
Whatever happened to the Double Crusade?

by [Glenford Mitchell](#)

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As I was thinking about what I might say, I was some weeks ago home alone and I'd been asked by your assistant secretary to give a talk here. And I was wondering what to say to you. And so I was thinking of all of the wonderful achievements of the American Bahá'í community over the years and of the challenges that you face now, of the great potential for growth in this country, and, for all of your activities, the seeming slowness of things, even though you are doing a great deal. I read reports, and there are many activities the friends are engaged in, all kinds of projects, teaching projects, and proclamation projects, and God knows what. And so I was wondering why is it that we are not having a greater expansion in this country? And as I thought about it of course inevitably my mind ran to the messages of the Guardian.

So a question popped up in my mind and that is the question that I will begin my talk with. And the question is: whatever happened to the Double Crusade? This question is highly relevant to the Four Year Plan on which this community is now embarked. And so I repeat, whatever happened to the Double Crusade? Whither the army of light? Where have all the soldiers gone? The answers to these questions, or to the main one, in any case, rest with each and all of us. All of you. As we traverse the short stretch of the Four Year Plan, it is a most critical and exciting stage in the evolution of the divine plan. We have come to the stage now and the House of Justice is expecting great things of us all.

At the outset of America's systematic response to The Tablets of the Divine Plan, Shoghi Effendi challenged and urged the American Bahá'ís to pursue a Double Crusade. And what was this? He put it in these words. "First, to regenerate the inward life of their own community and next to assail the longstanding evils that have entrenched themselves in the life of their nation." The challenge is spelled out in clear detail in Shoghi Effendi's magnificent letter addressed in December 1938 to the Bahá'ís of the United States and Canada and published under the title The Advent of Divine Justice.

This masterful statement of spiritual and practical guidance, of moral instruction and of historical insight stands as a singular legacy of Shoghi Effendi to the American Bahá'í community. For as I have been given to think, or believe, if The Tablets of the Divine Plan is the charter, the mandate of teaching, The Advent of Divine Justice is the manual, the handbook of teaching, a veritable guide for all seasons and for all the time leading up to the Golden Age of the Bahá'í dispensation. The abiding importance of this letter to the progress of the American Bahá'í community cannot be over-estimated. And I wonder sometimes how much we use it and how much we refer to it.

It is, however, not my purpose here to review this letter, but rather to acquaint you with the orientation of my thoughts and to draw upon its contents in pursuit of my theme which is really the Four Year Plan, and we should concentrate on that. It seems to me that every time we are called upon to execute a new plan we have to reorient ourselves to fundamentals. What really

42 do any of us possess that enables or that renders us capable of responding to such a call?
43 There are two things that come readily to mind, at least to my mind—the consciousness of our
44 own existence, the consciousness of our own existence, and the consciousness of the love of
45 God. Remember what Bahá'u'lláh says in the Hidden Words: "Veiled in My immemorial Being
46 and in the ancient eternity of My Essence I knew My love for thee. Therefore I created thee,
47 have engraved on thee Mine Image and revealed to thee My Beauty." So, existence and love,
48 love.

49
50 Then these imply two kinds of, well, I'm thinking through this with you. What do we do with
51 these possessions, this consciousness of our existence and this consciousness of God's love?
52 It seems to me we do two things—we strive to know God and we worship Him. We strive to
53 know Him and we strive to worship Him. It's an expression of love, of course, as Bahá'u'lláh
54 says, "Love Me that I may love thee. If thou lovest Me not, My love can in no wise reach thee."
55 So this is a divine reciprocity in which we are involved. This consciousness enables us to fulfill
56 our purpose, it seems to me, to carry forward an ever-advancing civilization. Now, how do we do
57 this?

58 First, by recognizing the Manifestation of God for this day, and second, by obeying His laws and
59 ordinances. These two points are made in the opening paragraph of the Kitáb-i-Aqdas, as you
60 know. And these two points, it seems to me, implies two kinds of individual action—an
61 internalizing and an externalizing. Such double action is indicated by the term Double Crusade,
62 employed by Shoghi Effendi.

63 Let us see what our Guardian said actually about the Double Crusade. Remember that in The
64 Advent of Divine Justice he brings to our attention certain requisites for success in our teaching
65 activities, in our consolidation activities, in all of our Bahá'í activities, and you know these by
66 heart.

67 And he now is summarizing these and he says: "Dearly beloved friends, a rectitude of conduct,
68 which in all its manifestations offers a striking contrast to the deceitfulness and corruption that
69 characterize the political life of the nation and of the partisan factions that compose it, a holiness
70 and chastity that are diametrically opposed to the moral laxity and licentiousness which defile
71 the character of a not inconsiderable proportion of its citizens, an interracial fellowship
72 completely purged from the curse of racial prejudice which stigmatizes the vast majority of its
73 people, these are the weapons which the American believers can and must wield in their Double
74 Crusade.

75 First, to regenerate the inward life of their own community, and next to assail the longstanding
76 evils that have entrenched themselves in the life of their nation." So, one is internal and one is
77 external. He goes on to tell us that "the perfection of such weapons, the wise and effective
78 utilization of every one of them more than the furtherance of any particular plan, or the devising
79 of any special scheme, or the accumulation of any amount of material resources, can prepare
80 them for the time when the Hand of Destiny will have directed them to assist in creating and in
81 bringing into operation that world order which is now incubating within the world-wide
82 administrative institutions of their Faith."

83
84 So then, what are the challenges, the reactions, the results that we may expect from
85 engaging in such a Double Crusade? Shoghi Effendi spends a number of paragraphs explaining
86 these to us. And I have a feeling that we ought to revisit these explanations and understand
87 them well. First the challenges. What does he say? He says, "In the conduct of this two-fold
88 crusade the valiant warriors struggling in the name and for the Cause of Bahá'u'lláh must of

89 necessity encounter stiff resistance and suffer many a setback. Their own instincts, no less than
 90 the fury of conservative forces, the opposition of vested interests and the objections of a corrupt
 91 and pleasure-seeking generation must be reckoned with, resolutely resisted, and completely
 92 overcome."

93 So, there is the challenge. Then he gives us an instant reaction. He says "as their defensive
 94 measures for the impending struggle are organized and extended, storms of abuse and
 95 ridicule," abuse and ridicule, "and campaigns of condemnation and misrepresentation may be
 96 unloosed against you. Their faith, they may soon find, has been assaulted, their motives
 97 misconstrued, their aims defamed, their aspirations derided, their institutions scorned, their
 98 influence belittled, their authority undermined, and their cause at times deserted by a few who
 99 will either be incapable of appreciating the nature of their ideas or unwilling to bear the brunt of
 100 the mounting criticisms which such a contest is sure to involve."

101
 102 Now, I ask you a question, are these things happening now? Are they actually happening?
 103 The Faith is being scorned and so on? Is this happening? No, I haven't heard about it, have
 104 you? So when I ask the question "whatever happened to the Double Crusade" I'm wondering
 105 when are we going to hear about these things? Because that is the time that we will know that
 106 the Faith has made an impact and that something is going on and that some progress is about
 107 to be made in a rather powerful way. So then, friends, we have something to do here.

108
 109 `Abdu'l-Bahá tells us that because that, because of `Abdu'l-Bahá, He is speaking, "Many a
 110 test will be visited upon you. Troubles will befall you and suffering afflict you." Now, this is not
 111 something that Americans like to think about. Nobody likes to think about suffering, but
 112 particularly the Americans. We don't like this business. We want everything to be resolved by,
 113 you know, a check or a pill. It's not going to work. Then the Guardian exhorts us, I'm coming to
 114 the results, those were reactions.

115 He says, "Let not, however, the invincible army of Bahá'u'lláh who in the west and at one of its
 116 potential storm centers," listen to the terminologies he's using, "in the west and in one of its
 117 potential storm centers is to fight in His Name and for His sake one of its fiercest and most
 118 glorious battles, be afraid of any criticism that might be directed against it. Let it not be deterred
 119 by any condemnation with which the tongue of the slanderer may seek to debase its motives.
 120 Let it not recoil before the threatening advance of the forces of fanaticism, of orthodoxy, of
 121 corruption, and of prejudice that may be leagued against it." Then he tells us something
 122 extraordinary, listen to this.

123 He says, "The voice of criticism is a voice that indirectly reinforces the proclamation of the
 124 Cause." Now, we know this from solid experience. Look at what has gone on in Iran since 1979.
 125 Isn't that whole episode, that suffering, that new assault on the Bahá'í community the reason
 126 why our Faith was pushed, forced out of obscurity, because of the criticisms of some mullahs
 127 and some other wrong-headed characters? The Guardian goes on to tell us unpopularity, that
 128 word that Americans cannot stand, and I'm one of them. "Unpopularity," he says, "but serves to
 129 throw into greater relief the contrast between it," that is the community, "and its adversaries.
 130 While," and he gets deeper, "while ostracism is itself the magnetic power that must eventually
 131 win over to its camp the most vociferous and inveterate amongst its foes."

132
 133 Now, friends, these are serious matters. The Guardian is explaining to us really the science
 134 of progress, the science of success in the Bahá'í community. And we have to anticipate these
 135 things. And we must be doing something that would bring us to a stage like that. Otherwise, we
 136 have to question ourselves, exactly what are we up to? Are we living the life? Are we acting

137 according to the plans or what? Are we just spinning our wheels? I don't know, I'm not accusing
138 you of anything, I'm just asking questions. You know, there are choices to be made, and these
139 choices are made by individuals primarily, the institutions do their business and give guidelines
140 and directions and they adopt plans and all of these things but ultimately the individual decides
141 what's going to happen here.

142

143 Well, in Iran they have to decide this and they do this, they have been doing this for 150
144 odd years, and it just occurred to me when I thought about all this, how we are a freedom loving
145 people here, we love our liberties and we don't want to be stopped, to be frustrated in our
146 freedom to act. But what the Guardian is telling us here is that we have to put up with some
147 discomfort and that this in fact will be a sign, a signal of success and victories to come.

148 About the Persian believers who are fighting a heroic battle, have always fought a heroic battle
149 to keep the banner of the Faith unfurled, I have a feeling, this is my opinion from what I
150 understand of their situation, that the only genuine freedom that the Bahá'ís of Iran have been
151 able to exercise throughout the existence of the Faith is their independence to decide between
152 recantation and death. To the everlasting glory of the Cause of Bahá'u'lláh their decision has
153 generally been to choose detachment from all earthly things, which is the utmost expression of
154 freedom for any human being. Where the choice has not been as clear they have attempted by
155 their moral character to exert a force that they have been promised by Bahá'u'lláh will ultimately
156 subdue those who oppress them.

157

158 Now, we are not being asked to give our lives, we don't have that choice to make in this
159 country. But the Guardian told us that our lot was what? Living sacrifice. Part of the living
160 sacrifice is putting up with unpopularity, being ostracized, being set aside so that the
161 demonstration of your moral and spiritual character will confuse and eventually illumine the
162 hearts of those that will be set against you. And I think we should receive these things with open
163 eyes and open arms.

164 Remember in one of `Abdu'l-Bahá's departing speeches in Washington, he expressed a wish?
165 He said that he wished that upon His departure that the clergy would mount their pulpits and
166 attack the Cause. And He said you know what will happen on that occasion? It will redound to a
167 tremendous proclamation of the Faith. So, friends, there are certain realities that we'll have to
168 deal with as Bahá'ís; and in other words, I'm asking you not to be afraid, to step forth.

169

170 The Guardian then goes on to tell us what the results are like. He says "so complete a
171 transformation" you see, as would come from unpopularity and ostracism and so on, "so
172 complete a transformation, so startling a reversal of attitude can only be effected if that chosen
173 vehicle which is designed to carry the message of Bahá'u'lláh to the hungry, the restless, the
174 unshepherded multitudes is itself thoroughly cleansed from the defilements which it seeks to
175 remove." And he mentions them at the beginning, the three requisites of success, tells us what
176 we must do to cleanse ourselves of these defilements.

177

178 So, here we are. He tells us that "it is upon you, therefore, my best beloved friends, that I
179 wish to impress not only the urgency and imperative necessity of your holy task, but also the
180 limitless possibilities which it possesses of raising to such an exalted level not only the life and
181 activities of your own community but the motives and standards that govern the relationships
182 existing among the people to which you belong."

183 So his concern is not just for us who believe, but for all the other people in this country who are
184 in need of the teachings, in need of the influence of the teachings, the direct and conscious

185 influence of the teachings. Now, this Double Crusade must now be conducted within the
186 framework of the Four Year Plan. It's the same script but we have to learn how to follow it more
187 accurately, more determinedly, more persistently. It's the same script. So what are the
188 essentials of that plan? Let's get into it a little bit. We know that in the message of the House of
189 Justice that it summarizes the purpose of the plan in a very small paragraph. And then it
190 elaborates. And this is the paragraph. It says, "The Four Year Plan aims at one major
191 accomplishment—a significant advance in the process of entry by troops."

192 Listen to these words carefully, friends, they're carefully crafted and they are meant to be
193 understood exactly as they are put. "A significant advance in the process of entry by troops."

194 They go on to say, "As we have stated earlier, such an advance is to be achieved through
195 marked progress in the activity and development of the individual believer, of the institutions,
196 and of the local community." Then the House of Justice, wanting to be very clear about its
197 intention and meaning, then defines what it means by "advance in the process of entry by
198 troops."

199 And again, listen to the words carefully and how they are put together. "The phrase," they say,
200 "advance in the process of entry by troops, accommodates the concept that current
201 circumstances demand and existing opportunities allow for a sustained growth of the Bahá'í
202 world community on a large scale." So, circumstances demand and opportunities allow for this
203 substantial expansion of the community. "That," that's a concept now, "that this upsurge is
204 necessary in the face of world conditions, that the three constituent participants in the building of
205 the order of Bahá'u'lláh," and they mean the individual, the institutions, the community, "can
206 foster such growth—first, by spiritually and mentally accepting the possibility of it, and then by
207 working towards embracing masses of new believers."
208

209 I want to pause here. This paragraph, I haven't read it all, talks about necessity,
210 opportunity, and ability. It is necessary to do this. Not simply to satisfy ourselves that we can
211 increase our statistical records, the number of believers, but because the world situation
212 demands it; it's a necessity. It's a necessity externally.

213 The world is sick and is getting sicker. Conditions are grave and we who know have the primary
214 responsibility of assisting the world to overcome this illness. We have a moral obligation, a
215 spiritual obligation; that is why.

216 Internally we also have an obligation, which is in a different way. If we do not increase the size
217 of our community we will not be able to function properly. The institutions will not develop. We
218 will not be able to demonstrate the efficacy of the principles of administration. We will have too
219 few people. Imagine, friends, that the institutions that Bahá'u'lláh has created to completely
220 revolutionize a society, that eventually we'll inherit the earth and deal with humanity, guiding
221 humanity, that these institutions local ones, let us say, are sometimes just talking to themselves
222 about themselves.

223 Nine members talking about nine members and what the nine members will do. Or fifteen. I
224 know one time we had the feeling that if you had more than fifteen believers that you were
225 committing a sin. Of course that was a misreading of what the Guardian said, but we do have a
226 way of misreading things. And so when there are fifteen in a community we think we've had
227 mass conversion, we're leaving. Well, leave, but still multiply.

228 Now we are talking about entry by troops. Fifteen will not do, that's not even a number that you
229 can mention with a straight face. You see, friends, the local spiritual assembly, the potential of a

230 local spiritual assembly, is such that if we do not now provide the human resources, if we do not
 231 expand the base on which it will operate, the Cause will go into a state of retrogression. Believe
 232 me. Because outside there where Bahá'u'lláh is also influencing events, things are moving very
 233 rapidly. Look for instance in the arena of communications, what's going on? We can't stand still.
 234 We have a very serious challenge before us.

235

236 Now, as to ability, the House of Justice tells us. Well, well, let's talk about opportunity first.
 237 It was first the necessity, what about opportunity. We've got it made, the world is going mad,
 238 people don't know what to do with themselves. Why don't we tell them something? It's that
 239 simple. Why don't we give the message to them? Explain it to them in ways that they can
 240 understand. And I think we have to find a way to begin a conversation that will engage the
 241 person we want to listen to us, you know, we have to have a real conversation, not just preach
 242 at them and tell them what we want to tell them beginning with 1844.

243 Shoghi Effendi again tells us about these opportunities. He says that, let me see, where can I
 244 find this in The Advent, he says.... First he tells us about why the world is in such shape. He
 245 says that "that God- born force," remember this? "irresistible in its sweeping power, incalculable
 246 in its potency, unpredictable in its course, mysterious in its workings, and awe-inspiring in its
 247 manifestations, a force which as the Báb has written, `vibrates within the innermost being of all
 248 created things,' and which, according to Bahá'u'lláh, has through its vibrating influence upset the
 249 equilibrium of the world and revolutionized its ordered life.

250 Such a force acting even as a two-edged sword is under our very eyes sundering, on the one
 251 hand, the age old ties which for centuries have held together the fabric of civilized society and is
 252 unloosing on the other the bonds that still fetter the infant and as yet unemancipated faith of
 253 Bahá'u'lláh." He goes on to say that "the undreamt of opportunities offered through the
 254 operation of this force, the American believers must now rise and fully and courageously exploit
 255 them." Now, he was telling us this in 1938; it is now 1996 and these words are more relevant
 256 now than when he wrote them. So, we were not left to wonder about the disturbance of the
 257 earth, we were told that this is the case.

258 We were told that in the time of innocence when perhaps we could have hidden behind I don't
 259 know what, we were told that this would happen. We shouldn't be surprised, then, about what is
 260 going on but to see in all of these disturbing developments the opportunity to teach the Faith
 261 and to assist people to understand. So we have had the advantage of being forewarned, and we
 262 have anticipated the consequences of the Bahá'í revelation, so we should not be surprised or
 263 act as if we are surprised, nor should we become petrified, as people who don't have our
 264 understanding, perhaps, have become.

265

266 Then he goes on to say "the opportunities which the turmoil of the present age represents,
 267 with all its sorrows which it evokes, the fears which it excites, the disillusionment which it
 268 produces, the perplexities which it creates, the indignation which it arouses, the revolt which it
 269 provokes, the grievances which it engenders, the spirit of restless search which it awakens,
 270 must in like manner be exploited." He was saying in the previous paragraph that we should
 271 exploit this building as a teaching instrument, and he says that these opportunities should in like
 272 manner be exploited to teach the Faith, to extend its influence, to bring the knowledge of the
 273 redemptive power of the Faith to the attention of people.

274 So the question is how are we teaching? What are we saying to people? How do we approach
 275 them? Do we listen to their troubles? Do we have them empty out before we start trying to pour
 276 things into them so that we can address their needs, their worries, their concerns? These are

277 very serious questions. Now, we have been warned about this. The Guardian goes on to tell us
278 further in this very same letter about the conditions of the world, and he appeals to us not to be
279 deterred by these violent conditions, the commotions in the earth, and then he says, "Such
280 simultaneous processes of rise and fall, of integration and of disintegration, of order and chaos,
281 with their continuous and reciprocal reactions on each other are but aspects of a greater plan,
282 one and indivisible, whose source is God, whose author is Bahá'u'lláh, the theater of whose
283 operations is the entire planet and whose ultimate objectives are the unity of the human race
284 and the peace of all mankind."

285

286 So, dear friends, let us not worry, let us not be afraid, this is part of the whole program that
287 God has designed. We have the minor plan. The minor plan is before us in clear detail. The
288 major plan is in the hands of God, and He operates that plan the way He feels and the effects of
289 His operation and our obligation to do things produce these conditions in the world. We should,
290 therefore, not worry, as the Guardian says.

291 He says "reflections such as these should steel the resolve of the entire Bahá'í community,"
292 make us strong in other words, "should dissipate their forebodings and arouse them to
293 rededicate themselves to every single provision of that divine charter whose outline has been
294 delineated for them by the pen of `Abdu'l-Bahá." Obviously a reference to The Tablets of the
295 Divine Plan.

296 So, friends, the leaders of our Faith, the Central Figures of our Faith and our Guardian, took the
297 time to explain to us what conditions to expect in the world so that we would not be frightened,
298 but that we would understand what our duty is and should be, so that we would approach our
299 duty with confidence, and so that the more that we saw the disturbance, the more we would be
300 sure that the plan of God was in operation, you see.

301 This is confidence building stuff. Now, it doesn't mean that we should be callous, that we should
302 be careless. How can we be? People are suffering. How can we be happy that there are so
303 many of our citizens on drugs? That people are living in disgraceful conditions in our cities,
304 they're homeless? This is not something to make us happy, this is a sad affair. But what it tells
305 us is that what Bahá'u'lláh has brought, the medicine that He has prescribed is the right
306 medicine. And that knowledge gives us confidence so that we might approach our task in a
307 proper manner, not with a faint heart. "This religion is not for the feint hearted," as Bahá'u'lláh
308 says.

309

310 Now, where shall we go here? Opportunity. Ability. The House of Justice says we can do
311 this thing. And where they feel that we are lacking, they tell us how to pull ourselves together
312 and how to get it done. It's all in this letter, and I can't read the whole letter to you, it would take
313 the whole night. But it's there. They say that "the three constituent participants in the building of
314 the order of Bahá'u'lláh—the individual, the institutions, and the community—can foster such
315 growth." And they tell us how.

316 "First, by spiritually and mentally accepting the possibility of it." And that is the greatest
317 challenge of all. Do we believe that millions of people will become Bahá'ís? Do we believe that
318 one of these days the majority of the people in this country will be Bahá'ís? The majority of the
319 world's people will be Bahá'ís? If we believe that, then we are in good shape. If we are waiting
320 for something to happen that will bring that about, for some great miracle, then I am afraid that
321 we are in the wrong place, we are in the wrong religion.

322 You know, people go around asking about the calamity. What calamity? What calamity? My
323 dear friends, ever since the Báb opened His mouth in Shiraz the world has been in a state of
324 calamity. Don't you see? Look at what is going on in the world. Look at what's going on in
325 Birundi, what is still going on there. In Europe, in you name it. What would you say to
326 Vietnamese people now about the calamity? What calamity are you talking about? Is it this thing
327 that Bahá'u'lláh says suddenly will happen? We have nothing to do with this, that is His
328 business.

329 Our business is to take care of what's before us, not to sit back and wait for divine intervention.
330 Divine intervention does not come unless we are taking action. Don't you know that the
331 Concourse has no dealings with us unless we are in motion? If we are not in motion they're
332 paralyzed, they do nothing. We do it, they do it. We don't do it, they don't do anything. That's the
333 way it is. We're going to get into that a little more.

334
335 So, the House of Justice goes on to say that first we have to change our mental attitude.
336 Remember what `Abdu'l-Bahá said in one of His talks? He said that "the reality of man is his
337 thought." Remember this? And then He went on to explain that thought without action is
338 useless. Well, the House of Justice is reaching into where our ultimate reality lies and is telling
339 us to fix it. To fix it. Take care of it there. If you take care of it there, everything else will follow.
340 That's the point they are making.

341 So they say, "can foster such growth, first by spiritually and mentally accepting the possibility of
342 it and then by working towards embracing masses of new believers." Because if you believe it
343 and you accept it you will do the job. If you don't believe it you're going to go through motions,
344 but they won't have any effect, be useless. You'll be tired for no reason. If you're going to be
345 tired, do the thing right. "Setting in motion the means of effecting their spiritual and
346 administrative training and development."

347 No, no, they said "and then by working towards embracing masses of new believers, setting in
348 motion the means for effecting their spiritual and administrative training and development,
349 thereby multiplying the number of knowledgeable," listen to this, "knowledgeable, active
350 teachers and administrators whose involvement in the work of the Cause will ensure a constant
351 influx of new adherents, an uninterrupted evolution of Bahá'í assemblies, and a steady
352 consolidation of the community." So that's what we are striving for. Then they go on to say
353 more.

354 They say "moreover" and this is something that should bring you a certain measure of comfort
355 and understanding. "Moreover, to advance the process implies that that process is already in
356 progress." It's already happening. "And that local and national communities are at different
357 stages of it." See? Very important point to understand. The process is going on.

358 Now look, friends, we started out like a seed, you know? At one time the only person that
359 believed that there was a new Revelation was Mulla Husayn. He was the only person on earth
360 that believed such a thing. Now, thank God, according to certain books out there, we didn't write
361 them, they say there are five million that believe this thing. That's fine; but five million out of five
362 billion? It doesn't compute too well, you know, considering, considering the state of humanity,
363 the great need of people for transformation, for release from suffering.

364
365 All right, now, so what happened? We begin our business with an individual who teaches
366 the Faith to another individual and so on. And when we have enough of us we create
367 institutions, local assembly, let us say. And then we advance to having national assemblies. And

368 then we hope to multiply so that there is a community that will respond to the requirements of
 369 the Faith and the requirements of mankind. This whole thing is a process that leads to entry by
 370 troops.

371 Now, remember what Shoghi Effendi said in his letter to us here in the United States some
 372 years ago, and I hope I pulled out the page so I can bring it to your attention. Yes, yes, yes. He
 373 was writing to us about the Ten Year World Crusade, encouraging our community to send out
 374 pioneers, to send out traveling teachers, and at the same time he was telling us that we should
 375 build up the home front, so that we can produce the pioneers and the traveling teachers.

376 So we had to do two things: we had to build the home front and we had to send out a flow of
 377 teachers. He then goes on to say that "such a steady flow of reinforcements," because there
 378 were pioneers out there already but he wanted more to go out. And some of our friends who
 379 had to work on such things are sitting in this room right now.

380 He says that "such a steady flow of reinforcements is absolutely vital and is of extreme urgency,
 381 for nothing short of the vitalizing influx of new blood that will reanimate the world Bahá'í
 382 community can safeguard the prizes which at so great a sacrifice involving the expenditure of so
 383 much time, effort, and treasure are now being won in virgin territories by Bahá'u'lláh's valiant
 384 knights whose privilege is to constitute the spearhead of the onrushing battalions which in
 385 diverse theaters and in circumstances often adverse and extremely challenging are vying with
 386 each other for the spiritual conquest of the unsundered territories and islands on the surface
 387 of the globe." In other words, there are all kinds of forces out there that want to grab people's
 388 attention, he wanted the Bahá'ís to get there quickly and to do their business and to have a
 389 sustained and steady flow of teachers that would reinforce those that had gone on before.

390

391 Then he writes this critical paragraph. He says, "This flow, moreover, will presage and
 392 hasten the advent of the day which as prophesied by `Abdu'l-Bahá, will witness the entry by
 393 troops of peoples of diverse nations and races into the Bahá'í world." Now, friends, the
 394 Guardian is talking process here. He's telling us the consequences of process. "This flow," he
 395 says moreover, first he tells us to build up a head, get the people out there, there's an advance
 396 guard, then he says reinforce them and keep the flow going.

397 He says, "This flow, moreover, will presage and hasten the advent of the day which as
 398 prophesied by `Abdu'l-Bahá, will witness the entry by troops of peoples of diverse nations and
 399 races into the Bahá'í world. A day which viewed in its proper perspective, will be the prelude of
 400 that long-awaited hour when a mass conversion on the part of these same nations and races
 401 and, as a direct result of a chain of events, momentous and possibly catastrophic in nature, and
 402 which cannot as yet be even dimly visualized, will suddenly," suddenly, "revolutionize the
 403 fortunes of the Faith, derange the equilibrium of the world, and reinforce a thousand-fold the
 404 numerical strength as well as the material power and the spiritual authority of the Faith of
 405 Bahá'u'lláh."

406

407 So let's look at what the Guardian is telling us. He's telling us to go step by step, that if we
 408 will keep the flow of teachers going, if the teachers will do their business, this will be a presage,
 409 will hasten that day, you see, the advent of that day when we'll have entry by troops. And this in
 410 itself is a prelude to this other thing, the mass conversion which will be accompanied by other
 411 things that we have no control over. Now we have gone around this world and around this
 412 community talking about mass conversion, mass conversion, mass conversion. We don't have
 413 mass conversion, we've never had it. And we're not going to have it until these conditions
 414 prevail, until we supply the teachers, until we produce the conditions in the communities, we

415 build up our institutions, produce, in other words, the infrastructure, and the critical mass that
 416 will cause entry by troops. That is what the House of Justice is talking about. Not the insanity of
 417 people just going out and thinking that now the House wants us to go out in the street and bring
 418 in 10,000 people.

419 Well, if you can do it, for God's sake do it. But they are talking about all of the building of the
 420 activities of the structure that will make this process, that will hasten this process, and will bring
 421 about the actual results, you see, of entry by troops. A continuous influx of believers into the
 422 Cause. So, if Chicago can bring in a million, bring in the million. Right? If Rapid City can bring in
 423 fifty more, bring in the fifty. You see? I as an individual, if I can teach a person, fine, bring in that
 424 person. If I can teach a hundred, bring in the hundred. Or the thousand.

425 I may not be able to teach a thousand people or appeal to a thousand people, but I may teach
 426 one individual who has got the capacity to do it. The thing is that all of us must be in motion,
 427 must be acting according to our duty given to us by Bahá'u'lláh to teach His Faith, and to uphold
 428 His institutions, and if we are doing our best, following the guidelines in our Writings and the
 429 instructions of the House of Justice, then we are involved in the process.

430
 431 What the House of Justice wants us to do is to overcome a kind of pathology in our brain
 432 about large communities. To accept that this religion has not come to create esoteric groups,
 433 church membership, little fraternities here and there, and sororities. This religion has come to
 434 raise up a world civilization, and for there to be a world civilization we must have the people of
 435 the world in it.

436 The fact of the matter is that in some places people are afraid that because...if they expand their
 437 numbers then they will lose control of things, or they won't have enough friends, or something
 438 will go crazy. Well, if we have more people we'll have more circles in which to have more
 439 friends. There'll be more circles of friends. Obviously we can't be friendly with 10,000 people at
 440 once, but to the extent that you can be friendly with a lot of people, you'll have more people that
 441 you can draw from to be friendly with. We'll be able to do things that we can't do now, friends.

442 The feasts will be different. Instead of going to the feast and just spinning over the teaching
 443 committee's concern that one person should go over there or this and that, which we have to be
 444 concerned about and it's part of our training and sometimes it bores us a little bit but we go
 445 through it because we want to do our duty to the Lord, we will have feasts that will be talking
 446 about tremendous, creative things. Like building orphanages, taking care of children, producing
 447 institutions, foundations, new developments, because you will have the resources to do it. Now
 448 the poor assemblies talk about it, they just dream about it. They drool. Doesn't help. This
 449 doesn't produce any concrete results at all. You see the point? You see what I'm trying to get
 450 at? I'm sure you do.

451
 452 The House of Justice then goes on to say "the individual and the institutions, while
 453 operating in distinctive spheres, are summoned to arise, to meet the requirements of this crucial
 454 time in the life of our community and in the fortunes of all humankind." In other words, friends,
 455 our community needs to get on with the business of the Faith seriously, consistently,
 456 persistently. We must do it for the sake of humanity, if not for the sake of ourselves, I mean, and
 457 there's no comfort in it. The comfort does not come from, I don't know what, from being able to
 458 sit back and relax and do all kinds of.... It comes from knowing that you are doing the right thing,
 459 no matter how painful it is. That's where the comfort and the gratification comes. And we know
 460 that we are in the right place so let's do what we have to do, and if it means that we are going to
 461 be criticized, fine. If it means we are going to be ostracized, better. If it means that we 're going

462 to be unpopular, let it happen. Because it means that our community will have established a
463 pattern of behavior that sets it aside for others to observe and eventually that observation will
464 produce the result down the road. They will come in because they will have seen in a proper
465 perspective what we represent.

466
467 Now, the House of Justice addresses itself to the three components. I don't want to go into
468 all of that because it will take too long. It addresses itself to the individual, to the institutions, and
469 to the community. You have read the letter, you know what's in it. But I would like to spend a
470 little time on the individual before closing.

471 The House of Justice tells us that the role of the individual is of unique importance in the work of
472 the Cause. Indeed, I do not know of a single Bahá'í institution that can teach the Faith and live
473 the life in the sense that, you know, individuals do. The teaching committees at whatever level,
474 local or national, don't teach anybody anything. Individuals do these things. On the basis of the
475 opportunities that they face, the circumstances that they forge to teach, how do they do it? What
476 teaching committee can tell you what to do? How to do it? Where to do it? Well, maybe where,
477 but they can't tell you exactly how to do it.

478 And some of us have been waiting around for methods. Methods. And every time that we hear
479 that something works in India, we say, "Ah, it will work here." Well, who says? Why should it
480 work here? We are not Indians. We're dealing with different kinds of people. This religion is
481 flexible. It is supposed to adjust itself to the requirements of the time and place, not to be a copy
482 cat and just copy things just because other people are doing it. And I think that somehow we
483 fractured ourselves by thinking that we could do it like the people in Uganda, and in India, and in
484 whatnot and it does not work. And we are here to witness that it doesn't work. We have to figure
485 out how to take care of the American mentality and deal with it.

486 We are Americans, we know how to deal with that, let's do it. And not import things that don't
487 work. Now, that is not to say we shouldn't be encouraged by what's happening abroad,
488 elsewhere. Obviously. And we might find aspects of that thing which are adoptable to what we,
489 you know, that we can adopt. But, friends, we have to think about what we are doing here, and
490 deal with the people that we know. And deal with them in a manner that is suited to their culture,
491 and their background, and all of that. Not try to make an Indian out of an American or vice
492 versa. It doesn't work, you see.

493
494 Now, the teaching of the Cause is of course with the individual primarily, as you know,
495 because Bahá'u'lláh has given that duty to individuals. He has prescribed it for individuals. And
496 He has promised certain support to the individuals, certain blessings. And I don't have to read
497 all of that to you, you know about it. But the House of Justice went into some detail in explaining
498 why the individual is unique.

499 It says, "The individual alone can exercise those capacities which include the ability to take
500 initiative, to seize opportunities, to form friendships, to interact personally with others, to build
501 relationships, to win the cooperation of others in common service to the Faith and society, and
502 to convert into action the decisions made by consultative bodies." I think perhaps we are
503 forgetting that the Guardian made it very clear to us that the institutions, what? They have
504 authority. The mass of the believers have what? The power to execute them. And that power
505 resides in initiative and ability. Individual initiative and ability. We must understand this clearly.

506 So, when the plan of the national assembly comes out, or the plan of the local assembly, how is
507 it going to be done? Because it's going to be done this way. I am going to go home and think:

508 "What am I supposed to do with myself now? How am I going to do this or am going to do that?"
 509 And I, privately, in the privacy of my own heart and my own mind, will decide exactly what I'm
 510 going to do and do it.

511 And remember in The Advent of Divine Justice the Guardian told the friends not to wait to hear
 512 from institutions in order to carry out this vital duty of teaching. Why should you wait to hear
 513 from anybody at all? You have heard from Bahá'u'lláh. Do it. You don't have to wait on anybody.
 514 I don't believe that we need any plans to teach. We don't need it at all.

515 The plans are supposed to help us, to give us a system to our activities, to give us a means of
 516 measuring our progress, because we need to be encouraged that we are doing something.
 517 That's what the plans are for. The plans do not take the place of individual initiative and
 518 individual action and individual decision on teaching. My God, you want to tell me if the House
 519 of Justice didn't write to us for the next twenty years, the Bahá'ís would stop teaching the Faith?
 520 You see? The responsibility is too great. It transcends, it goes beyond the House of Justice. It
 521 goes beyond any institution on earth. It has to do with the duty given to us by the Manifestation
 522 of God Himself.

523 The consequences of not carrying on as we should are rather grave, I think, you know. Because
 524 when you think that now in this day, what Bahá'u'lláh has done to us all, He tells us that in this
 525 day every created thing is endowed with all the potentialities it can bear. Now, friends, I put it to
 526 you if this power can be demonstrated in sand, such as what goes into microchips, what do you
 527 suppose God has done to us as individuals, as the supreme talisman? You think there's any
 528 limit to the powers that you can exert morally and spiritually? There isn't. This confusion is in our
 529 mind, believe me.

530
 531 Now, about individuals. Look at how `Abdu'l-Bahá puts it. I was in St. Peter's Basilica,
 532 that's why this comes into my mind recently. He talks about Peter, who was the first apostle of
 533 Jesus Christ. Listen to what `Abdu'l-Bahá says. He says, "Peter, according to the history of the
 534 Church, was also incapable of keeping count of the days of the week. Whenever he decided to
 535 go fishing he would tie up his weekly food into seven parcels. And everyday he would eat one of
 536 them. And when he had reach the seventh, he would know that the Sabbath had arrived. And
 537 thereupon would observe it." That's what the Master says.

538 Then Shoghi Effendi comments. He says, "If the Son of Man," you know who the Son of Man is,
 539 Jesus; "if the Son of Man was capable of infusing into apparently so crude and helpless an
 540 instrument with such potency as to cause in the words of Bahá'u'lláh the mysteries of wisdom
 541 and of utterance to flow out of his mouth, and to exalt him above the rest of His disciples and
 542 render him fit to become His successor and the founder of His Church, how much more can the
 543 Father, who is Bahá'u'lláh, empower the most puny and insignificant among His followers to
 544 achieve for the execution of His purpose such wonders as would dwarf the mightiest
 545 achievements of even the first apostle of Jesus Christ."

546 Listen to this, friends, this is serious. He's telling us that you, individually, He's talking to you,
 547 can achieve more than this Peter, who was a great man, who was a tremendous character. But
 548 he wasn't all that bright. But the Manifestation of God was able to infuse such power in him that
 549 he did the things that Bahá'u'lláh said. And if you go to Rome you'll see the tremendous basilica
 550 they built up for him, the memorial. An incredible building. Friends, you have nothing to worry
 551 about but your own fear and doubt.

552 And, so far as I'm concerned, fears and doubts are luxuries we cannot afford. These are
 553 luxuries, really luxuries. When you think of what's happening to the children in Birundi, to the

554 children in, what's this country in Europe that is gone crazy? Bosnia. What's happening all over
 555 the world? What's happened to the children in our cities? Come on, what are we afraid of? We
 556 have the thing in hand. We have powers we can call on. We have forces behind us. We have a
 557 powerful history behind us of success. Great development.

558 Can you imagine that we are putting up on Mount Carmel, in the heart of that mountain, these
 559 enormous structures? How is it possible that such a thing could happen? That even now the
 560 people are recognizing that the Shrine of the Báb is actually at the exact point that it should be
 561 in the city, it's the actual point of the whole city. Architects are praising this and wondering what
 562 happened that Bahá'u'lláh, they give talks, non-Bahá'ís, about what Bahá'u'lláh has done on that
 563 mountain.

564 Imagine when the Tablet of Carmel was revealed, that mountain was an empty, scruffy place.
 565 You go there now and they're talking about what? "The most important green lung in Israel"?
 566 Why? Because we have faith. Because we did the impossible. Look at this building that we are
 567 in. Imagine that our Bahá'í brothers and sisters before us who were far fewer in number and
 568 who also were led by women, decided to do this thing and to put up this building, and had the
 569 blessing of `Abdu'l-Bahá to do it. They didn't know how they would go about it. They didn't have
 570 the technology in place to put this building up when it was designed. But aren't you sitting in it
 571 now? And the Bahá'ís had the temerity to start this building in the Depression. Can you imagine
 572 what that means?

573 I remember as a kid in Jamaica that the Bahá'ís had little cans that they had tin smiths to make
 574 that the people would put pennies in to send to the Temple in Wilmette, to build this Temple.
 575 What do you suppose did this? It was the power of God Almighty. It had nothing to do with
 576 economics. It had nothing to do with the theories flowing down from Marx and Hegel and all
 577 these characters. You see? We can do it, friends. We are so many now. You know? `Abdu'l-
 578 Bahá says one of us is good for a thousand. Well, come on, let's behave as if we are a
 579 thousand people.

580
 581 Now, I want to give you a little encouragement, and you have to bear with me because I'll
 582 be gone soon and you can forget about me. But I want to give you a little encouragement by
 583 telling you something about one of our own people, from here, from this country, that was one of
 584 those things that `Abdu'l-Bahá talked about in The Tablets of the Divine Plan. Who was a divine
 585 angel, one who took the battle of the Cause to the center of the earth and stirred up countries
 586 and continents. I want to talk to you a little bit about her because she was one of us and you will
 587 sympathize. I'm sure that she will inspire you. Because...where's her portrait? I had the audio-
 588 visual department blow up her portrait so I could bring it and put it here when I'm talking to you
 589 about her. Good.

590
 591 Now, friends, you are looking at the portrait of Leonora Armstrong. Leonora Armstrong is
 592 known to us as the "Mother of South America." How did she become such a thing? Leonora was
 593 born in New York, in Hudson, upstate New York. Her mother and father were very nice people,
 594 they were not Bahá'ís. And she was born in 1895. They saw to it that she got a good education.
 595 She was bright. She had a sister. But at age of 5 her mother died. And life was very tough for
 596 her. She writes about this. She says, "How we could endure through those years of our
 597 childhood and adolescence such loneliness, such suffering, even cruelty, I do not know.

598 I can remember how, when still a small child, often at night before going to bed, I knelt down at
 599 my sister's bedside and in agony of soul, implored God with all the intensity of my being, to let
 600 us feel His presence, His nearness, His protection. Little did I then dream, in what way and how

601 specifically that prayer was later to be answered." Now, we are talking about the early years of
602 this century. We had no Bahá'í institutions, none. There was scattering of Bahá'ís. She was a
603 gifted student, she was at the head of her, the top of her class, her high school class. And she
604 went to Cornell University. And she used to teach Latin. And then, what happened? She had a
605 grandmother, her maternal grandmother, who became one of the early believers. And this
606 grandmother influenced her very much, Mother Sterling. She taught her, obviously, the Faith.
607 And Leonora used to memorize what little writings they had available to them then, extracts
608 from the Writings and prayers.

609
610 She, of course, through her grandmother's influence, came to know some of the early
611 believers, such as May Maxwell, and she became very attached to her, they were very friendly.
612 She said that May, more than anyone else, "helped me to feel the great love of Bahá'u'lláh and
613 `Abdu'l-Bahá, the reality of love, which I had longed to feel, and a deep bond was formed
614 between us, which gave me the greatest joy I had known." Now, she was one of the fortunate
615 ones, in 1919, who was in New York when The Tablets of the Divine Plan were unveiled. You
616 know about that from our history. And she was impressed with this event. And of course the call
617 of the tablets reached her heart and she wanted to do something.

618 So she wrote to `Abdu'l-Bahá, she wrote to Him. And `Abdu'l-Bahá replied to her, and this is
619 part of what He said to her, He said, "Thou hadst expressed that great wish to be of service to
620 the Divine Threshold, and to heal the infirm with the Divine Panacea. The infirm who is afflicted
621 with passion and self, spiritual malady is more severe than physical illness, for it may be that the
622 later may be converted by the least remedy into health and vigor, while the former will not be
623 cured by a thousand well-known remedies. My hope is that thou mayest become a spiritual
624 physician."

625
626 So she said that this hope expressed by the Master for her filled her, this was her
627 aspiration. And then she wanted to know what to do. She knew Martha Root, Martha Root had
628 come in from one of her travels and Martha Root talked with her about her trip to South America
629 and places that she would have liked to visit and wished that someone would now go back and
630 visit these places and bring the light of the Teachings to the people. So she felt "okay, maybe I
631 could do this." And she wanted to go to Brazil, particularly because `Abdu'l-Bahá had mentioned
632 Bahia, remember He mentioned that city in particular and she wanted to go there. She says
633 here that "of course the relatives are wondering."

634 Can you imagine 1919, 1920, a young woman, what, she was what? 25? In those days going to
635 South America by herself? Just think about it. It is an amazing thing, so of course her relatives
636 were worrying about her and her friends were also concerned. She said, "I felt my resolution
637 weakening when some social worker in the northern part of New York State gave me the
638 sudden idea to slip up to Montreal to consult May Maxwell." May Maxwell was sick in bed. When
639 she told her she said, told her what she was thinking of doing and so on, she said that May
640 Maxwell sat up straight in bed and said, "Leonora, what are you waiting for? Go!" She went.

641
642 Now, friends, she went to Bahia, or tried to get there. She was alone, she had meager
643 means, sometimes she even suffered malnutrition, didn't have enough to eat and illness. She
644 had to study the language, you see, to become proficient in it then she taught English. But she,
645 while she was struggling to make herself proficient in Portuguese and so on, she was doing
646 social work because she came from that background. Her mother and her grandmother helped
647 people. And do you know that she literally became known as an angel?

648 People used to refer to her as an angel because she was doing these things. Now, she went,
649 she didn't have self-confidence. Imagine that a person who didn't have self-confidence goes off,
650 at least that's what she said about herself, goes off to such a place by herself. And I heard a
651 story about her going to Manaus [?] and I talked to Hooper Dunbar about this, he wrote her In
652 Memorial article and he knew her and he had interviewed her. And I talked to him before I left
653 Haifa about her. And he told me that he would ask her about her early days and how she
654 managed and so on.

655 She went to Manaus and she didn't know people, she decided to get in touch with the mayor
656 and the mayor seemed to sympathize with her and got to know her and he decided that since
657 she wanted so badly to talk about her Faith that he would get a place for her. So he secured the
658 Opera House. Can you imagine the Opera House? This poor Leonora couldn't give public talks,
659 she was, you know, a bit timid, not very confident.

660 She memorized talks of `Abdu'l-Bahá. When she went to the Opera House, you know what kind
661 of scene she beheld? There were 4000 people there. Can you imagine? So she recited the talks
662 of `Abdu'l-Bahá. They went over very well. Then they started asking her to give talks at schools.
663 Yah. You see? What was carrying her? The love of `Abdu'l-Bahá, a dedication to the Cause.
664 She said to herself, "I have to do this thing. I am afraid, but I don't care, I have to do it." That's
665 what Leonora did.

666

667 So she went and she talked to these people, she established a community in Bahia, where
668 she died. And Hooper told me, Dunbar told me that he would ask her, "Well, what kind of groups
669 did you talk to? What sort of fireside groups?" She said 400 people would come to these
670 groups. And he swallowed, he said, "My God, imagine 400 people coming to a fireside." But she
671 had that magnetism and she was, she attracted the people.

672

673 Now, Leonora was very, she said she didn't have self-confidence but she had tremendous
674 courage in many ways. She decided to translate Bahá'í literature into Portuguese. And the
675 fundamental literature that they have in Brazil, the translations are hers—God Passes By,
676 Gleanings. Right. There's a story about her. The Guardian wanted literature in Spanish. Now,
677 Brazil is a Portuguese-speaking country. She wanted to do something about this. She didn't
678 know Spanish herself. Later on she would decide to go to Spain to study Spanish. But anyway.
679 She then had an idea. She heard that there was a convent of Spanish speaking nuns. She went
680 to this convent. I mean, friends, just think of this. This timid, self-effacing woman, imagine she's
681 out there by herself. She goes to this convent, she sees the Mother Superior, and she says to
682 her, "I have a book that I would like translated into Spanish and I understand that some of the
683 nuns here are proficient in that language. And it's a good book." And, in other words it's not a
684 dirty book, it's a good book. And Mother Superior looks at this book and, of course, she realizes
685 that this is, this is a bomb she's holding in her hand. So what did she do? The Mother Superior
686 decided to help, but she divided up the work among four nuns and she gave them different parts
687 of the book so that there wouldn't be a sequence. And that's how the book was translated. Now,
688 it doesn't matter. The fact is that Leonora got the book translated into Spanish. You see?
689 Courage. This is courage. Courage is really persisting even when you are afraid. That's what
690 courage is.

691

692 So, in 1930, I think it was about 1930, she decided to go to Madrid to study Spanish
693 because the Guardian wanted Spanish literature and she wanted to become proficient. She
694 went there and while she was traveling, by the way, as she traveled around she stopped in
695 places and she went to very, all kinds of countries to teach the Faith. For instance, in 1927, they

696 say, she became the first Bahá'í to visit and speak of the Cause in Columbia, Venezuela,
 697 Curasao, Trinidad, Barbados, Haiti, British Guinea, and Dutch Guinea, thus complementing and
 698 completing Martha Root's unfulfilled intention of raising the Call of God in all Latin American
 699 countries.

700 Now, so she went to Madrid and she was able to found the first Bahá'í group in Spain. So, she
 701 is now taking her work across the Atlantic. And then she wasn't succeeding, because she fell ill,
 702 in going to the University. And she had the thought of going to see the Guardian. She wrote, got
 703 permission, and went to see him. She married a man in '41 named Harold Armstrong, he was
 704 an Englishman and he was a very great character. He supported her in her work. And of course
 705 she carried on in her own inimitable style, to teach the Cause, to nurture the friends, and she
 706 lived to see the raising up of a national assembly in Brazil and, of course, of the growth of the
 707 Cause in South America. She, as you know, was appointed a Counselor, I think she was among
 708 the first contingent, I think, of counselors.

709 And at the time of her passing she had been ill for a time. And round about that time the House
 710 of Justice had had two of Bahá'u'lláh's tablets translated into English, the Fire Tablet and the
 711 Long Healing Prayer. And Leonora, in her sick bed, you could say in her dying bed, translated
 712 these two works into Portuguese, and that was her final gift to Brazil. I have heard that she was
 713 in such a state of luminosity, literally physical, she was like a light, she was burning when, in her
 714 last days. And people remarked how luminous she was in those final days.

715

716 Now, friends, this is what `Abdu'l-Bahá is talking about. This is an apostle of Bahá'u'lláh.
 717 How did she become an apostle of Bahá'u'lláh? Not because she was the strongest person in
 718 Hudson, NY. Not because she had great ideas about conquering the world. She was afraid, she
 719 was self-effacing. But, out of her devotion to `Abdu'l-Bahá. You know, `Abdu'l-Bahá wrote her a
 720 letter in Brazil. You know how He addressed it? He just put "Brazil, Leonora Armstrong" and it
 721 got to her. Yah, it's true. Now, what has happened?

722 Seventy-five years have passed since the Cause was established in Brazil. This year the
 723 Brazilian Parliament had a special session, a special session, and Amatu'l-Bahá was going to
 724 Brazil, they invited her to be their guest, they had this whole session that went on for maybe two
 725 hours. And a number of the members of Parliament spoke about the Cause and its Teachings
 726 and the impact that it had had on Brazil.

727 One of them got up and spoke about Leonora Armstrong and what she had done, the place
 728 where she landed when she came to Rio has a mark, has a monument has been put up there,
 729 to mark the place where she arrived in that place in Brazil. You see? Now look at this, if she
 730 could do it, you can do it. She's one of us. What did she have? Faith, devotion. She was totally
 731 dedicated, and even though she was afraid, she persisted. She believed what `Abdu'l-Bahá told
 732 her and it worked. And now, to her eternal glory, she is the Mother of South America. Brazil is
 733 talking about her now, other governments will be talking about her in the future. You see?

734

735 So, what I want to tell you is quite this, that the individuals among us should arise and
 736 claim what is theirs in action. They have the Concourse behind them; they have all of the
 737 powers of the universe behind them. Bahá'u'lláh has promised them this, promised each of us
 738 this, and you should have complete confidence in what He has said. And proceed with the work
 739 of the Cause, and do what the Four Year Plan has asked.

740 Because not only has He given us these promises, but He has given us institutions and an
 741 arrangement by which we can be told, literally from day to day, what is expected. And so we

742 have company now. She didn't have any company when she went to South America, there were
743 no institutions. There was no national assembly here or in Canada, there was no teaching
744 committee, there was nothing when she left in 1920 to go to Brazil.

745 So, what's wrong with us? We have the House of Justice, we have the national assembly, we
746 have counselors, we have auxiliary board members, assistants to auxiliary board members, we
747 have Hands of the Cause, local assemblies. My God, friends, what's happening? We are very
748 rich. We don't need to worry. We have all of the forces on earth and in heaven working for us.
749 So let's get going.

750
751 Now I want to end on this note. Bahá'u'lláh had addressed Himself to the Christians in one
752 of His tablets. And remember He said that Christ said, "Come, and I'll make you fishers of men."
753 You remember this? And Bahá'u'lláh said that, "I say, `Come, and I'll make you" what?
754 "Quickeners of mankind." Is that what He said? Yes. And then, He said something to us, or to
755 the Christians and some of us have come from that background here, I suppose, but it's meant
756 for everybody; He said this, and I want to tell you, I have it in writing, but let me try to recall, I
757 can't find it. Let me try to recall it from memory. He says, "If ye will obey Me, you will see that
758 which We have promised you. And I will make you the friends of My Soul in the realm of My
759 Greatness, and the companions of My Beauty in the Heaven of My Might forever."