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This is the part of the pilgrimage with which we are most familiar in “Pilgrim’s Notes”. This is the pilgrimage of what the Guardian said at the dinner table. We have utri860 record as faithfully as possible and in a much detail as possible the substance of the dinner table conversation.

What a unique and rewarding experience. There we begin to understand the meaning of Nabíl’s words about the moments the believers spent with Bahá’u’lláh, in Baghdád and we echoed them, “O for the joy of those days, and the gladness and wonder of those hours!”

The Guardian’s first words, the first night, were about the urgency of teaching ether. This was a subject about which he spoke in great detail. After a loving welcome, recorded elsewhere, the Guardian spoke to us as follows: The pioneers have come to Africa, he said, in order to increase the number of native Africans in the Cause. We want them to become members of Assemblies. If our presence makes trouble for the African, tell them we will migrate and move on.

We have come to help, not to hinder. We must efface ourselves. The Negro has been subservient in the past, now we must be. We have come so serve them. We must make them understand and believe this by our actions, not our words.

The British went to Africa for their own advantage, not that of the native African. The missionaries have not gone to Africa because they love the African. But, this is the one and only reason that the Bahá’ís have gone. They primarily have to think of the African. If they fail to do this, they will have failed in their mission, and it would have been better if they had not come to Africa at all.”

If we are true lovers of the Cause, we must love the African.

First, because of their purity of heart; second, because they are downtrodden; third, because they have suffered so much. We must serve them, nothing else and our statements must be confirmed by our actions.

The test of our teaching is the reaction of the Africans to us. If the reaction is good, our method is good. If they do not respond, our method is wrong.

The Guardian said that he does not want too many whites in Africa.

It is very risky to approach the whites in Africa, particularly in South Africa.

We must concentrate on the element which is in the majority in each country. We want the people to testify that the Faith has touched the hearts of the element that is the majority.

Find out what they did in Uganda and emulate it. You will find that it was small things that have touched the hearts. Not speeches, but love. South Africa will be more difficult, but the principles of approach is the same. South Africa is most difficult. The most difficult countries have been given to the United States. Find out what was done in Uganda and then follow this example.

The Guardian constantly re-emphasized the urgent need for teaching the native African people. This is the main objective of the pioneers at all times, he said. Whatever other administrative tasks we may have to accomplish, underlying them all is the vital, pressing importance of reaching the native African, not the European, unless we recognize this paramount obligation, so have completely misunderstood the purpose for our presence in South Africa.

Our work or consolidation should proceed as follows, he said: First, a local Assembly in Johannesburg, fifteen, fourteen, or thirteen stalwart believers can hold it, then the rest should scatter. Second, a local Assembly in Cape Town. Third, isolated believers, then groups, then Assemblies in the large centers - Durban, East London, Port Elizabeth, Pretoria, Bloemfontein. Always going hand in hand with this is the pressing responsibility of reaching the African people. They are the ones who will have to take over the administration of the affairs of the Faith in South Africa. They will be the ones who will eventually make up the Assemblies in these areas. Then the white believers should disperse and scatter and begin the process all over again in a new area. Uganda is the spiritual heart of the Continent. It has been the center of the activity. It is because of love and lack of prejudice or any kind that the work has progressed so rapidly there. The concentration was on the native African. This is the emphasis that must be followed in South Africa. Center all our energies on reaching the African people.

The Guardian spoke several times in praise of the work in Uganda.

It is important, he said, to understand that the real reason for the tremendous accomplishments of Uganda was that there was a Hand of the Cause there. The Hand, he told us, was the spiritual heart of the teaching work, just as Uganda

was the spiritual heart of the continent. The Hand of the Cause in Africa, he said, was absolutely without prejudice and possessed a truly pure heart.

We must emulate Uganda. It will do more difficult, but the principle will be the same.

Establishing a Hasirat'ul-Quds is important. It was the rallying centre for all the work in Uganda. Soon it will be the center for the Central and East African work, a national regional center. In South Africa this will be more difficult as the white and black cannot meet together. Having a center is essential, but it must be done wisely.

If the number of African believers becomes so great that they can form their own Assembly, and they have deepened sufficiently to conduct their own affairs, this would be splendid. They could meet together and have a Halisat'ul-Quds; in their area. Then the white believers could move on to a new area and begin the teaching process in a new place.

We want, he said several times, a solid mass of African believers.

We have been thinking too much about the white race and not enough about mankind in general, he said. Now is our chance to contribute our share to the conversion of these races.

We must work in order to have the majority of believers belong to these races. Only love can do this. Complete elimination of our own wishes and supplanting these with service to the African. This is the keynote to be sounded.

Teaching has stagnated in America because of materialism. The American Negro has caught the disease from the whites. The American Negro does not want to go to Africa. They do not want to give up their possessions and their materialism. Africa is not like that. There, the African are more detached. The Americans love the Cause, but they not love the Negro.

Shoghi Effendi said, the ratio of Negroes to whites in the Cause in America was about one to five. The ratio of Negroes to whites in the country was about one to ten. The ratio in the Cause was good. The ratio was fine, he said, but the rate of increase was very slow.

The spread of the Cause among both Negro and whites in America had stagnated because of lack of love. We must love the Cause truly; he said we will do this if we love God truly. 'Abdu'l-Bahá always said that the believers must have this truly, we will love His children and we will love most of all the downtrodden among His children. The most essential thing: is to have the love of God in your heart.

This complete lack of prejudice will attract the African. We must prefer them to ourselves. Wherever possible, whenever possible, we must accept them into our homes. Not accept them on the platform or yet public functions, but privately in our homes on a social basis, and on a basis of absolute equality. In fact we must not demonstrate just equality. We must show them preference. For two

reasons: First, they are a minority and the Faith wishes to increase minorities and protect them. Second, because of the attitude of the world in the past.

The balance must be restored. This is the most effective way to teach the Faith - demonstrate a complete absence of any prejudice. Learn to demonstrate it without being aware that you are demonstrating it.

Shoghi Effendi said that as soon as the local Assembly in Johannesburg formed, it must area keep as eye on the work in the rest of the southern part of the continent. It is a local Assembly, but it is a embryonic Regional National Assembly. It must always think in these larger terms. It is the most important center in South Africa.

It is a local Assembly, but it must immediately have a wider viewpoint.

It must think in regional National Assembly terms from the beginning and must have this larger viewpoint. The believers there, when the numbers are sufficient, must disperse not only to South Africa, but (if needed and it is possible) to Northern and Southern Rhodesia, Mozambique, Angola Nyasaland, South West Africa, Bechuanaland, Swaziland, Zululand and Basutoland.

When we approach the Negroes in Africa for the first time, they are open-minded. Nothing must be done to discourage them or disillusion them.

It will be very difficult to establish confidence if it is once lost. We must meet all situations and suspicions with pure motives and love, otherwise they will see no difference, and we will be classified with the missionaries. The Negro Bahá'ís in Africa will have "tests". The whites must help them. We must test them thoroughly. We must make them eager to serve the Faith and than our task is finished and we must leave. We should say to them "We have come for one purpose only; we have come from America to serve you" This is the message in a nutshell, the message to take back to South Africa. We must serve them and convince them that it is so, that it stems from love - from a desire to aid them to know God and to serve Him. We have come to enlist them under the banner of Bahá'u'llah.

Select a few carefully and then teach them thoroughly. Strengthen them in their understanding.* Give them the message in such a way as to create in them a desire to teach. Then the task is accomplished. Then let the whites disperse.

Tell the Negroes, the believers who are deepened, that if their presence (the white believers presence) will make obstacles or difficulties, the white believers will move on.. They have come to assist - not to hinder. They have only one purpose in Africa, to bring the Negroes into the Faith.

We all must choose and select our African contacts with great care before we begin to teach them. 'We must observe the greatest care in selecting them. Then we -must investigate them thoroughly. In this stage, he said, investigation is even more important than teaching. We must be very careful not to involve

the Faith in any publicity or any risk. We must be sure of our contacts before we decide to teach them.

Once we have made the decision, then we must concentrate on them with great intensity. We must know who their contacts are in their own affairs. We must know with whom they associate, who their friends are, if they mingle with the authorities, radical element, churches or communists. If so, we must avoid these contacts always. We must find those who are capable, who have pure hearts. We must be extremely cautious in our pre-selection of contacts, but we must concentrate our teaching on those we do select with great intensity.

Allow the native Africans to assert themselves. Create in them the desire to spread the Faith, and let them also disperse, and teach the Faith among their own people. We must constantly demonstrate our sincerity. We must serve, not dominate. Let them teach their own people in their own way, not the pioneer's way. Let them use their own methods to teach, not your methods. If your methods were so effective, he said, America would be full of Negro believers. Permit them to insert themselves. Serve, do not dominate. Do not enforce your methods upon them.

The pioneers have come to Africa for one purpose only, to bring the native Africans into the Faith. They have no other goal. This is their single mission. They must teach the African. I would like to see a solid mass of African believers, he said.

Shoghi Effendi particularly cautions all African pioneers (not only South Africa) not to take sides in any political disputes in Africa, not even indirectly. Do not side against the authorities, he said. Do not even appear to side against them. Do not permit the Africa to feel that you are siding with them against the authorities. They may even say, then, "The Bahá'ís are on our side." This will infuriate the Government and the authorities. This could cause great difficulties and hard.

We will never sacrifice a principal to gain a convert. We must explain this point very carefully to the African so he will know why we feel as we do and will understand it. We must clearly explain to him that this is purely a political matter and that we are above politics. We should never take-sides. The best course to pursue in these matters is silence. Strict silence. This is very important.

The Bahá'ís, he said, must be very careful in teaching not to compromise the principals of the Faith in any way. The principals of the world are weakening, and ours must be more uncompromising. As their principals continue to weaken, ours must continue to gain strength.

We teach the African because they are the native inhabitants of that continent. We do not teach the Africans in the Pacific, we teach the brown-skinned people there. We must reach the people who are in the majority in each area. This is why we teach the Africans in Africa. Do no waste time on the European. Teach the American in America, the Hindu in India, the British in England, but teach

the African in Africa. We don't want a colony of American believers in South Africa. We want a majority of African believers. After all, he said with a smile, the American whites there are an undesirable element.

Do not waste time on the European. It is not worth the energy and the results will be negligible. Teach the Africans. This is your single mission, your purpose for being in Africa. The European will not respond and might involve the Faith in difficulties and publicity. This is to be avoided at all times. It is dangerous to teach the European.

Do not waste time on the political leaders, he said. (Leroy Toss told us that the Guardian had said to an earlier pilgrim, 'Abdu'l-Bahá said that the leaders were ashes, and that's what they are, ashes, nothing more.') The leaders, Shoghi Effendi told us, can do nothing about the world problems now. -They are helpless, useless; they cannot prevent the coming crisis. We, the Bahá'ís, must be completely above the world crises. We are not concerned with this. This is God's plan, and He will work it out in His own way. We must take care of our plan, which is the ten year crusade. We have a clear-cut, well-prepared plan. we must execute it. The outside world we leave to God. Whatever happens it will reinforce our plan.

It doesn't matter, he said, if they call it a Negro Faith. The pioneers have gone to Africa for one purpose, to bring the Native Africans into the Faith. If we do not do this, we might as well have stayed at home. Teach the Hindus in India. The whites in America and Europe, the brown-skinned people in the Pacific, the yellow in the Far East. Reach the majority. we are lovers of mankind, he said, not lovers of whites. The balance must be redressed.

Select a few. Teach them. Send them out prepared to carry the Faith to their own people, their own way. By their methods, not yours.

If yours were so good, the Faith would have grown faster in America.

Teach them thoroughly. Prepare them to carry the message to their own people.

Rúhíyyih Khánum said at this point that if Shoghi Effendi kept on talking so strongly, she would have to leave and pioneer.

Publicity, he said, is to be avoided at all times. There must be no publicity. There is no exception to this rule.

If the believers belong to clubs, associations, etc., it is all right, provided they do not bring the Faith into it in any way. It is dangerous to the Faith. Be discreet, be wise, be cautious. We must not mingle too much with white groups. As much as is necessary for our profession and work, but no more. Be extremely cautious in teaching.

Someone who at first seems to be interested and a friend might not be truly sympathetic, and might later become an enemy of the Faith and cause difficulties. Be alert. It is dangerous to disseminate literature indiscriminately and in large amounts. It might fall into the hands of the wrong people and make difficulties.

We must be sure that it will not be passed on without our knowledge.

(When the Guardian speaks, you see everything clearly and in its right place. Things the believers may have stumbled over in the dark, obstacles that something unavoidable are disclosed as tiny and unimportant. When the light of the Guardian words illumine the scene. Immediately, you see the only door to take and everything falls into its proper place in proportion to its importance)

Soghi Effendi was asked if the spiritual depth and devotion of the Bahá'ís in South Africa could be such as to make their efforts rival the spread of the Faith and the teaching work in Uganda. Because of the greater oppression, stricter separation and more consuming hatreds, would it not be possible for the teaching work in South Africa to bring about proportionately greater reaction for the good? Might not this greater thirst result in more seekers eager to quench that thirst? He replied, it could be so. The message could spread like wild-fire in South Africa, he said. It depends entirely on the believers, the pioneers, who are in South Africa. It depends upon their emphasis on teaching the African. It depends of their consecration, their self-sacrifice, their devotion, and above all on their absolute lack of all prejudice. The opportunity in South Africa, he said is 'GOLDEN' He repeated this three times. He said. "It is Golden, Golden, Golden."

Caught up in the fire of this great teaching wave, it was possible to see the Africans coming into the Faith in such droves that we could not handle them all. Shoghi Effendi was asked about the administrative problems involved when these wonderful African people began to pour into the Faith, eager but unprepared, are in such numbers as to swamp us.

He said, "when the times comes, get me know about it, and I will tell you exactly what to do." He enjoyed this thoroughly, with much laughter, as did everyone at the table.

Someone used the word "service" in connection with the Sunday meetings at the Temple Shoghi Effendi said we must never use the word "service" in connection with our meetings. The combination of "Sundays" and "service" is particularly undesirable. We must find some new word - "devotional gathering" or "Hour for devotions" or some similar, but original expression. We must never imitate. We must always see original terms. We must never follow the patterns of the churches or missionaries.

The Bahá'ís must be creative and original in everything they do.

It was mentioned that a Jewish cantor had been invited to chant in the Temple. Shoghi Effendi said that this was fine occasionally; but that we ourselves must encourage the Bahá'ís to chant the verses (sing the verses). We must consult experts. We must find a new way to recite these words. Just as we called in experts to help us build the Temple, we must also seek the advice of experts in this field. The USA should appoint a special committee to consult experts on this matter to help to develop a technique and then to train believers in this

matter of reciting (chanting or singing) the verses.

The Persian Temple, Shoghi Effendi said, will be larger than the one in Germany but smaller than the one in America. The American Temple is the Mother Temple of the West but the one in Tīhrán is not the Mother Temple of East - that honor belongs to Ashgabat.

There will be a great amount of destruction in the world: in Europe, in the United States, the Pacific, even in Africa where the bases have been established. However this will all help the Cause, he said. It will also give the Negroes a chance to play a predominant sort in their future. After all he said the white race is only a minority. It will be quite unimportant in the future. Its influence will diminish to almost nothing.

The Negro has been subservient to the whites. This must be reversed now. We have come to serve the African people. We must make them understand this.

The new African believers will have many tests, and the white believers must help them. There will be difficulties and obstacles placed in the path of the work in South Africa. The friends must expect this. South Africa is a very difficult place. There will be trouble. The civil authorities will use the missionaries as tools.

They use them now for their own purposes and they will use them later as tools to oppose the Faith; and the missionaries will be very willing to be used as tools as they are anxious to stop the spread of the Faith as well.

The difficulties that the friends will face will be civil, racial and religious. The Guardian was asked if it would be possible for the Bahá'ís in South Africa to stop the unrush of the seemingly inevitable racial upheaval in South Africa. Would devotion, consecration and concerted action help to stem the tide? No, he said. It is not possible to alter the coming struggle in South Africa. It is like the catastrophe. It is too late now. We cannot even get converts in such numbers as to mitigate the upheaval. The native African believers will be swamped by their non-believing brothers. We cannot stop it: we cannot soften it. But if does not matter. Whatever comes will in a mysterious way help the Faith. We must persevere and go forward, unaffected by the prospect of these things of what might happen, or is happening. No one knows the time the type or the conditions of the catastrophe. It is all speculation. The believers must be absolutely confident in the ultimate triumph of the Faith. We must execute our plan and leave the rest to God. We have a ten-year crusade. About this, we can do everything. About the other, we can do nothing.

Teach the African. This is our gravest responsibility. It is our reason for being in Africa. It is a responsibility we can never set down or allow to rest until the mission has been accomplished.

Select our contacts wisely, teach them thoroughly. Choose carefully. Teach a selected few. Deepen them in the Faith. Prepare them to teach their own people. Reinforce their understanding. Concentrate on these few. Make the

deep-rooted, firm and full of zeal to spread the Cause among their own people. One believer such as Enoch Olinga, the African pioneer from Uganda to West Africa, he said, can do more to teach the Faith than one hundred transplanted pioneers.

In response to a question asking what countries would make up the Regional National Assembly of South and West Africa, the Guardian replied that this would be determined at a later date. Later that same evening, the Guardian began talking about this subject again. He discussed the possible make-up of territory. The following places are those which he said he felt would be linked together: South Africa, South West Africa, Basutoland, Zululand Swaziland, Bechuanaland, Angola, Northern Rhodesia, Southern Rhodesia, Nyasaland, Mozambique, and all the islands within this orbit, and perhaps Madagascar.

It there are six believers in Cape Town and three, for example, in another city, it would be desirable for the three to go to Cape Town to form the Assembly. First, an Assembly in Johannesburg, then in Cape Town. Johannesburg, he repeated, although a local Assembly must think in territorial terms. They must disperse even to the surrounding territories of Rhodesia, Bechuanaland (and the others mentioned above.)

They must serve and scatter, serve and scatter. "when there are fourteen or fifteen in Johannesburg, the others must move on. Their purpose in being in Africa is but one purpose - to bring the native African into the Faith. They should try to make it possible to have an all-African Assembly, and all move. Some, of course, will stand by to assist, if necessary. Disperse, scatter, far and wide.

Rúhíyyih Khánum asked about those who would have started businesses and might find it difficult to move on. Shoghi Effendi replied, they needn't go far. If it is impossible to leave for distant areas they can go to nearby areas. Move to cities near their hush business, commute to business, and teach the African in these new areas where they live. It is most important to disperse. If they do go far, he said, so much the better. It is heroic. I will not restrain them. I will applaud their service.

The pioneers must be selfless. They must serve the African people with a complete lack of prejudice." They must lose their identity. They must completely efface themselves. They must not form an American colony in South Africa. They must not form a Pennsylvania colony in South Africa. disperse, scatter, lose your identity. If the pioneers plan teach only the white-skinned, they would have been better off to have stayed at home. Disperse and scatter. They must not think of Johannesburg as their home. They must not think of South Africa as their home.

Disperse. Illumine souls. Bet alight new torches. Confirm, deepen, and then move to light new torches in new fields. Johannesburg must look to the surrounding territories. As soon as there are enough believers in one area, they must leave, move on, and ignite fresh fires.

Teach a few selected Africans; let them take the message to their own people. When the number of believers in each area has reached the right level, disperse and begin again according to the same plan. Your home is Africa; not Johannesburg.

The great task for Uganda, he said, must now be to consolidate.

They must persevere along the path they have already made. He asked one of the Pilgrims to express his (the Guardian's) deepest appreciation to Uganda for the work they have accomplished, especially to those pioneers who had left their homes to carry the message of Bahá'u'lláh as far as the West Coast of Africa. Now, he said, Uganda must consolidate.

In all areas, he said the first thing to do is to disperse.

This is the beginning step to all successful teaching. The believers must disperse and form new centre of activity. This is the first step.

This brings isolated believers into new, virgin areas and communities.

The next is for the isolated believer to convert new friends and new friends and to become a group, the group must become the Local Assembly. This is very important. Forming of the Regional National Assembly in Central and East Africa depends on the formation of local assemblies, not upon many groups and isolated believers. It depends upon local assemblies.

These assemblies are the foundation upon which the pillars of the National Assemblies are raised. Until the National Assemblies are raised, the Universal House of Justice cannot come into being.

Dispersion, he said, is the first step. It will lead to the Universal House of Justice. Dispersion leads to isolated believers. This leads to groups, which lead to the Universal House of Justice.

Tell the friends, the Guardian said, if they wish to hasten the forming of the Universal House of Justice, they must form local assemblies and consolidate the work they have already accomplished. The starting point for all this motion, he said, is dispersal. Disperse far and wide. The farther, the better. The sooner, the better. The sooner you disperse and scatter, he said, the sooner will you consolidate the isolated believers to groups, groups to assemblies, local assemblies to national assemblies, and the sooner will come the Universal House of Justice. It all depends on the believers.

New York and Chicago are very dangerous places to be, he said.

It is better for the friends to go from them. It is better for them and for the Cause. "But not to go to the suburbs. This is not the time to open suburbs. This is the time to open territories. We must be conquerors, like the Dunns in Australia. They conquered a whole continent. There was not a single believer in Australia when they went there. Now there is a National Assembly. They

are buildings Ḥazíratui'l-Quds and they have bought the land for the Temple Site in Sydney.

Shoghi Effendi said that the American Bahá'ís contact the tribes, but they do not convert them. In Africa, he said, the believer contact the tribes, they also convert them. This is what must in America. If it is impossible for the Bahá'ís to settle with the Indians on the reservations, they should migrate to these areas and settle on the borders of these areas. They must scatter and move to the cities and villages near the Indians and then make contact with them from there. They must teach them and convert them.

The American believers, he said, have a great opportunity to demonstrate to the American Negro their self-sacrifice, to show that they will arise and leave their families, jobs, homes, everything, to go to Africa to help the Negro people of Africa to embrace the Faith and elevate their station. While the American Negro (non-Bahá'í) remains at home too attached to his material interests to arise and help his own race. It is necessary for the believers to arise and go in order to make this impression on the American Negro.

Shoghi Effendi said that the African may well have to arise and go to America to teach the American Negro for the American believers have not been successful in doing so.

The Guardian said that reverence is a quality in which the American; are lacking. Their over-accentuation of democracy and personal independence in the cause of this. The Persians, he said, carry it to the other extreme. The Americans have too little reverence while the Persians are overly demonstrative. It needs a balance. Reverence and self-respect go together, he said. The Americans think so much of their self-respect that they are lacking in reverence. The Persians, on the other hand, go to such extremes in trying to express their reverence that they forget their self-respect. It is necessary that we have both reverence and self-respect.

Shoghi Effendi said that there was a great need for the re-awakening of the assemblies. He said that the more tools of the administration that we had, the slower the work of teaching progresses. (He was speaking at this time of committees.) This is not the fault of the tools, he said, but of their manner of functioning. They are vital.

However, they must function properly as they were designed to function.

(We cannot use them for New World Order purposes with Old world Order methods; we must not block the channels with personalities and then blame the channels for not carrying the “water of life”.)

The Aqdas, the Guardian said, will be published long before the majority of the people or the world are Bahá'ís. The state of society will be able to appreciate the provisions and laws of the Aqdas much better then, than they can now. The provisions and laws may seem harsh now, but it is premature to that this is so at this time. We must wait for the new society. What seems harsh now,

will seem just right then. What appears to be lenient now will be just what is needed then, neither more nor less we have both laws and principles in the Faith. The laws are given by-Bahá'u'lláh in the Aqdas and other tablets. The principles are given by 'Abdu'l-Bahá in His addresses to the Test. We have laws and principles.

The principles are of two kinds spiritual and administrative. Perhaps it would be more exact, he said, to say administrative and non-administrative principles. The non-administrative or spiritual principles are found in the addresses to the West. The administrative principles are found in our constitution, the by-laws of the National and Local Assemblies.

Bahá'u'llah established the local and Universal Houses of Justice.

'Abdu'l-Bahá established the Rational or Secondary House of Justice.

'Abdu'l-Bahá in His will and Testament said that the Secondary House of Justice will elect the Universal House of Justice. In just what manner it will be elected, will be determined later. Whether they will come together to do it, or divide into certain countries and do it by areas, will be determined at a future date. Bahá'u'lláh established the Institutions and the embodiment of the principles and laws will be found in the Universal House of Justice.

The first auxiliary buildings to the Shrine on Mount Carmel will be the building which houses the International Archives. Shoghi Effendi showed us the design of the International Archives Building. It is Creek Classic in style, somewhat similar to the style of the Parthenon. The second edifices will be the Universal House of Justice. The Auxiliary buildings will be in the form of an arc with a series of buildings. All together they will form the World Administrative center of the Faith.

The Shrine is the spiritual center, these auxiliary buildings will be the administrative center.

In the Tablet of Carmel, Bahá'u'lláh laid the foundation for these World institutions. The will and Testament of 'Abdu'l-Bahá is the charter of the Administrative Center of the Faith.

The believers, Shoghi Effendi said, should now pay more attention to the needs of the Faith at the World Center of the Faith. Now we are building a World Center. We built upon a local scale for years, but now it is upon an International Scale. The Auxiliary Boards appointed by the Hands will link the National Assemblies to the Hands of the Cause, he said. These satellites (members the Board) that circle around Hands will have three-fold function to discharge in connection with the hands. They will be to representatives, assistants and advisers. They will travel constantly.

All Africa, he said, is now looking toward Kampala and toward the Hand of the Cause there, Mr. Banání. British and American believers are all looking toward

Mr. Banání, an Oriental, A Persian and a Jew. But a Jew All the Bahás'is of Africa are under his shadow.

They are also under the shadow of the nine whom he selects. This station lie great, for the satellites are the representatives of the Hands of the Cause of God. The function of the auxiliary beards, he said, at the present time is to aid the various National Spiritual Assemblies, through the Hands, in carrying the task of the ten-year crusade.

The National Spiritual Assembly, as the plan progress, will take on its true function which is to regulate the administrative affairs of the Faith, to govern the Faith, to supervise its internal affairs. It will develop into an organ of government and will keep order.

Shoghi Effendi showed us the original copy of the world directory which he is working on. It lists all the areas, centers, groups, isolated believers. It showed all the tribes and languages. He said that they had thought they would have this directory ready at the end of ten years. Now it is being finished at the end of one. He said Zululand would be the 259th territory to be opened. (It was last on the list alphabetically) He said, that he thought he might ask the various National Assemblies to send him a new list of territories not mentioned in the plan. Then he would add enough new territories to make three hundred.

We saw two wonderful maps. One of the world with all the territories: (virgin and consolidation) that have been claimed for the Faith. Another map of Africa with the history of the work there. All the names of the pioneer who went to virgin territories are on the map. The languages is translated or to be translated, the assemblies, groups, the isolated believer, all these are on the map. The islands around Africa, and the Crusaders who conquered then are shown. There is a gold circle in the Mediterranean where Dorothy Baker's plane fell into the sea. And another gold circle at Tripoli where martyr, Ella Bailey, lies buried. Both map, he said will be published. They will give the friends a review, of what has been accomplished, so that they may be encouraged and stimulated to do more.

Johannesburg must form its local assembly and must incorporate. It is necessary for the assemblies to incorporate in order to be able to have endowments, local or national. Johannesburg cannot incorporate now, however as it would be dangerous, this would necessitate going to the authorities which might result in difficulties. When it is incorporated, Johannesburg may have to be incorporated as a commercial organization, rather than as a religious organization. Some other places have had to do this because of opposition. We should study how this could be done so that we will know how, when the time comes. But now, he said, is not the time for incorporation in Johannesburg.

When the Assembly is formed, he said, the first thing they must do is purchase the land for the Temple. This should be done quietly and unobtrusively. Once it is purchased it should be forgotten. This is not the time to think of

building the temple. That is for the future. Teaching is the vital thing now. Concentrate only on the goals of the ten-year crusade. Reaching the African is most important. One native can do more than one hundred Americans in coming to Africa. Choose carefully, select, teach, and deepen. Concentrate on the Africans who are being taught. Teach than thoroughly., Fill than with the desire to teach, than let them scatter and disperse, and spread the Faith, among their own people.

Unless the Americans accomplish their single, vital mission, which is to reach the Africa, Shoghi Effendi said he would have some of the African: from Uganda come down and do it for them. Perhaps even from West Africa. He said it would be an invasion from the north. He said that if we were unable to conquer the Bouts African problems and convert the black race, he would send us to the tar cast and let us try to teach the yellow skin people. And if we hero unsuccessful there, he would send us to the Pacific Islands to teach the brown skinned people. However, he concluded, with a twinkle in his eye (we hoped) he felt certain we would be successful in South Africa. He was confident, he said, that we would find a way to meet and teach the Native African. After all, he said, this was our reason for being there, nothing else. It would be difficult, but the opportunity was golden. The success would depend on the sacrifice, consecration and absolute lack of prejudice demonstrated by the believers.

Rúhíyyih Khánúm told Shoghi Effendi that she thought that one of the pilgrims was being too spiritual and that the pilgrim should not go up to the Shrine and dawn each morning but should remain in bed the next morning and rest. Shoghi Effendi replied that it is good to be both spiritually active and administratively active, both spiritual and material. Both essential, he said. We must have both. Actively he said, increases spirituality. But he added, it is possible to be active without being spiritual. We must pray, supplicate, the serve. We have our spiritual center, The Shrine, now we are erecting our administrative center, the auxiliary buildings. It is like the Temple, and its dependencies, where this spirit can be put into operation. Both are necessary. Both, he said are necessary, for the life of individual, as well as for the life of institution or the life of society.

These were the notes taken of the Guardian's words on teaching, and his general comments on the Faith as best as we could recall them. We did not take notes at the dinner except upon special occasions when we were asked to take them order to convey special messages to certain areas in Africa. Each evening, after dinner, we would remain at the table or go upstairs or go up to the sitting room. There we would discuss everything that the Guardian had said. We would compare our thoughts, our recollections of what he had said or how he had phrased it. From these moments, the above notes were written each evening before retiring. Each wonderful evening, the Guardian would leave us with much to meditate upon. We would arise, bid us each a loving goodnight, and leave us to sleepless hours of wonder, joy and excitement as we re-lived each moment, each sentence, each question and each answer. Sleep usually came one step ahead of dawn.