "why did He make the earth this way? Why don't people love each other? Why are we different colors? Why do we have war?" People criticize God until He ceases to exist. There is not anything that you cannot tear to pieces with criticism. That is why Bahá'u'lláh warns us so sternly against it. We must never, never criticize, because it is a downward path and it leads nowhere, and it destroys our relationships with each other. So I hope that all of the friends, as they go forth from this great gathering are not going to

criticize the National Spiritual Assembly, because everything has been done so beautifully here; I didn't mean quite that; I don't wish to give that impression. I wish to give the impression, though, and the thought that as we go back to our homes, away from this great conference, we must try to put away once and for all any of this lingering spirit of criticism which is prevalent all over the world. It isn't confined to the Bahá'ís. People all over the world are negative; they are cold; they are intellectual; they are hair-splitting. They spend all their time reading the newspapers, listening to the radio, reading books. Somebody is constantly analyzing and tearing to pieces somebody else or some other thing. This is not the spirit of the Bahá'í Faith and it vitiates our energies. Let us try to go away with the marvelous bounties that we have garnered here at this Conference and leave behind us many of these petty foibles that have been in our past life. All of us are sinners in this respect, with no exceptions whatsoever.

I remember something that I was told about 'Abdu'l-Bahá. There was a Christian Arab woman who used to come to him from Nazareth and bother him a great deal about her husband. She constantly had some complaint about this poor man. I guess he was a pretty punk husband, but she didn't get on with him and she was always bothering 'Abdu'l-Bahá about this husband of hers and I understand in the end He

got rather tired and he said, "Lydia, Lydia, can't you put up with this one man, and I have to put up with the whole world?" So you see we have to put up with a great many things in order to carry on the work of the Cause. Not the least of the burdens that we all have to put up with in life is ourselves. To me, that is the heaviest burden that anybody has to carry around, their own personality. You can get awfully worn out with yourself. It is a heavy load to carry through life, your own personality, your own peculiarities, your own desires, your own likes and dislikes, your own aches and pains. It is a heavy load.

If I may do so, I would like to pass on a thought that has come to me about living just this past year. It occurred to me that if I was going to go on much longer through life taking everything on the raw of my nerves, I was not going to survive, that I just could not stand it. I am rather intense by nature and enthusiastic and I get excited about things and I found that I was getting altogether too worked up. Haifa is a place where 1,000 things happen every five minutes. Without the slightest warning, anything may happen. You may be having your dinner and somebody dies in the next room. You may be trying quietly to attend to some particular thing and an important guest arrives. Anything, *anything*, can happen. All kinds of storms sweep over the World Center in Haifa in about five minutes.

Once the Guardian said, "I don't know where these problems come from. Why," he said, "they come up like mushrooms, overnight." And that is Haifa. I assure you that if you have any problems or worries in life, you are living the most marvelously peaceful existence compared to the life in Haifa, and, although we try to have the pilgrims enjoy their pilgrimage, many of them often see this aspect of life, how much we are interrupted, perforce, how much we are disrupted, how many extraordinary things can arise in a twenty-four hour period.

And so I had a mental image this winter. I thought, "Now, here is a crystal glass. It is very brittle. If you drop anything into it, it is immediately going to chip or break. And that is the way you are when you are nervous and intense and all

worked up over something, or when you are hanging on too tight to whatever it is you want to do or are doing."

And then I thought of a rubber bag. It doesn't break. You can cast almost any size stone into it and the bag will actually survive. It gives. And I said to myself, "From now on, you have got to become a rubber bag. Otherwise, you are not going to survive: you are not going to be able to take it any longer."

And so when I find that some extraordinary thing interrupts life, that I am bothered in the middle of trying to concentrate on something I am doing for the Guardian, that any old thing can disturb me almost any hour of the day or night, I think, "Now! Now! Now! Quiet! Pianissimo! Don't get excited. You are a rubber bag; you are not going to go to pieces over this; you are going to hold together and take it in stride. Another five minutes is not going to make very much difference and you have to learn to take things quietly."

I only pass that on because I think a lot of you are going to have a pretty nerve-wracking time getting your goals accomplished, getting out to your pioneer posts, paying for the whole program, printing all your literature, etc., during the next ten years, and many of you I know are already tired from incessant Bahá'í service.

I wish I could tell you that I thought you were going to have any rest in this world. I don't think you are. I don't think Shoghi Effendi is, and I don't think I am. I have stopped kidding myself that I am going to have a rest. I am not.

One other thought that I would like to leave with you is this, that there are no special positions or prerogatives in this Faith. It says, "Do not join partners with God; beware lest you join partners with God," and I know you all have shown me a great deal of love, far more than I could ever have dreamed of, but do not join me with Shoghi Effendi. Shoghi Effendi stands single and alone. I belong here, through his bounty and grace, with the other Hands of the Cause. I belong with all of you, because I am one of you, and I have the great bounty of being very close to Shoghi Effendi, but don't ever make the mistake of putting me in your minds beside him. He is always all

alone in his exalted station. Everybody who serves Shoghi Effendi, in however small a measure, is worthy, and whoever fails to serve him is failing in their duty and unworthy.

You know, I don't have to tell you how much the Guardian of the Cause has passed through in the last ten years or so. You know that, one by one, his family have fallen away away from him who one would have thought would be the closest to him and serve him the most. I remember a servant in our house. He had served the Guardian for twenty years. The Persian friends will remember him and it makes me happy to say his name here. His name was Ali Asghar. He came from Persia. His one desire was to live and die serving the Guardian. He stayed there twenty years. His function was very humble. He used to go down and bring the mail from the post office, and the cables, and take them back again, and he used to served tea downstairs in the room that was reserved for the Persian gentlemen. He was the servant of the house of 'Abdu'l-Bahá and the servant of Shoghi Effendi. At one time he taught Persian to the children living in Haifa, the young Bahá'í children. There came a day when Ali Asghar, the humble servant of the house, used to be called by the Guardian upstairs into the drawing room and have the confidences and the woes of the Guardian poured into his ears. That old man who was so humble, who was only a servant, won such a high place in the love of the Guardian; and those whom God had destined to be beside him failed him, left him entirely alone, whilst Ali Asghar remained, and that was his reward.

Then he fell ill. He was dying of cancer. We couldn't tell him what was the matter with him; the doctor said he shouldn't know, and there came a day when he had to go to the hospital and we knew it would be for the last time. He used to always say to me, "I want to die; I can't stand it."

I said, "Ali Asghar, don't say that. Shoghi Effendi is all alone. You have to live for him."

"Oh", he said, "all alone! If I die, a thousand people will arise to take my place."

Look what a wonderful spirit he had. And when he died, the day before, Shoghi sent me to the hospital

to see him and he said, "Tell him that I have cabled Persia that he is the Lion of the Jungle of the love of God."

So you see, there aren't really any stations in this Cause except those which we win for ourselves. As we arise to serve Shoghi Effendi, who is the Sign of God on earth, as we help him, that will be our blessing, that will be our reward, that will be our station, evident either in this world or in the next, however God wills that it should be evident. We cannot force these things, but we know that the reward is sure.

I think that the steeds that we have to mount are not romantic ones standing at the door waiting to carry us off into fields of glory. I am afraid the steeds that we have to mount are inside ourselves. We have to learn to ride the horse of our own natures. We have to learn to mount our capacities, to dominate our egos, to goad on our own abilities and our spirit of service. It is not outside that we have to win our victories during the next ten years. Essentially, it is always inside. All of our victories have got to come from within.

And there is one more thought that I should like to leave with you. In Haifa, the people are all human; they are not perfect. Whenever they start squabbling or having differences of opinion, I always say to them, "Look! there is only one person that is going to suffer from this and that is Shoghi Effendi. It is not that fellow that you are aiming this at. It is not So and So that you would like to just tear the hair out of, justifiably or otherwise. Whatever you do, it is going to come back and strike at Shoghi Effendi," because the only way to strike at him is through his work. Shoghi Effendi's work is God's work, because his work is the Cause of God, and the only way that you can ever hurt him, really, is to in some way sabotage or affect his work, delay it, prevent it from going on, throw a monkey-wrench into it. These are the ways to injure Shoghi Effendi. Nothing else really affects him except that. His work is the light of his eyes and as the Bahá'ís hinder this plan through their own egotism or through their failure to arise, through their failure to be wise, to be willing, to be devoted, whatever it may be, the

only person—ultimately, they will be deprived, but the person that will be hurt, I hate to say, is always going to be Shoghi Effendi, because he is the Cause. He sort of breathes it in and out. If it is good for the Cause, it gives him a lift, it gives him new life and strength; and if it is bad for the Cause or holds back the work of the Cause, it depresses him, it makes him ill, as our dear brother, Jenabe Khadem, said, 'fall into bed, ill and exhausted.'

He feels these things. How can we each in our own way prevent this from happening? The greatest way of all, I believe, to protect Shoghi Effendi and to help him, is to take this love that we have in our hearts for him and which, in truth, I never dreamed was as great as what I have seen here in your faces, take this

great love that you have for the Guardian and show it to each other, because that is the healing, that will heal the breaches, that will bring about the oneness of mankind, that will enable the work to go forward and that will gladden the heart of the Guardian.

He has said something to me many times that has just wrung my heart. He has said, "Oh, 'Abdu'l-Bahá knew me so well when he said, 'Make him happy.' He knew that if I was happy, I could do so much more for the Cause. I wish that I could be happy. Then you would see how I would work."

You can all make him happy. There isn't one single Bahá'í in this world that doesn't hold in their own hands a portion of happiness for Shoghi Effendi. (Applause)



The All-America Teaching Conference

The second and, in the Guardian's words, "without doubt, the most distinguished of the four Intercontinental Teaching Conferences commemorating the Centenary of the inception of the Mission of Bahá'u'lláh" was held in Chicago and Wilmette, Illinois, May 3 through 6, 1953. As the Guardian stated in one of his messages to the Conference, this occasion marked the launching of the "epochal, global, spiritual decade-long crusade." This crusade represents the "third and last stage of an enterprise inaugurated sixteen years ago, the termination of which will mark the closing of the initial epoch in the evolution of 'Abdu'l-Bahá's Divine Plan."

The Inter-America Conference, convened by the National Spiritual Assembly of the Bahá'ís of the United States, embracing the United States, Canada, Central and South America, was endowed by our beloved Guardian with great and special blessings. The sacrifice of the Guardian, already overburdened with work, in sending to the Conference as his personal representative

Amatu'l-Bahá Rúhiyyih Khánum, gave to the deliberations of the Conference and to the next ten years their basic clue.

The Guardian's love was expressed in the sacred gift, a reproduction of the beautiful portrait of Bahá'u'lláh "made in the prime of His life" in Baghdad. It had never before been outside the hands of 'Abdu'l-Bahá or Shoghi Effendi (the Holy Family). It was brought to the Conference and unveiled in the House of Worship, Wilmette, by the Guardian's own representative accompanied by Mrs. Amelia Collins, vice president of the International Bahá'í Council and Hand of the Cause of God.

The presence at the Conference of all five Hands of the Cause from Persia, ever ready with inspiring stories of heroic deeds, brought a unique blessing to this Conference of the West. Sacrifice—love—deeds, these must needs be our equipment for the coming ten years, already begun. How lovingly and wisely the Guardian is preparing us!

The Conference was especially blessed with two tremendously pregnant messages from Shoghi Effendi, read to the Conference by Rúhíyyih Khánum, one at the opening session and the other the following day.

The unveiling by Charles Mason Remey, president of the Bahá'í International Council and Hand of the Cause, of the model of his design for the Mashriqu'l-Adhkár on Mt. Carmel was also an event of this Conference by the special request of the Guardian. That the Conference itself was convened during Ridván period, the mid-point of the Holy Year, was again due to the loving plans of our Guardian.

In all, twelve Hands of the Cause were present at the Conference. Besides the three members of the Bahá'í International Council and the five Hands of the Cause from Persia, there were Mr. Músá Banání of Africa, Mr. Fred Schopflocher of Canada, and Mrs. Dorothy Baker and Mr. Horace Holley of the United States.

The Conference was held in the Medinah Temple in Chicago, a large building which comfortably accommodated the sessions and activities attended by 2,331 registered Bahá'ís from 33 different countries of the world, including 235 who came from countries other than the United States. A total of some 2500 Bahá'ís had attended the Bahá'í Consecration Service held at the House of Worship on May 1.

From the moment, on Sunday morning, May 3, that the Inter-America Conference was opened with prayers read in English and Spanish and chanted in Persian, and the chairman of the National Spiritual Assembly of the United States, Paul Haney, spoke its cordial welcome to all present, saying "This is a unique and historic event," one felt caught up in a transcending spiritual current which presaged indeed a new phase in the evolution of the Faith, the like of which had never before been experienced in the world.

The roll call of visitors from the various countries included Bahá'ís from Persia, Turkey, Australia, Japan, Denmark, British East Africa, Sweden, Finland, France, the provinces of Canada, as well as the Northwest Territories, ten of the fourteen countries and islands of

Central America opened to the Faith, nine of the ten republics of South America, and forty-seven States of the United States, plus Alaska and Hawaii. Races represented included the Negro, North American Indian, Chinese, Japanese, Mongolian and Caucasian, Persian and Turkish.

The high note of the opening session came when the love of the Guardian was brought to the Conference by Amatu'l-Bahá Rúhíyyih Khánum and she read his opening message to the Conference. In simple words she spoke first of the Guardian's love for the Bahá'ís and of how constantly he thinks of us—taking time from his many overburdening duties to write his message for the Convention, his two messages for the Conference, his message for the Dedication of the House of Worship, and to send to us his sacred gift.

As Rúhíyyih Khánum read the opening words of the Guardian's message, "With a heart overflowing with joy and thankfulness" and read on through the twelve tasks "at once arduous and challenging" confronting the four Bahá'í Communities of the Americas, the heart of every Bahá'í was turned to Bahá'u'lláh in great humbleness and dedication and in utmost gratitude for the beloved Guardian appointed by 'Abdu'l-Bahá to guide us through the various stages of carrying out His Divine Plan. In the breathless silence which followed the reading of this stupendous message, launching us irretrievably on the ten-year spiritual Crusade, Rúhíyyih Khánum said: "I can add nothing to the glory of the message of the Guardian." Indeed, all felt that the only sequence worthy to follow this message was *action*.

The afternoon of that first day of the Conference the unveiling of the Guardian's sacred gift took place under the dome of the House of Worship, which had been formally dedicated the day before. As one by one the friends entered the auditorium of the House of Worship, Rúhíyyih Khánum, standing just inside the door, bestowed on the hand of each a drop of the fragrant attar of rose sent by the beloved Guardian for this occasion. When the portrait of Bahá'u'lláh was unveiled, it was seen to be an exquisite and tremendously

affecting painting in clear colors, somewhat smaller in size than the delicate aquarelle of the Báb. The friends were privileged to pass, one by one, before both these treasured gifts from our beloved Guardian and view the likenesses of these Twin Manifestations of this great Day of God.

At the morning session of the second day of the Conference, the Guardian's second message was read by Rúhíyyih Khánum. In this message the Guardian gives a monumental survey of the progress of the Faith to date, which, however, must be regarded as a "prelude" to the period now inaugurated, involving the "simultaneous prosecution of twelve National Plans" in a spiritual Crusade whose aim "is none other than the conquest of the citadels of men's hearts. The theater of its operations is the entire planet." This Crusade is destined to contribute its share to the "majestic process, set in motion at the dawn of the Adamic cycle . . . six thousand years ago," and to pave the way for "subsequent crusades" throughout the planet in successive epochs of the Faith. It is also destined to contribute to the "acceleration of yet another process" which will carry the "steadily evolving Faith of Bahá'u'lláh" through various stages toward its culmination in the establishment of the World Bahá'í Commonwealth, in turn "the signal for the birth of a world civilization . . . the fairest fruit of the Golden Age" whose harvest "will be garnered during future Dispensations . . . in the course of the five thousand century Bahá'í Cycle."

The beloved Guardian, in his love and mercy, as ever holds before us the promise of the glorious future, while outlining to us the arduous tasks of the present.

Then Rúhíyyih Khánum spoke to the Conference on "The Character and Purpose of the World Crusade." She emphasized that the Guardian's call for pioneers to open all these new territories of the Crusade on which we are embarked is addressed to every single Bahá'í. She said: "The Guardian says, 'Disperse!' It is like changing gears. We have been in one gear ever since the Master passed away, and now we are in another gear . . . To our astonishment, this winter he said, 'Fifteen is enough to maintain the



Group of Latin-American Bahá'ís.

Assembly. Everybody else disperse.' "

The need for haste which we sense these days is, Rúhiyyih Khánum said, "perhaps because, as the Guardian has pointed out to us, there are two plans at work in the world today. There is our plan, which was given to us by 'Abdu'l-Bahá, and which the Guardian is now carrying out according to the Master's instructions and guidance, and then there is God's Plan, which is obscure to us. We are not in the councils of Almighty God . . . Whatever the outlook in the world, it can only lead to one thing, the purification, unification of mankind. However much people have to suffer, however much agony lies ahead for the human race, the ending is going to be only one thing—the spirit of God covering the earth as the water covers the sea. It is going to bring Divine healing to all mankind. Whatever happens to the human race is in God's hands—it is none of our business. But our own plan is our business, and Shoghi Effendi has addressed, I feel, every single individual. I think that this plan of the Guardian applies to each one of us, and I think it is addressed to each one of us." "What are we going to do about it?"

Following this stirring session four pioneer tables—one for each of the

four "allied" and "associated" National Spiritual Assemblies—were set up in the cafeteria where those attending the Conference ate. During this luncheon period these tables were crowded with Bahá'ís wanting to pioneer, who were leaving their names and addresses with the respective N.S.A. representative. At the opening of the afternoon session the co-chairman of the Conference, Mrs. Dorothy Baker, called all those, and others who wished to pioneer, to the platform to give their names over the microphone. Most of them also spoke a few words and stated where they would like to go. An eventual total of 150 Bahá'ís of various countries signified their wish to pioneer. Included were two anonymous offers to serve in a leper colony.

To implement the consultation on pioneering under the topic "The Art of Opening New Territories" during the afternoon session, Mr. Músá Banání, Hand of the Cause from Africa, gave an absorbing account of how it is done in Africa.

Mr. Banání first conveyed the greetings sent by the Bahá'ís from all centers of Africa. He stated that there were three reasons for the great success of the teaching work in Uganda: (1) The bounties and confirmations of Bahá'u'lláh. (2) The complete unity of the pioneers. (3)

The exemplary way in which Áli Nakhjavání, one of the pioneers, conducted himself, with absolute freedom from prejudice. "He went and lived with the Africans in the heart of the jungle," Mr. Banání said, "and this was a new experience for the Africans, because at no time previously had any white man acted toward these Africans as he did. In the past the Africans had heard many promises and many beautiful words from white men, but in actions they had always seen the opposite. When they saw that words and deeds were one in the person of Áli Nakhjavání they immediately warmed up to the Faith and have received the Message of the Faith very eagerly and in exultation."

Mr. Banání also emphasized how important it is for the Bahá'í pioneers to make the authorities in the country understand that Bahá'ís have no connection with politics. He told a story of how cooperation with the police on the part of the Bahá'í pioneer, in letting them know he was making a trip to a region of the jungle, vitiated the attempts of a white person to make trouble. Now one of the tribal villages visited has a spiritual assembly. Many of that tribe and others came to the Kampala Conference, 80 Africans in all, invited as guests of the Guardian. The fact that they returned "hale and hearty and much happier" after contact with the Bahá'ís resulted in fifty more coming into the Faith after the Conference.

Consultation on opening new territories was continued on Tuesday morning. The National Spiritual Assembly representatives from Canada, Central America, South America (the "allied" and "associated" Assemblies) and the United States each spoke of the opportunities presented in their virgin areas, and gave short descriptions of the territories assigned to each by the Guardian. All those who had had experience in pioneering anywhere were then asked to give their suggestions for opening new territories.

The role of Bahá'í Youth in pioneering in the World Crusade was presented in the afternoon session. Following the opening devotions, Mrs. Amelia Collins spoke briefly and read the following words spoken by the Guardian, as they offer the "key for all of us today": *The magnetic power is the action of the be-*

lievers. If they arise and show the right spirit it will act as a magnet and attract this power which is accumulated ready to aid every believer who will arise to serve.

The chairman of the National Bahá'í Youth Committee, Dwight Allen, emphasized the role of Youth as part of the Bahá'í Community in the Ten-Year Crusade—in consultation and in pioneering. He then opened the discussion to all "Youth." Practical points were brought out concerning the need for Youth to orient their education toward work useful in pioneering and to plan their lives and marriage to that end; and concerning opportunities for jobs in international organizations. The problem of Bahá'í Youth in military service was clarified, and a recommendation was made to the N.S.A. that teaching committees be asked to make a special point of contacting foreign students in our universities.

Mr. 'Alí-Akbar Furútan, Hand of the Cause and secretary of the N.S.A. of Persia, who has written textbooks for Bahá'í children in Persia and for teachers training the Youth, spoke about the pioneering preparation given to Bahá'í Youth in Persia. First, he said, it was made sure that every Bahá'í, young or old, was convinced that this particular phase of the Divine Plan could be achieved. Then, they were assured of the promise of Divine help. Mr. Furútan gave the Guardian's three guarantees for the fulfilment of the Ten-Year Crusade as recently written to the Bahá'ís of Persia: (1) To arise with love, (2) to persevere after one has arisen and (3) the occurrence of certain events in the world which will in some way assist the fulfilment of this Crusade. Mr. Furútan explained that the Youth are taught that pioneering has two aspects, the personal (that of prayer and study) and the administrative which involves cooperation with their Assemblies and Committees.

At this session there was also consultation concerning the work among the Indians and the Eskimos. Members of the Indian Teaching Committees of Central and of South America reported activities initiated to reach the Indians. The efforts of Bahá'ís in Greenland and Alaska to reach the Eskimos were reported. Teaching in schools, nursing and study of anthropology were mentioned as valuable ways of making these contacts.

Mr. Eli Pawlas, a full-blooded Oneida Indian now a Bahá'í was one who spoke. He was asked by Rúhiyyih Khánum to translate a Bahá'í pamphlet into his language for Shoghi Effendi. "This would make the Guardian happy," she said. Of course he eagerly agreed to do it.

During these sessions of consultation on ways and means of opening new territories, innumerable suggestions were offered, having to do with the personal, social, occupational, emotional and realistic aspects of pioneering. In summary the salient points were: To go, to love the people, to be free of prejudice, to study the *Challenging Requirements*, especially pages 23 and 24, and the *Advent of Divine Justice*, to study the cultures of the people where we are going and to respect them, to get a position lined up ahead of time if possible, to cooperate with the authorities when we are there, to pray, to be humble, to persevere, to know that when pioneering is done in the proper spirit the help of Bahá'u'lláh is promised us, and, finally, not to be afraid to suffer. As Rúhiyyih Khánum said, "You don't suffer in vain if you love God. You get something back out of it. It purifies you, it strengthens you, it consecrates you, it brings you closer to Bahá'u'lláh . . . It will come back in great happiness in the end."

It was pointed out also that all details for each pioneer will need to be worked out through the Committee appointed by the National Spiritual Assembly concerned. The first step for every one who is thinking of pioneering is to write to his or her N.S.A. a complete history of his or her experience in Bahá'í as well as non-Bahá'í work. Each Committee is to make thorough study of all conditions in the territories of its jurisdiction.

Rúhiyyih Khánum urged us to study the methods of the Guardian, to try to see things with far-seeing vision and make use, in our teaching, of developments on the periphery of the Faith, as evidenced in his pamphlet "Information Statistical and Comparative, 1844-1952" and his "Appreciations of the Bahá'í Faith," which we should use to give people an idea of the extent of the Faith and the quality of those who speak favorably of it.

Monday evening was the time set aside for the Guardian's represen-

tative, Amatu'l-Bahá Rúhiyyih Khánum, to speak to the Bahá'ís from her heart. She spoke to the heart of every Bahá'í, about many things, all helpful. She spoke chiefly of that which "you want most to hear about—Shoghi Effendi." And she told how when she first went to serve with the Guardian she had a mental image of the Cause of God as a ship, the Captain of the ship was Shoghi Effendi and the Bahá'ís were all on deck and she was one of them. After a time the image needed revising—the Guardian was the ship, the sea was the Cause of God and the Bahá'ís were traveling on the ship. "Time went by and that image was no longer large enough. Finally I came to the conclusion that the ocean was the Guardian and the Cause of God was the ship and the Cause of God often gets a rough ride and the ocean is tossed by the winds of God."

She said: "There is nothing diffuse about Shoghi Effendi. He is like the point of flame that comes out of a blowtorch . . . Intensity of concentration and action."

Rúhiyyih Khánum told of the way in which the Guardian, in two and one-half months, had converted 12,000 square meters (almost three acres) of land, all sand, around Bahjí and the Tomb of Bahá'u'lláh, into beautiful gardens. She said he concentrated sixteen hours a day on getting this work done. "Otherwise it could have taken two years. Everything he does, he does that way. And we must learn to work the way Shoghi Effendi does, because only in that way will we get the work accomplished."

She gave instances of the great integrity of the Guardian. "Shoghi Effendi is like the law . . . He has the most tremendous courage where principle is concerned." And she told of his returning 34,000 pounds sterling donated at one time during the Guardian's absence from Haifa by a man "with whom Shoghi Effendi was displeased. He considered that the man's spirit was not right, that his motives were not pure, and Shoghi Effendi could not accept money from him. He said, 'How can I take his money and not reinstate him in my good graces? And he can't buy me'." Rúhiyyih Khánum added: "You see, it is these things that set the standard of Bahá'ís in the world. When our integrity is as shining and as clear cut as Shoghi Effendi's we

will not have much trouble bringing people into the Faith.

Rúhiyyih Khánum spoke of the absolute necessity for us to learn to think in terms of principle and not in terms of personality. "It seems to be a terrible disease that we all have, of constantly thinking of everything in terms of personality. We never seem to get to terms of principle. You see, the Guardian doesn't care anything about personality. It doesn't exist as far as he is concerned. He cares only for principle. There are no exceptions to his rule. It doesn't matter who you are or what you have done, how much you have given, how prominent you are, anything to do with you that you might feel entitles you to some special consideration . . . It is only principle.

"Now the Bahá'ís should learn to look at things that way. They have simply got to stop thinking in terms of personality. They have got to start thinking in terms of principle. The principle is your Spiritual Assemblies composed of nine people. They have been elected by you. They are supposed to fulfill certain functions specified in our teachings which are quite clear. Whether they do it very well or very poorly or you think Mrs. Jones is a person who actually started the whole thing and you are sure it is Mr. Smith who doesn't like you, or whatever the thing is that is going on in your mind, you have got to learn, always, that it is principle that is the thing to follow . . . We are never, never going to get this administrative order swinging until we forget all individuals, however much they get into our hair, and devote ourselves to the application of the principles involved . . . You will be astonished what you can do if you ever get over the question of personalities . . . Don't look at each other so much as an individual. Look at each other as all Bahá'ís, all belonging to Bahá'u'lláh and all belonging to Shoghi Effendi . . . And when you see those things, think of that love in your heart for Shoghi Effendi, and say, 'All right, I love you'."

Following her stirring talk, Rúhiyyih Khánum graciously answered about fifty questions written out by Bahá'ís and sent to the platform at her invitation.

The reception for Rúhiyyih Khánum which followed gave the

friends the opportunity to shake hands with her and speak a few words individually with her.

The evening of Tuesday, May 5, was devoted to the World Center, with the unveiling by Charles Mason Remey of his model for the Mashriqu'l-Adhkár to be erected on Mt. Carmel, a talk by Mr. Furútan on the institutions of the World Order of Bahá'u'lláh, and the viewing of color moving pictures of the Shrines and gardens in Haifa and Bahjí, sent by the beloved Guardian to be shown at the Conference.

Mr. Remey spoke briefly of the spiritual effect of certain material objects such as the temples of the religions of the past, he outlined their historical development and spoke of his own interest in making architectural drawings during the past fifty years for the Mashriqu'l-Adhkárs of the future. 'Abdu'l-Bahá had revealed a Tablet for him in which He told Mr. Remey that his mission would be to design the Mashriqu'l-Adhkár to be built on Mt. Carmel. Five years ago the Guardian wrote him that it was now time for him to complete the design for that Temple. The last three years Mr. Remey had spent largely in Haifa, revising his drawings under the guidance of the Guardian to embody many new suggestions of the Guardian's, and then completing the drawings in accordance with the Guardian's final approval. The idea of a model to be made for unveiling at this Conference was also the Guardian's, he said. The model was made by a wood carver of Florence, Italy, was shipped to Chicago and assembled for the unveiling.

As Mr. Remey unveiled the model the friends saw the exquisitely beautiful design for the Mashriqu'l-Adhkár of the Holy Land, with the landscaping of its surrounding terrace. Five drawings were also displayed, of various elevations, cross section and interior design. Acquisition of land for its erection is one of the objectives in the development of the World Center during this Crusade.

Mr. Furútan's talk on the World Order was a very comprehensive review tracing the development of the Administration, the importance of the Will and Testament of 'Abdu'l-Bahá, the functions of the two great "pillars" of interpretation and legislation which support the Administra-

tive Order, and, finally, the steps outlined by the Guardian in his second communication to the Conference through which the development of the Faith would progress.

As the beautiful color moving pictures of the Shrines and the gardens were shown, the comments of Rúhiyyih Khánum carried the friends with her, viewing the details of the gardens, of the Shrine of the Báb, even from the air, and, in pictures taken by her just before she left Haifa, showing progress on the work of the dome of the Shrine of the Báb and in the miraculous new gardens at Bahjí surrounding the Tomb of Bahá'u'lláh, with their paths and beautiful gates, the main entrance being through the Collins gate, only very recently erected.

At the last morning session of the Conference four of the Persian Hands of the Cause had been asked to speak on the "Significance of the Year Nine"—General Shu'á'u'lláh 'Alá'í, Valiyu'lláh Varqá, Tarázu'lláh Samandarí and Dhikru'lláh Khádem.

General 'Alá'í read from passages in the Writings of Bahá'u'lláh and told that the exact site of the dungeon of the Síyáh-Chál is known but that large buildings have since been built over this property.

Mr. Varqá had been asked to tell about his father and brother who attained to martyrdom. He told the moving story of his grandfather's making the trip to Bahjí on foot from Persia only to become ill and die just before he reached his goal. He was buried by 'Abdu'l-Bahá in a grave made with His own hands. Mr. Varqá's father attained the presence of Bahá'u'lláh several times and asked for martyrdom for himself and one of his sons. He was a physician and traveled about Persia to promulgate the Faith. His wish was granted many years later, after he had also visited 'Abdu'l-Bahá. On this visit he had with him two of his sons; one of them, Rúhu'lláh, a very gifted child, was only eight years old. One day the Greatest Holy Leaf, 'Abdu'l-Bahá's sister, asked the boy what he did in Persia. He replied, "I was teaching." So the Greatest Holy Leaf asked him how he taught. He said he spoke only to those who had "perception." The Greatest Holy Leaf then asked him to tell her whether two boys who were present (sons of Bahá'u'lláh) could understand what he had to say, Rúhu'lláh went to the

boys, looked attentively into their faces, and returned to Bahíyyih Khánum saying, "It is no use; they would not understand." Both of these brothers of 'Abdu'l-Bahá became Covenant-breakers.

Mr. Varqá himself had accompanied 'Abdu'l-Bahá on His visit to the United States.

Mr. Samandarí, the oldest Hand of the Cause among the five Persians, is descended from one of the pupils of Shaykh Ahmad, first of the two forerunners of the Báb. At the age of 15 Mr. Samandarí attained the presence of Bahá'u'lláh. He recalled his impression of the great humility and the grandeur and majesty of Bahá'u'lláh, and told many reminiscences of that memorable visit.

Then, inevitably, came the closing session of the Conference, a Conference which the Guardian stated in his opening message "will go down in history as the most momentous gathering held since the close of the Heroic Age of the Faith, and will be regarded as the most potent agency in paving the way for the launching of one of the most brilliant phases of the grandest crusade ever undertaken by the followers of Bahá'u'lláh since the inception of His Faith more than one hundred years ago."

At this session the Guardian's own chosen representative, Rúhíyyih Khánum, called upon us to "Mount Your Steeds!"* She said: "I think that the steeds we have to mount are not romantic ones standing at the door waiting to carry us off into fields of glory. I am afraid the steeds that we have to mount are inside ourselves. We have to learn to ride our own natures, to mount our capacities, to dominate our egos, to goad on our abilities and our spirit of service." Our victories in the next ten years, she added, must come from within.

And she told the story of 'Alí Asghar, a faithful servant in the House of 'Abdu'l-Bahá who wanted only to live and die serving the Guardian. At a time when the Guardian was suffering greatly under many difficulties this humble servant of the house would be called by the Guardian to him and "would

* These were the words of Quddús as he led the Bábis at the siege of Tabarsi. See *The Dawn-Breakers*, page 365.



Bahá'í Youth.

have the confidences and woes of the Guardian poured into his ears. That old man, who was so humble, who was only a servant, won such a high place in the love of the Guardian." And at his death the Guardian called him "the lion of the jungle of the love of God."

Rúhíyyih Khánum continued: "So you see, there aren't really any stations in the Cause except those which we win for ourselves. As we arise to serve Shoghi Effendi, who is the Sign of God on earth, as we help him, that will be our blessing, either in this world or the next, however God wills that it should be evident."

"The greatest way of all, I believe, to protect Shoghi Effendi and to help him is to take this love that we have in our hearts for him and which, in truth, I never dreamed was as great as what I have seen here in your faces, take this great love that you have for the Guardian and show it to each other, because that is the healing, that will heal the breaches, because that will bring about the oneness of mankind, that will enable the work to go forward and that will gladden the heart of the Guardian.

"He has said something to me many times that has just wrung my heart. He has said, 'Oh, 'Abdu'l-Bahá

knew me so well when He said, "Make him happy." He knew that if I was happy, I could do so much more for the Cause. I wish that I could be happy. Then you would see how I would work."

"You can all make him happy. There isn't one single Bahá'í in this world that doesn't hold in his hands a portion of happiness for Shoghi Effendi."

When Rúhíyyih Khánum finished speaking with these words, just before the reading of the closing prayer Mrs. Amelia Collins spoke briefly: "Now I have witnessed in this audience day after day your great joy, your inspiration, your longing to serve, the pledges you have made, and all of this I feel is the result of our Guardian's sacrifice. Let us just cherish this thought all through the next ten years, that our Guardian is sacrificing for us daily, and with great joy. To see the Guardian smile just once is enough to cause you to wish to lay down your life, really and truly it is. But that is not it. We are to make our Guardian happy, and this it is really our privilege to do."

Mrs. Collins then concluded the Conference with reading 'Abdu'l-Bahá's Tablet of Visitation.

—BEATRICE ASHTON

Unveiling the Model of Temple to Be Constructed on Mount Carmel

Address by

MR. C. MASON REMEY

Many years ago our beloved Master, 'Abdu'l-Bahá, told us that certain material objects, certain material constructions have a spiritual mission in the world, have a spiritual effect in the world, and before the Bahá'í Temple, the Mashriqu'l-Adhkár, was built here in Wilmette, he told us that when that Temple was built, it would have a great spiritual effect in the world, that it would be a symbol manifesting forth to all of the world the spiritual ideals and the services to the world of humanity of the friends of the Bahá'í Faith.

As we study into the history of the religions of the past, we see that each religion has developed a civilization in the world and has developed also a style of architecture which has found its full and perfect development in the temples of the epoch. Way back in the very dawn of religious history, when the Prophet Abraham came out from his homeland and took his band of followers to the Land of Promise, the Holy Land, one of his first activities was building a temple to the Lord, and that temple was a very simple place of worship, the altar which he built on the mountain top for the sacrifices that he instituted as the ritual for the people of his day. It was probably a very, very simple affair, built, laid up, of rough stones gathered from the top of the mountain. But it was the center; that simple altar on the mountain top, that place of worship, was the center of the civilization of that day. In those days, the people lived pastoral lives in the valleys below, but on certain occasions they went up onto the mountain top for their spiritual worship, for their sacrifices.

Later on, centuries later, when Moses, the Prophet of God, led the children of Israel out of Egypt, out of the land of bondage to the land of promise, one of the first institutions that he instituted was the Taber-

nacle. The Tabernacle was a portable temple of worship. I suppose the Tabernacle described in the Old Testament was probably covered with skins of animals, but it had certain elements of worship in it. There was the inner Holy of Holies, there was the court around that, and finally the outer court, and during the long 40 years that the children of Israel were in the wilderness, when they struck their camp, their first duty was to set up this Tabernacle, so the Tabernacle during those years was the center of their religious life in the wilderness.

Later on, when the Jewish civilization developed in Jerusalem, the Temple of Solomon, the Temple in Jerusalem, was the center of their religious life and their cultural life, and it was built very much on the plan, the rudimentary plan, of the tabernacle in the wilderness. There was the inner Holy of Holies and then the inner court and the outer court.

At that time, people flowed from all nations to Jerusalem in order to partake of the learning and the culture that developed around the civilization there, the center of which was the Temple.

Centuries later, when the Christian Church was established, little by little, these churches, places of worship, were the cultural centers of Christianity. First, the style developed out of the Roman style in the City of Rome. Later on it developed into the Romanesque style in the West, into the Byzantine style of the Eastern Church, and after some 13 or 14 centuries, we have the flowering out of the magnificent cathedrals and churches of Europe.

This style of architecture, the Gothic style, developed in its greatest fragrance and development and beauty around in the central part of France; the Cathedrals of Lyon, of Chartres, of Amiens, Rheims, and Notre Dame of Paris are the out-

standing temples of the Christian epoch.

When Mohammad gave His teaching off in the deserts of Arabia, one of the first developments of architecture was the Mosques that were built in and about the city of Cairo, and this Islamic culture went westward into Northern Africa and up into Spain. It went East into Persia and then down into India and the Mosques of these countries were the spiritual centers of education and culture in that magnificent civilization which Islám gave to the world.

And so it was with the other religions in the far East. The place of worship has been the cultural center and the point for the development of architecture and all of the allied arts.

Now, in the Bahá'í Faith, which is the new religion of the present day and present age, in the writings of Bahá'u'lláh, we have exhortations that we should build in this epoch, temples for worship, and He has given us a general plan for these temples. There shall be a temple proper, a circular building, built on the plan of a nine-sided polygon, which is to be the sanctuary for worship and prayer and meditation, and this central temple is to be surrounded by various institutions for the physical benefit of mankind, schools and hospitals and all of the institutions that go to make up the activities of a great world civilization.

The first one of these Bahá'í temples was built many years ago over in that country east of the Caspian Sea, sometimes spoken of as Trans-Caspian. There, in the City of 'Ishqábád, our friends of the Orient built the first Bahá'í Temple. It was my privilege to visit it back some 45 years ago. We have heard very little about our friends there in the last few years. The present Russian Government has confiscated our Temple and the Bahá'í community there in 'Ishqábád has been scattered and dispersed, but now, only in the last few days, we have dedicated and completed the Temple here in Wilmette with which you are all so familiar.

A number of years ago, when I was still a student of architecture, I first heard of the Bahá'í Faith, and one of my first recollections was that when the time came for me to create my thesis in architecture, I

would like very much, indeed, to take as my subject a typical Bahá'í Temple. That was way back a little over 50 years ago and, following that, I spent a good deal of time in making different studies for Bahá'í Temples, and some of you may recall that when the design was chosen for the Temple here in Wilmette, a number of us architects offered drawings. Some of my drawings were offered at that time. But shortly after that, the Master, 'Abdu'l-Bahá, revealed a Tablet to me and told me that my mission in the future would be to design the Temple to be built on Mount Carmel in the Holy Land.

As we all know, the Holy Land is the Holy Land of all the religions of the world. The Jewish religion, the Christian religion, it is the Holy Land for Islám, and now in these days, it is the Holy Land for all the world in the Bahá'í Faith. Our spiritual background is there and also our Administrative Center is there, and it was the plan in the mind of the Master, 'Abdu'l-Bahá, that there should be a Bahá'í Temple built upon Mount Carmel.

During these years, I have made a number of studies and along about five years ago, our beloved Guardian, Shoghi Effendi, wrote to me and told me that it was time to begin to think of the design, the completed design for that Temple.

At that time, in the latter part of 1947 and the early days of 1948, I made a complete set of drawings for the Temple and later on I took those drawings over to our Guardian and he made a number of suggestions that really created within my mind an entirely unique and different design from any of those studies that I had made before, and that is the design that we are going to show you this evening. These designs were made during the past two or three years that I have been spending in Haifa and they were made under the direction of our Guardian, Shoghi Effendi, and I must say that the architecture, the architectural motifs, are really his rather than mine. He gave me a great many criticisms, a great many suggestions, and after a period of time, of working and making drawings and submitting them to him and re-studying them, etc., a design was made that he approved of, and it was his idea that a model should

be made of this design and that it should be unveiled here in this Conference, and I left Haifa along a little over three months ago, and I went to Italy, and there in the City of Florence, I engaged a wood carver to make this model, carved of wood. I had had some rather bad experience with some of the models that I had made of plaster. It didn't hold up in transportation, but this

model of wood has transported very well and it is assembled and we are going to show it to you now.

This ensemble of models will give you an idea of the architecture. It speaks for itself. It shows the Temple proper which will be erected upon Mount Carmel in the Holy Land, surrounded by terraces and gardens, with fountains and avenues leading up to it. It speaks for itself.

Joint Meeting of National Spiritual Assemblies of the United States, Canada, Central and South America, May 5, 1953

The meeting was opened by the reading of the Assembly Prayer by Mercedes Sanchez of Lima, Peru. Mr. Paul Haney explained that all of the National Assemblies had agreed to meet on May 7, but since the Canadian friends have to leave immediately after the Conference it was decided to call this meeting.

Twenty-six members of the four National Assemblies were present and requested 'Amatu'l-Bahá Rúhiyyih Khánum to kindly remain with us as the Guardian's representative to elucidate any questions which might arise. 'Amatu'l-Bahá stressed the importance of the work to be done by our Assemblies in the Western Hemisphere during the next ten years. She suggested that we send the Guardian a cable reporting the results of this historic meeting of the four National Assemblies of this continent. It was agreed that the four Secretaries draft this cable.

The question was raised by Horace Holley as to how the auxiliary boards appointed by the Hands would function. 'Amatu'l-Bahá explained that the function of these boards was to help the Hands by spreading the teachings and protecting the Cause. The Hands of the Cause are directed by the Guardian and these auxiliary boards will be directed by the Hands.

It was brought out that the Latin American Assemblies are mature and independent in action but lack man power and funds, so they still need help from their sister Assembly of the United States.

Mr. Holley was asked to report on the Kampala Conference and the plan made there for the work to be done in Africa during the World Crusade. He explained that the six National Assemblies concerned agreed on a plan of close collaboration, sharing all available information, supplying and financing pioneers, but each National Assembly acting independently.

It was agreed that the National Committees appointed for the Crusade would send carbon copies of all letters to their own National Assembly. All classified information about the territories and pioneers will be shared among the four National Assemblies. It was stressed that we must work in the spirit of collaboration, rather than competition, so that all the goals for the hemisphere will be achieved, exchanging pioneers whenever necessary.

The 12 tasks set by the Guardian were read and clarified. Rúhiyyih Khánum stressed that the two most important tasks were the formation of the 21 new National Assemblies and the opening of the virgin territories. The Guardian will direct us step by step but the Assemblies should send a complete survey of the present status of each country to the Guardian and share his answer with the other National Assemblies.

HORACE HOLLEY (U. S.)
LAURA K. DAVIS (CANADA)
ELENA MARIA MARSELLA (C. A.)
DOROTHY CAMPBELL (S. A.)



Group of American Indian Bahá'ís.

Message of National Assemblies of Western Hemisphere to the Guardian

History-making meeting 26 members four National Assemblies with Rúhíyyih Khánum All-America projects World Crusade planned close collaboration. Participating Assemblies pledged devoted consecration accomplishment tasks Western Hemisphere.

—NATIONAL SPIRITUAL ASSEMBLIES
OF WESTERN HEMISPHERE

May 6, 1953

The Guardian's Reply

Gratified grateful historic gathering solemn pledge consecration colossal task. Praying bountiful blessings signal victories.

—SHOGHI

Haifa, May 7, 1953

A Guide Book and Map to the Bahá'í World Community and the Ten Year Plan

The Guardian has given all believers a most inspiring and most use-

ful pamphlet of information which presents statistical and comparative material on the Faith from 1844 to 1952 and includes a supplement codifying the data on the Ten Year World Crusade. With it comes a map designed by the Guardian which, by means of directional lines, colors, symbols and script, creates a pictorial representation of the Ten Year Plan.

In this 74-page booklet the believer, and the general student as well, can trace the development of the Bahá'í community from 1844, grasp its present world status, note the racial complexity of its following, learn its most important dates, and become aware of the invincible power by which it is moved.

Every Bahá'í who attended the All-America Intercontinental Conference was presented with a complimentary copy. The National Assembly urges its constant use for reference by individual Bahá'ís, study classes and schools. Those who are responsible for the carrying out the World Crusade are in duty bound to know its provisions; and part of the essential knowledge of every adult, responsible Bahá'í today is information about the present status of the Bahá'í world community.

Bahá'í Greetings

To the Convention and Intercontinental Conference came many beautiful messages from Bahá'ís throughout the world. These include letters and cablegrams received from the National Spiritual Assemblies of India, Pakistan and Burma; Persia; 'Iráq; Canada; Egypt and Sudan; South America; Central America; Australia and New Zealand; Italy and Switzerland; from the National Convention in Persia; the National Convention of South America; British Africa Committee; U.S. National Youth Committee; from Assemblies and groups in Istanbul; Copenhagen; Stockholm; Brussels; Florence; Luxembourg; Gothenburg; Paris; Stuttgart; Berlin; Bern; Charlottetown; Province of Prince Edward Island; Addis Ababa; Tokyo; Bahia; Monrovia; Kampala; Libya; Anchorage; Fairbanks; Marysville, Wash.

Cables were also received from Mr. Leroy Ioas, Haifa, Hand of the Cause, and Mrs. Ioas; and from Mr. Adelbert Mühlischlegel, Hand of the Cause in Germany.

Grateful acknowledgement is made to these Bahá'í institutions and individual Bahá'ís for their expressions of cordial love and encouragement.

A Record of Attendance

One of the important services rendered by the Jubilee Committee was the provision of a duplicate set of very attractive, leather-bound Guest Books for the registration of Bahá'ís attending all or any of the Jubilee events conducted in Medinah Temple. One of these volumes has been sent to the Guardian, and the other is preserved permanently in the National Archives.

A second set of duplicate volumes were also maintained at the Temple for registration of believers unable to attend the sessions held in Chicago.

The record of attendance: adults, 1875; youth, 73; delegates, 151; from abroad, 235—Total 2344.

IV. THE PUBLIC MEETINGS AND PUBLICITY

Jubilee Public Program

Wednesday, April 29, 8:00 p.m.

MEDINAH TEMPLE
600 North Wabash Avenue, Chicago
RELIGION FOR HUMANITY

ADDRESS: Points of Light in the Dark World
DR. PAUL HUTCHINSON

Editor, The Christian Century

ADDRESS: Mission of the Prophets
MRS. DOROTHY BEECHER BAKER
Vice Chairman, National Bahá'í Assembly
Chairman, MATTHEW W. BULLOCK

Friday, May 1, 8:00 p.m.

NEW TRIER HIGH SCHOOL GYMNASIUM
Winnetka Avenue, Winnetka
THE BAHÁ'Í HOUSE OF WORSHIP

ADDRESS: Its History
ALLEN B. McDANIEL

Supervising Engineer

ADDRESS: Its Architecture
ROBERT W. McLAUGHLIN
Director, School of Architecture, Princeton University;
Fellow, American Institute of Architects

ADDRESS: Its Purpose
HORACE HOLLEY
Secretary, National Bahá'í Assembly
Chairman, PAUL E. HANEY
Chairman, National Bahá'í Assembly

Sunday, May 3, 8:00 p.m.

MEDINAH TEMPLE
600 North Wabash Avenue, Chicago
ONE GOD AND ONE PEOPLE

ADDRESS: The Significance of Oneness —
Principle or Expediency?

DR. CHARLES H. WESLEY

President, Central State College

ADDRESS: A World Crusade
RUHÍYYÍH KHÁNUM
International Bahá'í Council
Chairman, ALI M. YAZDI

Wednesday, May 6, 8:00 p.m.

MEDINAH TEMPLE
600 North Wabash Avenue, Chicago
THE HUMAN GOAL

ADDRESS: A New Moral Order
NORMAN COUSINS

Editor, Saturday Review of Literature

ADDRESS: Religion for a World Society
DR. W. KENNETH CHRISTIAN
Michigan State College
Chairman, H. BORRAH KAVELIN

The Jubilee Public Meetings

Over the world the Jubilee Celebrations and the Intercontinental Conferences of this Holy Year are revitalizing the spiritual springs of the Bahá'í Community and are creating matchless opportunities through public programs to announce the advent of Bahá'u'lláh and to explain His mission.

The impressive public events of the All-American Jubilee celebrations, which included four public meetings and the dedication of the House of Worship, received widespread notice in the press and attracted much public attention and interest. Each of the four meetings, with their distinguished guest participants and outstanding Bahá'í speakers, drew large audiences, estimated to have varied from 1500 to 2500.

The public meetings were planned to present the character and purpose of the recently completed House of Worship and to explain the mission of Bahá'u'lláh. The fundamental features of the revelation of Bahá'u'lláh selected for emphasis were the oneness and function of the Prophets, the oneness of mankind, and the dawn of a new world order, under the titles of "Religion for Humanity", "One God and One People" and "The Human Goal".

The first meeting was held Wednesday evening, April 29, the opening day of Jubilee week, at Medinah Temple in Chicago. Mr. Matthew Bullock was chairman and the two speakers on the theme of "Religion for Humanity" were Dr. Paul Hutchinson and Mrs. Dorothy Baker.

Dr. Hutchinson is widely known

and respected as an outstanding analyst of present day problems and spokesman for the lay Protestant Church world. He is editor of the *Christian Century*, generally considered to be the most influential Protestant periodical. Dr. Hutchinson's subject was "Points of Light in the Dark World." He began his remarks by offering his congratulations on the completion of the House of Worship, which he described as a symbol of mankind's oneness in the most vital of its quests, that for spiritual satisfaction which will be achieved when all are gathered in one common household of faith under one God and in universal brotherhood. In a forceful manner, beautifully worded, Dr. Hutchinson then presented his analysis of the hopeful factors—points of light—in the general darkness of the present age. He outlined five such beams of light which exist generally in the thinking of common men everywhere, and which therefore offer promise for the future. These are: the faith of common men in the reality of progress, the belief in the reality and authority of moral values, the belief in the reality of human oneness, common man's increasing awareness of the necessity for world government, and his deep belief in the spiritual basis for all life.

Mrs. Baker spoke on the "Mission of the Prophets" with her usual eloquence and persuasiveness. She identified the Prophets as the founders of civilization and described their two-fold mission as individual and social, "to glorify the individual and to safeguard and unify the race". Then she traced the development of this two-fold mission in the stories of

Moses, Jesus and Muhammad, showing that religion has given repeated proofs that it is the source of human progress and redemption. Bahá'u'lláh was proclaimed as the fountain-head of light and salvation in this chaotic hour. With a few dramatic episodes Bahá'u'lláh's life and teachings were sketched. Mrs. Baker concluded by outlining the movement of the Faith toward the achievement of the eternal plan of God — the "Kingdom indivisible, whose watchword is the oneness of the human race — all rivers flow to the ocean; all missions are fulfilled in this mission".

On the eve of the dedication of the Temple, Friday, May 1, a public meeting was held, devoted to the story of the House of Worship. This meeting was held in the New Trier High School, Winnetka, a suburb north of Chicago in the vicinity of the House of Worship, because it is in the northern suburbs that the Temple has been slowly raised, and it is the residents of these suburbs who have been most aware of its existence and have followed its progress as they have flowed past on the highway that borders the Temple grounds. The believers came from the service of consecration for Bahá'ís that had been held at the Temple in the afternoon to join with guests in this happy prelude — the presentation of the account of their beloved House of Worship — to the great event of the next day, the public dedication.

Mr. Paul Haney, the chairman, presented several messages of greeting and congratulations on the dedication of the House of Worship from well-known people, including Justice William Douglas of the United States Supreme Court, Mrs. Ruth Bryan Rhode, Dr. Marcus Bach, and the Israeli Ambassador to the United States.

The history, architecture and purpose of the Temple were discussed by Bahá'ís whose close association with the Temple work has familiarized them with its every detail. Mr. Allen McDaniel, a former member of the National Spiritual Assembly and for many years supervising engineer of the building and more recently on the Technical Committee, told briefly but graphically of the history of the project from its first beginnings, through the purchase of the land, the choice of a plan and

the completion of the construction. Mr. Robert McLaughlin, Director of the School of Architecture of Princeton University and Fellow of the American Institute of Architects, who has served for some years on the Technical Committee for the Temple, spoke of the architecture. He described the unusual architectural elements of the building, pointing to the unique fitness of the plan to the Bahá'í conception of unity and manner of worship. He stressed the timeless quality of the architectural design for it has stood apart and aloof from the changing architectural fashions of the last thirty years. Mr. McLaughlin referred to this example of early Bahá'í architecture and speculated on the wonders of world architecture which lie ahead as the world is spiritually and physically united.

Mr. Haney then introduced the third member of the Technical Committee, Mr. Edwin Eardley, and the Landscape Architect, Mr. Hilbert Dahl. Both were warmly greeted by the audience. The chairman presented Mr. William Alexander, the President of the Village of Wilmette, to whom he expressed the appreciation of the Bahá'ís for the friendly attitude and cooperation extended by the village authorities during the years of the Temple's building. Mr. Alexander, in the name of the Village of Wilmette, offered greetings and congratulations on the completion of the House of Worship. He said that the village feels privileged to have this world famous structure in their community and has sincere regard for the lofty ideals which it represents.

Mr. Horace Holley then gave a penetrating and profound definition of the purpose of the Bahá'í House of Worship. He said, "The act of worship is the supreme achievement of man in this world . . . Through worship men rise to awareness of their divinely created nature, grow conscious of the purpose of their existence and attain to a new life in a Kingdom beyond space and time". He analyzed the various attitudes toward worship from the primitive to the tribal and contrasted these with the real meaning of worship, in which the soul of a man is imbued with the Holy Spirit and seeks to know and obey the Divine Will. The Bahá'í conception of God and His relation to man through the suc-

cessive Manifestations was shown through a few succinct quotations from the writings of Bahá'u'lláh. "Religion begins and worship is inspired," he said, "when the Prophet sent by God is recognized and obeyed." "True worship leads to the discovery of the spiritual self . . . to the discovery of mankind . . . Men who unite on the level of worship can and must unite in the realms of feeling, thought and action." "To foster and cherish in human hearts the passion for worship of the common Father who has revealed His will and purpose for humanity in every age," this is why the House of Worship has been constructed.

The meeting was closed with the reading of an editorial from the *Chicago Daily News* on the dedication of the Temple, praising the ideals for which it stands.

Rúhiyyih Khánum, the Guardian's representative to the All-American Intercontinental Conference, and Dr. Charles Wesley were speakers on the theme "One God and One People", Sunday, May 3, at Medinah Temple in Chicago. There was much excitement and eager anticipation over the participation of Rúhiyyih Khánum in a public program for the Jubilee Celebrations, and the very large audience greeted her appearance by rising as she came onto the huge stage with Dr. Wesley, guest speaker, and Mr. Ali Yazdi, the chairman.

Dr. Charles H. Wesley, president of Central State College at Wilberforce, Ohio, author, historian and educator of repute, chose as his topic "The Significance of Oneness—Principle or Expediency?" Dr. Wesley is a dynamic speaker, and as he made important points his emphasis would be vigorous and powerful. He asserted that the impulse of most activity in the world is that of expediency rather than principle. He said that it is often expedient for men "to adopt a mode of action which would not be ethically correct, but their moral needs are met by their unselfish devotion to their group." Conflict of loyalties is not permitted to arise often enough to lead to the realization that there is a high loyalty which does not accept the unethical conduct although expedient, because it subordinates moral and basic principles. He stated that the principle of oneness

is recognized and advocated by the great religions and by most world thinkers, but that the problem remains without solution because practice varies from theory. The principle of oneness has faced obstacles in application to life in the modern world, which Dr. Wesley listed as selfish nationalism, self-serving industrialism, and self-contained racism. He declared that the principle of oneness and interrelation holds the world together, but men do not act on this fundamental factor of life. In the movement toward world unity and the oneness of mankind, he questioned whether it would be reached by principle or expediency. Expediency has thus far been the most influential argument. He said that permanent and enduring change will come only through the translation of democratic and religious ideals into practical activities. What is needed, he asserted, "is a consistent application of principle by people of principle with a consistent and intelligent plan of action." Resistance may be great, but the cause is greater."

An amusing incident occurred while Dr. Wesley was talking. The operator of the tape recording machine, on which the talk was being recorded, accidentally reversed the switch, and suddenly Dr. Wesley's voice came booming forth from the machine with the words he had just finished. He stopped abruptly, and when he realized what had happened made the humorous observation that "they say that your words will come back to you", at which there was general laughter. Then he added, "but this was sooner than I had expected."

Rúhiyyih Khánum had chosen to speak on "A World Crusade". She spoke at first directly to the comments of Dr. Wesley, and stressed the essential importance of the principle of oneness to the Faith of Bahá'u'lláh. She then announced that the Bahá'ís are undertaking a specific program to diffuse the teachings of one God, one people, and one religion to all parts of the planet. She presented the broad outlines of the ten year Crusade to reach practically all peoples and remote corners of the world. She closed with the invitation to all to join this vast spiritual crusade, or if not, to wish us well. Certainly Rúhiyyih Khánum herself impressed the large gather-

ing more than any words that were spoken. Everyone was touched by the spirit which flowed through her, by her dignity, simplicity and candor, and even more by those indefinable qualities of a selfless Bahá'í, and each knew that he had spent a moment with a rare soul.

The fourth public meeting on the theme of "The Human Goal" was held the closing evening of Jubilee week, Wednesday, May 6, at Medinah Temple. Mr. Norman Cousins and Dr. W. Kenneth Christian shared the platform and Mr. H. Borrah Kavelin was chairman.

Mr. Norman Cousins is a well-known writer and lecturer. He is editor of *The Saturday Review*, America's oldest literary magazine, and he is president of the United World Federalists. His most recent book *Who Speaks for Man?* is currently receiving widespread notice. Mr. Cousins' subject was "A New Moral Order". His friendly manner and informal style immediately won his audience, when he said he was scared because he was "in the presence of people who live out the things I have been talking about," and he was "glad to know you". He referred to his inclusion of quotations from the Faith in his latest book because it stresses "integration as opposed to compartmentalization of mankind," and it talks of the "unity of the whole man: economical man, political man and social man." He stated that the crisis of modern man is one of human destiny, one of unity versus fragmentation and disintegration. He spoke of the compartmentalization of life as the disease of our age, and of the limitations of education, whether religious or academic to prepare men for the modern crisis, for the moral greatness required for the broad appreciation of our fellow men everywhere. He recounted vividly his experiences and impressions at Los Alamos, viewing the electronic brain, visiting a horribly scarred victim of the atom bomb at Hiroshima, Japan; seeing the refugees in Korea; and being at a cemetery for American soldiers in Korea. His analyses of the fundamental ills of this age sprang from his critical examination of the deep meanings of these events in the total question of human destiny. He asked, could the deformed figure of the atom bomb victim and the pitiful plight of the refugee be the face of to-



Group of Persian Bahá'ís.

tomorrow's man? The problem he claimed to be one of "connecting up", connecting up with yesterday, today and tomorrow. "Connecting up first of all with the oneness of man. We can build on the recognition of the oneness of man, a spirit of universality" and a "rule of law in a responsible world government." Man needs faith, government, law and order. The question, he continued, is what kind of qualities, human and spiritual will be brought to bear on the creation of world order? Men have created war and destruction, and they can now create a moral and just peace.

Dr. W. Kenneth Christian spoke on "Religion for a World Society". He reviewed some of the basic tenets of the Bahá'í Faith, stressing the progressive revelations of God's Will and the oneness of mankind. "Disunity is the disease of our civilization", he asserted, and "we cannot have an enduring and peaceful world society without the spiritual foundation of a world faith." "If a world government were set up and ready to start tomorrow, what ethics would knit together the actions of the people?" he asked. "What would supply the world loyalty to support a world government?" He declared that only a "world religion can meet the basic needs to support and firmly knit together the billions of people

on this planet." "The Bahá'í Faith provides a standard of morality and human rights above convenience and political pressure. Bahá'u'lláh stands as the conscience of humanity in this age." He calls men to "Unity of faith as rightful equals in the Kingdom of God."

It is interesting to the Bahá'í to note the unanimity of basic ideas among our three eminent guest speakers. Though differing markedly in approach each stressed that the essence of the problem of this age and the urgent need for the world of tomorrow is the oneness of mankind and world government, demonstrating so clearly that the humanitarian and spiritual principles enunciated decades ago by Bahá'u'lláh are now viewed by a world unconscious of their source as fundamental verities of our time. Though each man analyzed the crisis of society today, none could provide the answers as to the source of the power to realize these aims, nor could they define the character of the goal of human destiny, or tell by what means it could be achieved. The Bahá'í speakers, on the other hand, were able not only to describe the disease of society, but could and did deal quite fully with the healing remedy of the world religion given men in this era by Bahá'u'lláh.

—FARRUKH IOAS



Some of the Bahá'ís who volunteered to pioneer.

Jubilee Publicity

'Abdu'l-Bahá, speaking of the day when the Mashriqu'l-Adhkár at Wilmette would be completed, said; "A most wonderful and thrilling motion will appear in the world of existence."

That time has arrived, and that prophecy is being fulfilled on all sides, but nowhere more so than in the field of radio and press. Even before the actual date of the Bahá'í Temple dedication on May 2, it was apparent that avenues of publicity never before available were opening to Bahá'ís throughout the width and breadth of the nation.

"Whereas before, our editors have not been very enthusiastic about Bahá'í news, last week one of them called and asked us for a feature story about the Bahá'ís and the Bahá'í Faith"—is typical of the reports which have been coming in for several months from local Bahá'í communities.

Jubilee headlines in papers from various parts of the country, attest the same fact. One glorious banner stretched across five columns in the *Philadelphia Independent* of May 2

proclaims in bold letters: "Shoghi Effendi Calls for Spiritual Conquest of Entire African Continent by the Bahá'ís."

Not only the number of news stories appearing in the press and over radio and television, and the generous headlines and pictures they carry, but the general quality of these articles, the attitude of the writers and editors, the sympathetic treatment of the news, and the respect they show for the Faith, all constitute "A most wonderful and thrilling motion" appearing in the world.

And in the world it is, for news articles and information provided by the Bahá'í Centenary News Service this year have gone far and wide through such agencies as the Associated Press, United Press, Universal Newsreel and *Newsweek* magazine, *Cappers Weekly*, as well as through the foreign correspondents and special writers for foreign papers stationed in this country who have been receiving our news releases regularly. To date 397 cities and 575 newspapers are represented in the clippings received. Among the foreign correspondents are representatives of papers and press services in Australia, Sweden and Germany.

HIGHLIGHTS

ASSOCIATED PRESS—Feature story by Edward S. Kitch, appearing in most cases with pictures two or three columns wide. To date, AP clippings have been received from 110 newspapers, including such leaders as the *Washington Post*, *Cincinnati Enquirer*, *Louisville Courier-Journal*, *Cleveland Plain Dealer*, *Detroit News*, *St. Louis Globe-Democrat*, *Rochester Democrat and Chronicle*, *Minneapolis Star*, *Buffalo Courier-Express*, *Seattle Times*, *Des Moines Register*, *Tulsa Daily World*, *Oklahoma City Times and Oklahoman*, *Lima News*, *Toledo Times*, *Corpus Christi Caller Times*, *Logansport Press*, *Muncie Star* and *Boston Advertiser*.

UNITED PRESS—Articles in 22 newspapers received to date, including *Indianapolis Times*, *Kansas City Kansan*, *Harrisburg Patriot News*, *Boise Statesman* and *Albuquerque Tribune*.

INTERNATIONAL NEWS SERVICE—Story in 6 papers received to date, including *Akron Beacon-Journal*, *Detroit Times* and *Worcester, Mass. Gazette*.

CENTRAL PRESS—Feature article with picture of Bahá'í Temple, by John F. Sembower, in 10 papers received to date, including *Muskegon, Mich. Chronicle*, *Belleville, Ill., News-Democrat*, *Urbana, Ohio Citizen* and *Arlington, Va. Daily Sun*.

ASSOCIATED NEGRO PRESS—Series of articles, written by Mrs. Mattie Smith-Colon appearing in various papers.

NEWSPAPERS OF THE CHICAGO AREA—Continuous coverage of the Centenary events, with articles, interviews, pictures appearing throughout the eight days. *Chicago Daily News* and *Chicago Tribune* printed full interviews after press conference with Rúhiyyih Khánum; *Chicago Tribune* featured the Bahá'í Temple in color on the front page of its Sunday picture section, and carried an article by Charles Collins with accompanying pictures in the *Grafic Magazine*, both on May 3; *Wilmette Life* and *Winnetka Talk* featured the Bahá'í Temple and the Bahá'í Faith on front covers and throughout the paper, during the week of the Jubilee celebration; all papers of the Chicago area printed news stories and pictures; and the *Chicago Daily News* carried an edi-

torial commending the Bahá'ís for their efforts toward world peace. The Milwaukee, Wisconsin papers' coverage during the eight days and since, has been outstanding.

NEWSREEL—Universal Newsreel pictures featuring the dedication of the Bahá'í Temple, showing exterior and interior views, and a group of Bahá'ís ascending the steps, has been showing in theaters throughout the country. It has an excellent script accompaniment, and the word Bahá'í is pronounced correctly and distinctly. The newsreel is being distributed by Universal-International film exchanges in 31 cities of the United States, and in 38 countries and territories overseas.

RADIO—Inquiries about the Bahá'í Faith are coming from listeners to the series of 13 international Bahá'í broadcasts being beamed over WRUL (Boston) by the World Wide Broadcasting Corp. to Europe and the Near East on one wave length, and to Latin America on another. The series concludes in July. First broadcast of the series was devoted to the Centenary celebration and the Temple dedication, and others refer to the Intercontinental conferences of this Holy Year. Radio stations throughout the country, also have presented Bahá'í programs related to the Jubilee and the Temple dedication. Some cities have had as many as 20 radio programs this year. In the Chicago area, two radio interviews were presented over local stations during the Jubilee period.

TELEVISION—Fifty TV stations accepted a Bahá'í Temple dedication film-short for showing during the Centenary period or before, and other TV stations presented other versions in film of the Temple and its dedication.

SPECIAL—A booklet picturing the Bahá'í Temple on its cover, and carrying an article about it, was distributed by three major railroads to passengers arriving in Chicago at the time of the Centenary. The railroads distributing it were the Rock Island, the Chicago, Milwaukee and St. Paul, and the Sante Fe.

BAHÁ'Í CENTENARY NEWS SERVICE

Jubilee World Broadcasts

A series of thirteen Bahá'í scripts beginning April 1953, have been



TV and Moving Picture Photographers took many Temple views.

WRHS
AMERICAN JEWISH ARCHIVES
broadcast weekly over World Wide Broadcasting Company from Station WRUL, Boston, to Latin America, Europe and the Near East, as an international Bahá'í service carried out by Centenary News Service Committee.

The subjects and authors are:
A World Religion, Mrs. Cynthia Olson
A World United Through World Faith, William Sears
The Bahá'í House of Worship, Horace Holley
Two Roads We Face, Dr. Wm. Kenneth Christian
The Promised One of All Religions, William Sears
Religion Returns, Mrs. Dorothy Baker
World Religion and the Law of Love, William Sears
Bahá'í Youth to World Youth, Dwight Allen
New Life for the World, William Sears
A Universal Religion, Olivia Kelsey
A New Interpretation of History, William Sears
He Has Come to the Nations, Marzieh Gail
A World Spiritual Crusade Is Launched, Rúhíyyih Khánum.

Photograph and Sound Recordings

Plans were made well in advance of the Jubilee celebrations to provide suitable records both for Bahá'í history and for distribution to believers desiring them for teaching purposes.

The deliberations both of the Convention and the Conference were stenographically recorded and copies made for the Guardian and the National Spiritual Assembly. Passages from these transcripts have been used in the present Jubilee souvenir book and others will appear in *Bahá'í News* from time to time.

To Mr. Clarence Welch was assigned the project of producing a motion picture and sound recording of the Temple dedication.

To the Audio-Visual Education Committee was assigned the photographic coverage of all other Jubilee events.

An announcement will be made in *Bahá'í News* when these records are available and the friends will be informed of the conditions under which they may be obtained.

V. THE PLAN OF ACTION

THE WORLD CRUSADE in the Western Hemisphere

Beloved Friends:

The Bahá'í Jubilee in America brought to a sublimely dramatic climax the efforts of the Bahá'ís of the United States, Canada, Central America and South America from the first beginnings of the Bahá'í community in the western world. Seeds planted and cultivated by 'Abdu'l-Bahá came to rich spiritual harvest.

Jubilee, however, exists not only as inspiring experience and cherished memory—its essential meaning is that of a ship that has been launched. We begin our greatest Bahá'í mission, our gaze is onward to the goals set by Shoghi Effendi, and our resolve is concentrated on work for the success of the World Crusade. What has been done in the past was as the fashioning of a tool. It is for us now to employ that tool in the accomplishment of the Ten Year Plan.

The consultation held by the four Assemblies of the Western Hemisphere marked the first step in awareness of the new responsibility laid upon the administrative institutions. The glorious arising of so many pioneers who offered to serve in unoccupied areas marked even more powerfully the response of the individual soul to the resounding call of God.

To act in the projects of the World Crusade assigned to America, a

Western Hemisphere Teaching Committee has been appointed, its field of action lying outside continental United States. In close and cordial collaboration with the Bahá'ís of Canada and Latin America this Committee takes up its work in the first and most crucial year of the Crusade.

Since the series of Intercontinental Teaching Conferences called by the Guardian deals with the World Crusade in terms of four areas, there have likewise been appointed a European Teaching Committee, an Africa Teaching Committee, and an Asia Teaching Committee. The Crusade projects for teaching within continental United States are conducted by an American National Teaching Committee reinforced by twelve Area Teaching Committees, while special and intensive teaching work with minorities within continental United States is assigned to a new Committee for Teaching Among Indians and a new Committee for Teaching Among Negroes. This is the spiritual realm in which we have been least effective, and a realm in which we can no longer afford to fail.

The urgency of the World Crusade gathers all Bahá'í activity, collective and personal, teaching and administrative, into an indissoluble unity of effort and purpose. The Crusade is a new and higher realm of the Faith, and this new realm calls for

the utmost, the final degree of devotion and sacrifice from every Bahá'í.

For ten years—unquestionably the most crucial period in human existence—Bahá'ís will be subject to the demands of successive urgencies. The torrent runs swift and deep. There is no foothold for those who would like to stand still.

This year the urgency consists in locating at least one pioneer in each of the one hundred thirty-one unoccupied areas of the world. Of the one hundred fifty more or less who volunteered to pioneer at the Conference, a certain number handed in their names to the representatives of some one of the other three participating National Spiritual Assemblies. Every believer whose name has been received by the National Assembly of the United States has received a welcome and provided with a pioneer questionnaire calling for essential data. According to the expressed preference or particular ability of each, they have been referred to the proper Committee for development of a project.

The records show that as of late June thirty-two pioneers are in process for territories in Western Hemisphere, seventeen for Europe, twenty-six for Africa, and eighteen for Asia. In addition to these some twenty-seven believers have volunteered since the June meeting of the National Spiritual Assembly.

To show the urgency—the Guardian wishes a cable announcing the date each pioneer arrives at his post.

—NATIONAL SPIRITUAL ASSEMBLY