

... description: 1956, Olivia Kelsey USBNA  
author: Olivia Kelsey  
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#### Monte Carlo, Monaco

##### Astoria Hotel

When I was in Haifa on the pilgrimage recently, the Guardian gave me the commission to visit isolated believers and you were on the list he gave me. I think he intended for me to visit places not too far away from here. But I thought you might like to hear a few items. He gave me a phial of perfume to anoint each one and I shall save some for you. Perhaps after consulting you may have some suggestion – there are conferences and things \_\_\_\_\_ and there may be something closer to Monte Carlo\_\_\_\_\_.

I arrived December 23rd, was there 9 days and spent one day in Nazareth while waiting for the boat for Marseilles. Laura Davis from Canada arrived a few minutes after I did. \_\_\_\_\_ roomed together and she stopped here on her way home, after a tour of Israel and some points in Europe. She took 200 snapshots and promised to send me all that turn out – a complete set. We plan to make up a scrap book. There were some excellent post cards. Views of the Shrine of “‘AKKÁ and Haifa” – at a camera shop in Haifa. These along with the houses will tell and illustrate the story of those who haven’t been there as yet. I’m sure you will and get there eventually.

I’m enclosing copy of Laura’s poem, written on her way here. We felt greatly favored; here are some of the special things:

1. We heard the Guardian chant at the Feast of the \_\_\_\_\_ of the Báb (according to eastern calendar, it came \_\_\_\_\_ December 30th) at the Shrine of the Báb and ‘Abdu’l-Bahá \_\_\_\_\_
2. \_\_\_\_\_ Khánun and were permitted to \_\_\_\_\_
3. \_\_\_\_\_ is for the Guardian for dinner \_\_\_\_\_ the next day!) as he contemplated it he said \_\_\_\_\_ American or Europea?”
4. We spent 2 nights at Bahjí with Persian pilgrims \_\_\_\_\_
5. We rode in the new car, a \_\_\_\_\_ John Allen to the \_\_\_\_\_

6. The last day, we were there The Guardian had Leroy Ioas take us to the top of Mt. Carmel and show us the site of the future Hashriqul Adhkar – best piece of property in Haifa.

7. We helped to \_\_\_\_\_ Dr. Ḥakím was occupied elsewhere \_\_\_\_\_ on Mt. Carmel.

We saw the archives, the drawing of the new archives building, to be erected in the fan-shaped section of the Memorial Gardens. The picture of the Bahá'u'llah and Báb in the major Archives. The Shrines, the Mansion at Bahjí, Masra'a, Rizqan, House of Abbúd, Months crowded into nine days. The lights are turned on at the Shrine of the Báb at dark and so my little ship sailed out of the harbor. I watched for the lights to go on, wondering if it was Dr. Ḥakím or his son Iradj. And I watched till they went off.

When I sat down to write Bahá'í friends I told them I had been in Paradise and found that the people there were not sitting in golden chairs, but working, building, working, building. How they work. The Guardian did not stop for a real meal for hours, one period when he was especially when he is deep in the codification of the Aqdas. It will be very difficult to translate, he says.

We should teach first the principle, then Unity of God, of his Prophets and Unity of Mankind. Do not give the laws at first, they shock. When the student knows and loves Him, tell who He is. The book to use is the French translation of Gleanings – excerpts, I believe. In future Monaco will be under French NSA.

Dr. Ḥakím says to him the Guardian is exactly like the Master – except for one thing – He is the Master grown young! I noticed that he is once a distinct entity – different. His \_\_\_\_\_ are indescribable – Dr. Ḥakím says, like Bahá'u'lláh's his nose is like the Báb. One night He spoke of the Guardianship – all he had expected to do was to convene the \_\_\_\_\_ of Justice. The terrible burden when he realized what was given to him with no directive from the Master

Organization is Accessory in the Cause. It is growing so fast that it must have good organization. India and Persia need organization and do not have it. Africa is \_\_\_\_\_, Canada next \_\_\_\_\_ then US. In France the teacher should consult with the NSA. Material Civilization is not it is placing too much importance on physical comfort. \_\_\_\_\_ interested in something just given out in House of \_\_\_\_\_ out the bomb poisoning the atmosphere much time was \_\_\_\_\_ first night on the \_\_\_\_\_ of Bahá'u'lláh (See p. 294 World Order Book and p.). **He was asked if he would sponsor a release and he said yes: the translation as at present is not correct: something 'Abdu'l-Bahá said while in US is to be located – the word "instrument" will not do. There have been 3 \_\_\_\_\_ it was found to extend over a larger area: (\_\_\_\_\_) it is known to affect – contaminate – vary great areas of the earth's atmosphere. Good to use inteaching this prophecy.**

**25 Thurs: Arr'd, Haifa – Taxi to Pilgrim House – 10 Pers\_\_ St.** Homa opened door – Millie greeted me, \_\_\_\_\_ came, Laura Davis from Toronto arrived

few minutes later; Then Jessie came; Laura and I were givin room together. Next we met Mrs. Giachery, then the John Allena (from Africa) and then Rúhíyyih Khánum; she talked with us until lunch was announced. At lunch she spoke of Aqdas \_\_\_\_\_ which the Guardina is making – very difficult to translate he had said. She sent us to bed to rest before meeting the Guardian; then we had \_\_\_\_ with her at 5: P.M. in the apartment occupied by Giacherrys. At dinner – about 7:30 we met the Guardian. He asked how we came, how long it took and served pilau to us. I spoke of latest news from Elizabeth stamp which interested him and he asked for her address. Said he was glad John Roberts was going there. The main topic after dinner was finished, was the prophecy of Bahá'u'lláh about the BOMB (see p.183 BWF.193 BWF \_\_\_\_\_) much time was spent over the phrase “instrument exist in the earth.” Mr. Ioas asked about a release for the press as coming from the head of the BWF and the Guardians approved; words used by ‘Abdu'l-Bahá in a \_\_\_\_\_ explaining this prophecy. The Guardian asked Mr Ioas to write for this. NY most \_\_\_\_\_ city in the world will be rebuilt after bombing. Asked if Paris was nt the most evil – he said no – it is the most immoral – but not the most evil. After dinner, Rúhíyyih Khánum showed films she had taken the year ( ) of the snow in Haifa; historic; no plants injured, she also showed a film of ‘Akká and the Shrine and Gardens.

2 – 24 Friday Break with Allens and Mr. Giachery he took back to \_\_\_\_\_. Had \_\_\_\_\_ made by Mrs. \_\_\_\_\_. Prepared for Bahjí, went to Shrine of Báb & \_\_\_\_\_ with Mars. Allen. Met Persian pilgrims and Muḥammad Bahá’I who drove us to ‘Akká. Met Salah and his mother and Shadoni Shrine of Bahá'u'lláh used to sometimes dictate \_\_\_\_\_ circumambulated the Shrine before dinner.; saw the newly completed \_\_\_\_\_ entrance \_\_\_\_\_ just finished and and Shrine Gardens were especially lighted by direction of the Guardian so that we might see them, Prayer in Shrine; dinner; after dinner Mansion of Bahá'u'lláh and slept there.

3-25 Sat. Circumambulated Shrine and entered for prayer; \_\_\_\_\_ by Ḥusayn and wife; and son; and daughter-in-law \_\_\_\_\_ prayers I rm. Where Bahá'u'lláh stayed when He went there; saw seat under cypress trees where he sat and talked with friends; were served oranges from Gardens; saw the wheel turned by donkey, goats, cacti, gardens \_\_\_\_\_ mandarin trees. Then went to House of Aboud – E & W. lunched there in bridal rm. Of ‘Abdu'l-Bahá; stood by shores of Mediterranean and looked at the window of his room. Walked (Salah came, too) to prison (now converted into a hospital); nurse conducted us to rm; there was a rug; we prayed and chanted; nurse removed her shoes and came in. Afterwards she wanted us to see grewsome place below where people were hanged.

(contd)looked at window, bars 3 deep, prison; walked thru Old ‘Akká \_\_\_\_ Gate where people came to see the God of the Persians come in, counted 40 waves as we waited for bus to take us back to Bahjí; dinner at Bahjí; visit with all afterwards: Salah spoke of Sohrab’s visit in summer. Slept at Bahjí. On way to Gate we were taken to the mosque where ‘Abdu'l-Bahá prayed till the last

Friday of His life. Salah went with us.

4-26-Sun: Circum \_\_\_\_\_ and Laura and I each had 5 min. alone in Shrine. Before we left Mansion we saw Coffin of Navváb and Braille bks. breakfast saw 'Abdu'l-Bahá's rm. Plain of Arab; plowing field of shares as arrang. By Salah; bldg. occupied next to Mansion by C. Brek. Muḥammad Bahá'í came with 2 children to take us back to Haifa. Stopped at Hizwan on way; Goodbye's; Luncheon with RK, Mr. G. & Mrs. G. (not sure of Allns) Tea afternoon with Persian Ladies at Guardian's House. Visited with Mr. Ioas; saw lights turned on Báb's Shrine. Dinner with Guardian: Main topic Archive Bldg. 10 yr. Plan expanding.

5-27-Mon; Downtown; Shrine of bab & 'Abdu'l-Bahá; Lunch with RK; Monument Gardens in AM;PM?

Dinner with Guardian; instructed for us to see ARC. Topic Hegiras

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6-28-Tues; Shrine of Báb and AB; ARC (in rain), Lunch with RK \_\_\_\_\_ Giacherry Allens gone. \_\_\_\_\_ or with Guardian. Moved bookes in Guardian's House evening.

7-29-Wed Rain; Shrines; Major Archives; RK for Lunch; we spent some time in \_\_\_\_\_ sitting rm. Writing cards, etc. Cut curtains and sewed them Guardian absent.

8-30-Thurs- \_\_\_\_\_ Guardian's House; 2 PM and community; tea at Allen's House \_\_\_\_\_ H. Rode with RK in Guardian's car; heard Guardian's Chant in Shrines, Dinner, scroll and map, Guardian hadn't \_\_\_\_\_ real meal so no conversation; Guardian asked \_\_\_\_\_ had been to temple land, we had not so he arranged for Mr. Ioas to take us there next day.

9-31 Fri-Luncheon RK, saw temple land, Dinner with Guardian – Farewell.

10-Jan – Ushered at Shrine, Prayed last time there. Luncheon before \_\_\_\_\_ Left for Nazareth on Taxi.

January 2- Returned to Haifa to take \_\_\_\_\_ for \_\_\_\_\_.

1.23rd – Thursday – Arrived Haifa – Pilgrim House; Homa opened door; There stood Millie “I just came over” she said. Then Ethel, Jessie- Laura arrived from Toronto then Mrs. Gachierry (I had laid down for a few minutes) Then Rihyyih Khánum came and talked and led to us down to lunch; Meanwhile had met Mrs. Allen and Mr. Allen from Africa. RH talked to Aqdas – Guardian Coifying, difficult to translate; eve. gave Mr. I. Florence's present. Sent us to bed, Laura slept but I didn't. Supper with the Guardian. Main Topic: Bomb see p. 183 BWF; 193 BWL Mrs. Stamp; he was glad to hear; asked city and her address. After dinner RK showed films she took when Heavy snow in Haifa 19 around Báb's Shrine. Next day to go to Bahjí – dress warm.

2-24 Friday: Breakfast with Allens, her marmalade prepared to go to Bahjí; First

to Shrine of Báb with Mrs. Allen. Met Salah and his mother and Shadon; went to Shrine of Bahá; then lunch; then to Masra'a; tea there; back to Bahjí for dinner and Mansion archives and Rm. Of Bahá after supper; slept in Mansion and the chart of Dec. of Báb sent by Kelse to the Guardian just the day before he died was hanging in the rm. where we slept. That night the Guardian asked that the lights be turned on especially so we could see the newly finished part of the Gardens has slopping wall of flowers just planted and steps and gate of entrance.

3-25 – Shrine Breakfast, always same table AB sat at when he answered Laura Barney's q. Went to Ridván; greeted by Wife and Husayn and grandchild and young couple; saw rm. Where Bahá stayed when there; seated under cypress where he sat and talked with friends; the wheel turned by donkey, goats cacti; gardens, mandarin and orange trees, House of Abaud – East & West; Lunch there, bridal rm. Of AB after stood by walls on MED. And look at His window. Walked to prison, nurse conducted to us rm. this bldg. has been converted into a hospital; Rug; we prayed nurse came in, took off shoes. Afterwards we saw gruesome place where people were hanged, to please nurse. Walked thru old 'Akká; looked at window where He stood saw the gate where the people went to see the "God of the Persians" come in; waited for bus to take us back to Bahjí, dinner there evening in friendly visit News of Sohrab's visit to Haifa and 'Akká Slept Bahjí Counted 40 waves – See Epistle Wolf

4-26th-Sunday Shrine early, L & I had 5 min. each; before going down saw coffin of Navváb; and noticed Braille books. Breakfast Bahjí; saw AB's room. Plain of 'Akká; Arab working Acres on shares as directed by Salah; Muḥammad Bahá'í and two children; took us back to P H. said goodbye to Salah and mother; arrived in time to see Allens off dinner with Giardian: Hegiras was main topic. Before supper with Guardian visited with Mr. Ioas, Bahjí visited upstairs afterwards.

### **Per Lloyd's List**

December 11, 1954

Aristidis – Yokohama, Dec. 10.

Steamer Aristidis Tokuyama for British Columbia, owing to shortage of water and possibly heavy weather damage, is diverting to Yokohama, where she is due to arrive today.

5-27th; Monday: Shrine of Báb & AB, went downtown for cards, etc. Lunch with RK; tea with Persian ladies at Guardian's House with RK. Dinner with Guardian: Instructions to be given for us to see Arc;

6-28th Tues. Shrine of B & AB: Arc (in rain) Lunch and tea with RK; made pie. Visited Giarcherri and Allens gone. Began curtains. Warm fire in sitting room.

7-29th Rain – Shrine; Archives – major: RK not for Lunch. Free for a while

PM; sat in sitting rm. and wrote cards. Began to make curtains; cut and sewed them. Called at 9 AM to dye curtains; Little Archives, Guardian didn't come.

8th 30th – Shrines; Saw original of Nabíl's Handwritten Dawnbreakers. Feast 2 PM Guardian's Hoses; tea little house rode there in Guardian's auto with RK; heard Guardian chant; Dinner, scroll and map. I hope I had made up. Packed Guardian asked if we had seen Temple Land.

9th – 31st – Friday: Shrines: Minor Archives; Lunch RK; Saw temple Land top Mt. Carmel; Mr. I took us there in taxi by direction of Guardian. Dinner and farewell.

Jan 1-Sat; Ushered at Shrine; Prayed last time in Shrines; Lunch RK; before lunch presents; Left for Nazareth

Jan. 2- returned to Haifa to rake ASTRA

January 14, 195\_\_, Monte Carlo, Monaco

The Little streamer "ASTRA" (3,314 tons) sailed from Marseilles for Haifa on Dec. 17th and I went alone this time. The "QUEEN ELIZABETH" on which Florence and I came over was 80/85,000 tons! But the little boat got me there and back and I wasn't so seasick as on the big one. Six days going, six returning, 9 days there and one 1 Nazareth. We passed the volcano Stromboli, towering out of the Mediterranean and the Island of Elba, where I breathed a prayer in remembrance of Dorothy. It is larger than I supposed. On our return trip we stopped for a day in Naples and I succumbed to the tour and saw the ruins of Pompeii, gazed on Vesuvius and bought a tiny cameo from the famous factory there.

Landing in Marseilles early in the morning of Jan. 9th, I took a taxi to the home of the friends there as requested by the Guardian. It was a thriller. Many travelers on the way to Haifa have stopped there but this was the first visit from a returning pilgrim. I wish you could have been there that day.

Laura Davis from Toronto arrived par avion a few minutes after I got to Pilgrim House and we shared the same room 9 days. She is due here now anytime on her way home. We went to Nazareth together and she returned with me (taxi) to the boat which sailed Jan. 2nd. Then she went to the Jerusalem, a tour of Israel, then to Athens, Rome, Monte Carlo, Germany and England where she will take off for Canada. She took 200 snapshots and has promised to send me a complete set of all the turn out – taken of course during the 9 days. We had dinner six nights with the Guardian; teas with Rúhíyyih Khánúm; spent two nights in Bahjí in Persian Pilgrims, by special arrangement of the Guardian; saw the tomb of the Báb and 'Abdu'l-Bahá in the glorious Shrine on Mt. Carmel, the Memorial Gardens, the land (fan-shaped) being prepared for future institutions that will be built there – the first the Archives Building, which drawing the Guardian showed us; and by special direction of the Guardian Mr. Ioas took us by taxi to the top of Mt. Carmel to show us the newly acquired land for the Temple; we lived at Pilgrim House (Western), visited the Eastern Pilgrim House;

saw Masra'a and it's keeper and had tea there; we're guided through the House of Aboud (East and West Houses), and lunch there in 'Abdu'l-Bahá's bridal chamber; lunched, breakefasted and dined at Bahjí and met Salah, the keeper, and his mother, the hostess. Rode in the new car that belongs to the Guardian, gift of John Allen, prayed in all the Shrines for the long typed list of friends, communities and our families, and Bahá'ís and pioneers throughout the world; heard the chanting of the Tablest of Visitation by the Guardian at the 30th (which is the feast of the declaration of the Báb in the Eastern Calendar); read our prayers in English and heard the Persians chant theirs, when we were together in the Shrines; saw the Major and the Minor Archives; the little house near the Eastern Pilgrim House where the ladies were served the Feast Tea the afternoon of the 30th and had the Feast dinner in the Guardian's House that day with Rúhiyyih Khánum and dinner that night with the Guardian and saw the Scroll of Honor; gathered handfuls of flowers to lay on the Shrines so that we might share them; had the loving hospitality of the Guardian; Rihyiyih Khánum, Millie Collins, Leroy Ioas, Jessie and Ethel *evell*, *were conducted trough our tours by the saintly, the \_\_\_\_\_ and wonderful Dr. Luṭfu'lláh Ḥakím*; saw the blood-stained shirt of the Báb, the ring of *oddus*, *the sword of Ḥusayn*; *relics of the Greatest Holy Leaf*; *saw the endless beauty in the collections and arrangements of Gardens, the tapestries, pictures, vases, furniture, Tablets, framed and unframed; bookcases full of books, beautifully arranged; the framed incorporation papers of Local and National Assemblies of the World; the models of the Temples in Bahjí's Mansion; Canon Ball from Fort Ṭabarsí; pictures of 'Abdu'l-Bahá, of the Greatest Holy Leaf, the Purest branch, the paintings of 'Abdu'l-Bahá, of 'Akká and many things by Marion Jack; personal relics of 'Abdu'l-Bahá, Bahá'u'lláh, Báb, Purest Branch, Greatest Holy Leaf, Navváb and even of the Father of Bahá'u'lláh. The PHOTOGRAPH AND THE PAINTING OF BAHÁ'U'LLÁH and the PAINTING OF THE BÁB, one -hundredth part of the treasures still to be placed in the Archives of the built; looked down the 9 terraces toward Haifa where the kings and queens will walk up to the Shrine, take off their crowns and their shoes and circumambulate the Shrine; terrace steps in future years to be paved with gold. We're greeted by the 85 year old gardener at Masra'a who does as much work as a youth; ate oranges from the tree near the Shrine of Bahá'u'lláh and the Garden of Riḍván and gazed at the place where Bahá'u'lláh used to sit and talk with the friends, prayed in the room He occupied there; always in the Shrines it was Tablets of Aḥmad. In the Shrines the vases of fresh flowers, the lights, framed Tablets of Visitation in English and Persian, the gleaming, magnificent chandeliers, the exquisite rugs and tapestries and the fragrance of the flowers and nearness of the spirit. We visited the prison room and prayed there, too. The nurse (it is a hospital now and this room is reserved as sacred Bahá'í property) conducting us through took off her shoes and sat quietly as we prayed and chanted. Everywhere framed pictures of the \_\_\_\_\_ NAME and the Temple. All this and more, the work of our Beloved Guardian who always says "The Bahá'ís did this."*

We wrote many notes but I cannot find mine. It would be a deep grief except

that Laura has hers. We brought pebbles from the Shrines and the monument Gardens, Pilgrim House, the house of the Guardian with the nameplate on the gate ‘ABDU’L-BAHÁ, ‘ABBÁS NO. 7’

You may imagine how I felt when the Guardian’s \_\_\_\_ came. Everyone was wonderful....

### **OUR BELOVED GUARDIAN**

He is distinctly an entity-different. His effect upon us is indescribable but I try to define it as the effect of absolute PURITY, CHASTITY, and INTEGRITY. He was never severe. He wore a black taj, a brown coat and black tie, except on the occasion of the Declaration of the Báb, he wore a black coat and brown tie and he was beautiful beyond description. His hair shows on the Temple and is white. His eyes are indescribable – like coals of fire when he speaks or when he thinks they seem to look into the unknown. His hands are always eloquent. His voice low and melodious. He was happy and smile often. He is codifying the AQDAS and working very hard. Once he did not have a real meal for 48 hours. The translation will come later – it will be very difficult to translate the AQDAS.

We are planning a scrap-book each with the snapshots and notes... to share with others, for the Guardian said “You have taken in, you have imbibed, now you must share – give out...”

### **Arrival at the Pilgrim House**

Pilgrimage in 1956/7 Cable arrived Monte Carlo from USA NSA, from Guardian on Nov. 26, 1956.

Left on Artza, Jewish boat from Marseille in December; nine day visit.

At the last dinner, the Guardian would say to pilgrim “You have imbibed; now you must share” Meaning that the Pilgrim must relate to those at home what he/she had learned, seen, heard.

American pilgrims stayed at Western Pilgrim House. Eastern pilgrims stayed at Eastern Pilgrim House. West Pil. House is now used by the IHJ; East Pil. House is used for another purpose now and go to hotels; at that period in Bahá’í history we were guests of the Guardian.

(Pilgrimage was set up by the Guardian’s list of applications; space was limited at the World Centre and we were guests)

The Guardian had tea with the Eastern Pilgrims and dinner with the Western Pilgrims.

We were instructed to assemble in the room above the dining room and to come down quickly when called, for the Guardian was standing ready to greet us;



he had come over from his apartment atop ‘Abdu’l-Bahá’s House at 7 Persian Street, diagonally across from West Pil. House

Table: Guests: A long table with white linen tablecloth and napkins. The Guradian and Rúhíyyih Khánum sat side by side at the opposite side of the table, facing the entrance. Those present were: Dr. and Mrs. Giarchery: Mr. and Mrs. John Allen from Africa; Mr. Allen had brought a present of a new car for the Guardian. (Mr Allen was running Mr. Ioas around doing a lot of errands and getting a lot of things accomplished.) But the Guardian stopped that for he wanted Mr. Allen to get more spiritual value out of his visit.

The Guardian: They said he was taller than Bahá’u’lláh, but not so tall as ‘Abdu’l-Bahá; his hands were like Baba’u’llah’s. The Persians called him but ‘Abdu’l-Bahá grown young.

He was very much like his photographs. Oval face, tan olive skin; short, closely clipped black mustache. He wore a long brown tweed-like coat over an Englishman’s regular suit and a black tie. H wore a black fez.

He greeted us all warmly: At table he serves us pilau. Saying it was a Persian dish and asking if we ever had it, something like that. He was very loving and warm. His voice, I had looked forward to hearing his voice; so I glued my ears on him when he spoke; I noticed it began to interfere or something; so I stopped. I heard that his accent was English. It was rather more American, but in reality, neither English or American. His voice was gentle and melodious.

His eyes were extraordinary; R.K. described them in Priceless Pearl; exactly as I would. They were dark, it seemed, but in reality they were huge. When something profound came up, his eyes grew large (protruded, that’s the best word, I can think of to describe the effect) and like rubies – red.

Not like blood or a color ruby, full of fire or lights.

I forgot to finish those at table; Mr. Ioas, Jessie Revell, Laura Davis from Toronto, Canada, who arrived a few minutes after my arrival and we shared the same room. I can’t remember if Millie Collins was there but there wasn’t room for one more, so Ethel Revell ate elsewhere.

Mrs. Collins told us there were two angels in Haifa; Ethel Revell and Dr. Ḥakím. “They want nothing,” she said.

In days of the beloved Guardian, when we made the pilgrimage and that last evening at dinner with he came - you see the pilgrims from the West had dinner with the beloved Guardian at the Western Pilgrim House and the pilgrim from the East had afternoon with Him at the Eastern Pilgrim House. He went to the Shrine of the Báb to chant for two hours in the afternoon and pass by and had tea with the Eastern Pilgrims. We asked questions and He taught us many things around the world. So, on that last night, we would say : you have imbibed, now you must share. He meant that all that he had learned, heard

seen and experience during those precious days, we were to take back and share with all the Bahá'ís of our Community.

He spoke of the flow from the communities to the world Centre and the outpouring of the spiritual forces of those consummated places back into the communities.

That last night of his life on earth, they are in that third-class hotel in London as he worked on the progress of the Ten-Year World Crusade – so ill, so weary he spoke of many things he had to do and he said he was not going to do them when he went back. But one thing he would do – he said he would receive the pilgrims.

There is a tablet unpublished, and that time revealed by Bahá'u'lláh telling them to receive the pilgrims.

Now let's look back a moment to the beginning of the Ten-Year Plan. I know how the Bahá'ís were affected – and so it must have been all around the world – they were stunned, amazed, electrified. I knew right then that I would go. Besides I had been saying for pioneering for some time and was ready. Then one day, I received a \_\_\_\_\_ from Edna True, oh of the European Tech. Com. In the U. S.; she said Nellie Franch had passed away in Monte Carlo and the Guardian had cabled that her post should be filled immediately – taking precedence over everything else. He said he did not want the momentum she had built up there, lost. I was asked to go. I must think it over. All right – write me tomorrow. And so I went.

Now I had written for the pilgrimage, as it meant our name was on a list waiting for a year. But his letter came granting the pilgrimage immediately. It was impossible for me to get my passport and be there in the time stipulated, as I was in the midst of packing and working out details to go to Monaco. So I write him and he replied “Go, get settled and write me from there.” So that is why I sailed from Europe instead of America. I went to Marseille to get the little boat Arza, of the Government of Israel. Six days it took and we saw the land all the way to Cyprus. Then we struck out and away from all sight of Land. No storms but a terrible windy night. We were told to be ready to disembark next morning.

That morning I looked out of the window (tourist) and there stood the Shrine of the Báb in the Centre of Mount Carmel. Ruy. Khánun describes it as one of the most beautiful pieces of architecture on the Mediterranean Sea.

I hurried upstairs; the deck was crowded; and there in the Centre was the minister from Australia (many groups were going to spend the Christian holiday here.) He pointed to the Shrine and said to his followers, perhaps a dozen: Now that is Bahá'í. I don't know much about it. But they're for peace.

### Haifa and ‘Akká Port

Now, something about the Port of Haifa. The Guardian described it as semi-circular. By steamer you can see the coast stretching all the way to ‘Akká. I would strongly recommend ending the journey to the World Centre by steamer just to see the Shrine in the Centre of Mount Carmel and the Port of Haifa.

One day in the Eastern Pilgrim House, ‘Abdu’l-Bahá looked out of the window and prophesied the future of ‘Akká and Haifa. He said they would unite, forming one mighty metropolis. He said Israel would become the Centre of Culture of the world. Mount Carmel and the Shrine of the Báb would be flooded with lights extending down into the Bay of Haifa. Much he foretold has already come to pass is now in progress and much greater things will happen in the future. ‘Akká and Haifa are 15 miles apart. His prophecy is in the New Era. The Guardian drew his model plan for the World Centre from the Tablet of Carmel.

He said that Israel is the meeting place of three continents: Europe, Asia and Africa. It is also the Centre of four great religions: Judaism, Christianity, Islám and the Bahá’í Faith. For the Bahá’í Faith it is also the Administrative Centre. I have been told that other religious leaders have asked the Government there for the same privilege the Bahá’ís have and they were told they could have them – on the same conditions...

The climate is not healthy. I remember Jessie Revell was ill with a cold and the Guardian sent her to Switzerland, because it just hung on. Also a Persian man working in Eastern Pilgrim House was ill from arthritis. The Guardian sent him away, too to recover. There is very little iodine in the Mediterranean Sea, not like the Atlantic which is health. Look at the children in those Mediterranean countries are sent to the mountains in the summer for their health.

The atmosphere of the World Centre is something. It is a blending of the spirit of repose and peace of the East and the vital and progressive spirit of the West. The climate is semi-tropical and resembles somewhat Florida and Monaco.

So I disembark and get a taxi and say “Eastern Pilgrim House,” of course the driver knows. So there I was. I ran up several cement steps, the porch was cement; no roof; no trimming; two big black shining doors and shining brass knocker. I rang and a little girlish person answered, I told her my story and she understood not a word. Then she spoke and I understood not a word. My heart sank. But then she turned and looked around behind her, and there between the two pillars in an alcove in that beautiful room stood Millie Collins. She said, “I didn’t know anyone was coming today, but I thought I’d better come over.” How beautiful to see her.

About twenty minutes after my arrival, Laura Davis from Toronto, Canada arrived. She had come by plane to Tele-viv and to Haifa by taxi. They put us together in the same room. There were other guests and the rooms were all filled up.

### **Now something about Western Pilgrim House**

The building of this house was started by Charles Randall. ‘Abdu’l-Bahá warned him to give more care to his business affairs, but he did not heed. And so he was not able to finish the building. Time passed and then one day, Milly Collins and her husband came to Haifa, Mr. Collins was a millionaire, he liked to travel by freighter instead of steamer and at that time, it was fashionable to take the trip down the Nile. So by steamer, they went to Egypt and took the trip down the Nile; then to please Milly, they went to Haifa.

When they arrived he said “We will register and then go up and leave our cards.” But it didn’t work out that way, because the Holy Family was watching and nothing would do but they must come in. so Mr. Collins met the Beloved Guardian. And that brusque businessman liked him – he liked the Guardian. Later on he asked Milly about that unfinished house, he felt that was not right for the Guardian; so he gave the money to finish building Western Pilgrim House. But as he was not a Bahá’í he gave it to Milly and she gave it. He gave her a home up in England; and the National got short of money; so Milly sold it and gave the money to the Faith. And Mr. Collins never asked a question. Never mentioned a word about it. When he died, he left his entire fortune to Milly, knowing she would give it all to the Faith. He was proud of Milly. Proud of her because she had courage to do some things different.

The House of ‘Abdu’l-Bahá is diagonally across from the Western Pilgrim House. No. 7 Persian St. and it has orange trees on the ground behind it. There was an olive grove near the Pilgrim House. There were beautiful flowering trees such as you find in semi-tropical climate.

You step from the porch, as I remember, right into the large room; it’s long, not square to the left end was the living quarters of Mr. and Mrs. Ioas. It was probably a sleeping and sitting room combined; he had a small reception room; there was a desk; and a stove he had just brought from United States. You see there was no such thing as a central heating. They told us – Rúhíyyih Khánúm and Jessie and Ethel Revell. How they suffered for lack of heat when they first went there, but they had become quite used to it.

Going to the left there was another room used as a business office but also I think a bedroom; then Jessie’s room; then the two large doors; and the room occupied by Laura and me was next. Then you looked at your right and saw another large room at the end of the beautiful central room; it had a glass window and window seats; there was a stove and a large, round table in the Centre and it was there that the pilgrims gathered and waited for the call to go down to dinner with the Beloved Guardian. On that side was a bathroom, the descending stairs, some planks on some steps, the room it led to was used at that time as a store room. The large central room that you entered from the porch was beautifully finished; there were pillars and alcove.

The dining room also was not square but long; there was a long table, with

a beautiful linen cloth, exquisite china and silver. (Rúhíyyih Khánúm told us there were many sets of dishes; the Holy Family, her mother's and more)

The guests at that time were Dr. & Mrs. Giachery, Mr. and Mrs. John Allen from Africa; Mr. Allen brought the Guardian in automobile and he was running Mr. Ioas around to get things done. But the Guardian stopped that. He said that Mr. Allen was not getting the spiritual value of his privilege.

Ehtel led the way. Rihíyyih Khánúm, Mr. Ioas and Jessie Revell were standing in their places; the Guardian stood a few paces away. Ethel shook hands with him, taking his hand in both of hers. All in turn shook hands with the Beloved Guardian as he greeted us with "Welcome, welcome." Rúhíyyih Khánúm told us to find our places, but she helped us. Mrs. Giachery that was seated at the head of the table; to her right sat the Guardian, then Rúhíyyih Khánúm, Mr. Ioas and Jessie, at the other end of the table sat Mrs. John Allen, then to her right, Mr. Allen, Isat next to him, Luara sat next to me and finally Dr. Giachery. Milly did not come, she was not feeling well and Ethel ate elsewhere, as there was not room for another person.

The Guardian served each guest; that Persian Pilau, showering on us his hospitality and love. How describe him? A friend once said to me: if you could make him a little plainer to us. That is not possible. Dr. Katherine True told in her pilgrim notes, about the man who met him 14 times. When he came out the first, he said "He is short." When he came out the last time, he said "He is a giant."

In stature, the Guardian resembled Bahá'u'lláh; 'Abdu'l-Bahá was taller than they were. His face was oval, olive skin, a closely clipped black mustache; he wore a fez; a black soft white collar (I think it was) and black tie. He wore a long tan robe; loosely woven with a bright figure in it. I have imagined that it was the same one he wore when Mrs. Sears was there, according to his description.

His voice was melodious and his speech not English, as I had been told but rather Harvard. Just pure English. I have a phobia about voices and instantly glued my ears on his voice. It must have interfered, for I noticed an imperceptible something and stopped that right there. His eyes; Rihíyyih Khánúm said they were hazel. To me they looked dark. An extraordinary thing happened one evening. She spoke of this I do not remember what subject we were on; suddenly his eyes became two immense orbs; protruding, they seemed to me to be ruby red with shafts of fire or light. It lasted – I can't say, perhaps 30 seconds. There was silence – no one moved. Then he continued as usual. It seemed to me he was witnessing something. But I don't know. Perhaps he was listening.

Onw evening, Mrs. Giachery asked him if "Abdu'l-Bahá had left him any instructions. He answered "I had none. I had to find my way alone."

## **First dinner with the Guardian**

### **Part I**

The first evening at dinner with the Beloved Guardian, the conversation turned on the automatic bomb. For thirty years the Guardian had been reading the London Times and at that morning the scientist had something to say about “chain reaction. The scientists are catching up with Bahá’u’lláh” he said.

There are three stages in the bomb; 1. Destruction - right then and there; 2. Radiation – devastating; 3. Chain Reaction – that we haven’t had yet.

Bahá’u’lláh said that “some day man would draw out of the earth a colossal force which would render mankind happy if it knew how to use it” so if the bomb – the energy thereof would be used to serve humanity, that would be good. But it would be necessary to create a world council of wise men elected by the people, to control it. (Trans. from French notes)

Shoghi Effendi to what Bahá’u’lláh wrote about material civilization. “The civilization so often vaunted by the learned exponents of arts and sciences, will, if allowed to overleap the bounds of moderation, bring great evil upon men... If carried to excess civilization will prove as prolific, as source of evil as it had been for goodness when kept within the restraints of moderation. The day is approaching when its flames will devour the cities...”

What is material civilization? Arts, Sciences, Government, Progress, Education, Enlightenment. Nothing wrong with that. But unless combined with Divine Civilization, ‘Abdu’l-Bahá said “There will be no results.” What is Divine Civilization? When ‘Abdu’l-Bahá was in Paris, they asked Him : What is the purpose of our lives? He said: “To acquire virtues. That’s divine civilization.

About the bomb, Bahá’u’lláh said: A strange and wonderful instrument exists in the earth but it is concealed from the minds and souls. It is an instrument which has the power to change the atmosphere of the whole earth and its infection causes destruction.”

The Guardian said the word “instrument” was not a true translation and he set us to work to find the word. We found nothing right: force, substance, element; I suggested: radiation; No, he said, it’s not radiation. Rihyiyih Khánúm finally said “There is a thing.” And we left it at that.

He said “All the nations have suffered from the bomb, now it would be America’s time.” He said America is like a child that has gone astray. It has to be punished.

Americans too are attached to their possessions. No harm in material civilization. But attachment to it is wrong. That is materialism and that is evil. It has come to such a pass that even the materialists are saying that materialism is bad. It began in Europe, he said, but was perfected in America.

In case of war, the big cities be the first to be bombed. New York, Chicago, Los Angeles, San Francisco. The Báb was the first to say that his followers must

forsake their homes in order to “Aid My Cause.”

The large cities have had great bounties bestowed up them. They were visited by Shonghi Effendi.

Americans are too used to luxury and comfort. Persia has learned this materialism from America through Europe. Persians are leaving the villages because they cannot get rich fast enough there. I remember Mr. Baghdádí returning from a trip to Tíhrán when I was in Montpellier, France and he said they were “everyone is made making more money.”

## **Part II Dinner with the Guardian**

One evening, at dinner, the Guardian spoke of the buildings to be erected on Mt. Carmel. He took his pen and draw a semi-circle, marked in the corner to the \_\_\_\_\_, I think where the archives building would be; it was just beginning, the foundation. Often he would refer to the drawing on an easel in the corner of the dining room. One could see his joy and pride in it. Then there would be the Universal House of Justice and a building resembling the Pentagon – offices and assembly rooms. There would be offices for the Hands, for NSA branch offices; every National Assembly will have a branch office at the World Centre (at that time there were seven, I think)

Different types of Architecture, but harmonizing...

Mr. Ioas interposed a question, between a statement and a question: There will be a home for the Guardian? There was a silence. He did not reply. Afterwards, when he passed away, I recalled that strange silence. He knew then that he would not live in that house.

A house will be built for the Guardian – a symbol of the Guardianship. One evening, he told us that the future of Guardianship will be very great. We did not understand that he meant that when he was gone, his writings, interpretations, the administrative order that he had reared would be our eternal guidelines in the Guardianship did not suffer any decline when he left us.

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## **Now a few things that came up at table.**

He said that Kings and Dictators will again come into power, because of the chaos as civilization breaks apart.

Bahá’ís must expect all sorts of difficulties and troubles but should be strong of heart and have great faith. We should be filled with the spirit of consecration and dedication, such as animated Martha Root and Hyde Dunn. America is in great danger because of materialism. Too much emphasis is placed on material well-being. Through it, we become soft and attached to things. Even the American Negro has almost become as materialistic as white. Africans will

come and teach Negroes in America. We must use moderation in all things. Godlessness creates a vacuum and materialism fills it.

Steadfastness, enthusiasm in our efforts, purposefulness, these are our essentials.

A proof of the greatness of the faith – that it was spread from prisons. This never happened, from the beginning of history. ‘Abdu’l-Bahá told this to a British admiral who have asked for a miracle that had happened in the Cause.

Committees: must encourage individuals; must be a partnership between official bodies and individuals but we must remember that we are serving the Cause of Bahá’u’lláh and not the committees or bodies. We must be internationally-minded about the faith. The Báb emphasized the spiritual unity of mankind. And Bahá’u’lláh said it would be definite reality. There are prophecies concerning this. It will come during the Formative Age of the Faith. A super-state will be established and the Lesser Peace will first be realized. The first super-state will be non-Bahá’í. But the second will be Bahá’í World State. That is under the Auspices of the Bahá’ís.

The most Great Peace marks the birth of world civilization and will continue to develop throughout the ages and cycles for 500,000 years and will embrace the whole planet. We are now in the administrative phase of this Formative Age which will culminate in World order.

NSA is given full authority as a body; but members are not infallible.

### **Part III at Dinner with the Guardian**

#### **The Guardian**

Quote from tablets of “‘Abdu’l-Bahá Vol. II, p. 484: to an American believer.

A Maid of servant of God, verily, that infant is born and exists, and there will appear from His Cause a wonder which thou wilt hear in the future. Thou shalt see him with the most perfect form, most great gift, most complete perfection, most great power and strongest might. His face glisteneth with a glistening whereby the horizons are illumined. Therefore, forget of this account as long as thou art living, in a such as there are signs for it in the passing centuries and ages.

Shoghi Effendi was the sign of God on earth. He was descended from the Twin Lote Trees – Báb and Bahá’u’lláh - from Abraham; the Báb, Hagar, Ismael and Muḥammad and the Báb; Bahá’u’lláh, through Keturah, Zoroaster and the Lord of Hosts, Bahá’u’lláh.

He was appointed in the Will and Testament of ‘Abdu’l-Bahá as Centre of the Covenant and Interpreter of the Bahá’í Teachings after Him.

Bahá’u’lláh revealed the Administrative System, the New World Order; ‘Abdu’l-Bahá elaborated in it and delineated its functions and powers, and the Guardian erected the visible structure – which is the New World Civilization – throughout



the world. For thirty-six years he was World Leader of the Bahá'í Faith. When he began his mission, the Faith had reached 35 countries; when he passed away it was established in, there were 12 national Assemblies, only one could be said to function, the one in the United States; when he passed away there were 48, well developed NSA and many regionals which would soon become nationals in their own right, and are long we would read cables from the World Centre saying they were 81 National Assemblies and translations into hundreds of languages.

His mother was the eldest daughter of 'Abdu'l-Bahá and his father as descended of the Báb, the Ainan, His name Mírzá Hádí Shírází; his mother Diya'iyyih (BW Vol. 13, p. 59)

Shonghi Effendi Rabbání was born in the prison city of 'Akká, Mar. 1, 1897. (In Feb. 1975, the property was purchased by the Universal House of Justice. 7000 sq. m.)

He passed away in a third-class hotel in London, Nov. 4, 1957, and I believe that has been reserved in his memory. I know that Bahá'ís from many lands go there when they pass through London.

One night, he told the pilgrims that the date 1957 mentioned in the new era was not referring to a world event but to a major crisis in the Cause. All life, he said, is made up of crisis and victory. And then with a smile he added "Without the crisis, you do not have the victory"

One evening, at dinner, Mrs. Giachery asked if he had any instructions from 'Abdu'l-baha and he answered "I had none – I had to find my way alone."

It was the Greatest Holy Leaf to whom he returned for help, support, and consolation. Dr. Katherine True said that his mother used to stand at the foot of the stairs all day long just to catch a glimpse of him. You see, she was told to send for him by 'Abdu'l-Bahá, when at Oxford and she didn't.

The austerity of the Guardian thrills me to core. I swell with pride. He was real. "You're true brother" he sign his letter; "Your true and grateful brother, Shonghi."

## **Part II: The Guardian**

He traveled second/third-class; stayed in second/third class hotels, ate in the cheapest restaurants, the cheapest meals.

We had dinner with him six evenings; two nights on codification of the Aqdas. But with one exception he wore the same robe. Only once did he change; that was a holy and chanted in the Shrine.

That night he came to diner in that robe, and he radiated a radiance. When Laura and I retired to our room, we stood thoughtfully, then turned suddenly and in chorus, we said "Isn't he beautiful!"

That day we rode in the new car Mr. Allen gave to the Guardian; the driver picked us up at the Western Pilgrim House and then stopped in front of ‘Abdu’l-Bahá’s house for Rúhíyyih Khánum. After a few minutes, she came hurrying and got into the car. “The Guardian and I can never enjoy these things,” she said “we were always rushing things from one to another.”

They told us that the Guardian would suddenly go away – be gone a day, two days, a week; nothing was said – he just went. And when he returned the same – nothing was said. They understood from these that there had been a crisis in the Faith somewhere and he had gone to take care of it.

One night, he told us: I dissolved the Assembly in Damascus; the money for Ḥazíra was being used for personal interests.

When ‘Abdu’l-Bahá was on earth, the believers were on Paradise. When the Guardian began his mission, he put us to work. But there was still wonder in this world, prompt and thrilling.

When Mrs. Maxwell returned to the United States after the marriage of her daughter and the Guardian, she told us about him, “That Holy Man” she would say, “The world is a mat at his feet”. The burden he carried alone. Until Rúhíyyih Khánum came to help and worked beside him. She protected him.

Letter from Jessie Revell, Oct. 8, 1954. At table with the Beloved Guardian “Shonghi Effendi said that the story of Noah is reacted now with Godlessness and materialism. Bahá’ís must be different from others not only in big things, but in small things. This is what attracts more than anything else – to find this demonstrated in the actions of the believers. Coupled with God’s plan with our efforts, Bahá’ís must distinguish themselves, because Bahá’ís have no ulterior motives. Sincerity and Devotion will eliminate suspicion, distrust and sensitivity. The sacrifice, the Guardian speaks of is that we will serve the Faith at any cost.”

(Once [another occasion], he said devotion is not enough, we must have character)

### **The Guardian: Part III**

His functions: To maintain the integrity of the Teachings

The unity of the believers

To interpret the writings

To give infallible guidance

The Guardian set himself to accomplish two major tasks:

1. To steer the believers all over the world into working purely organized administrative channels, as indicated by Bahá’u’lláh and defined by Bahá’u’lláh.

2. To see that year by year they become more emancipated by the bonds of the past, whether identification with former religious doctrines and organizations or the following of the outworn and corrupt patterns of conduct current in the society of their various nations and alien to the new standards. (Twenty-five years of the Guardianship p. 28)

Shoghi Effendi concerned himself with three divinely revealed Charters, which have set in motion three distinct processes in the unfoldment of the World Order of Bahá'u'lláh.

1. The Tablet of Carmel, revealed by Bahá'u'lláh, charter for the development of the Institutions of the Faith at its World Centre.
2. Will and Testament of Bahá'u'lláh, charter for the establishment of the Administrative Order throughout the world, including the establishment of the supreme edifice of the Universal House of Justice.
3. Charter of the Divine Plan, constituting the charter for the propagation of the Faith and the spiritual conquest of the planet.

Another function of the Guardian, especially at the World Centre was to win recognition of the Cause as a world religion entitled to the same status and prerogatives that other religions such as Christianity, Islám, Judaism, enjoy. (p. 250)

Another great major achievement of his life was the development of the World Centre and can only be compared in importance to the spread of the Cause itself, throughout the entire globe under his leadership.

The second greatest concern of the Guardian was the construction of the Shrine of the Báb.

The Will and Testament of Bahá'u'lláh is in three parts. The Guardian was appointed when he was a little boy. He was nine years old. (Notes of Miss Rosenberg, London, LSA; describing the reading of the Will; she said, there were old grey-haired men present who had been in the movement for many years and if there had been the slightest doubt of the authenticity of the Will, they would have known it.)

The Guardian was aware of 'Abdu'l-Bahá's great love of him. It was veiled to protect him. 'Abdu'l-Bahá told him never to drink coffee in the house of the Bahá'ís.

Tough abounding with spirits, the Guardian was not strong as a child. He grew up to have an iron constitution which coupled with phenomenal force of nature and will power enabled him in later years to overcome every obstacle.

Talk on Pilgrimage – The Beloved Guardian

“... a structure at once massive, simple and imposing, Nestling in the heart of Carmel, the Vineyard of God; flanked in the cave of Elijah in the West, and by the hills of Galilee in the East, backed by the plain of Sharon, and facing the

Silver City of ‘Akká and beyond it, the Most Holy Tomb, the heart and Quiblih  
of the Bahá’í world.”

(God Passes By, p. 276-7)