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When we received permission to make our pilgrimage, the Beloved Guardian asked us to visit as many Bahá'ís as possible enroute to the Holy Land; which we did.

New York - Met with Bahá'í friends at West Engelwood (huge crowd). Mr. and Mrs. Curtis Kelsey talked about their pilgrimage and showed their pictures.

Amsterdam - Met Mr. and Mrs. Sysling and friends. Took pictures.

Frankfort - Met Ben Levy. Visited the Ḥaẓíra and friends at which time Ben told about his pilgrimage and showed pictures. Ben said that the acquiring of the Ḥaẓíra in Frankfort was a miracle. The friends had very little money but they were able to buy a building which was in shambles from the bombing during the war including the land on which it stood for very little money with the provision that the original owners could live out the rest of their natural lives on one floor of the building after the Bahá'ís rebuilt it. Now the friends rent out the rest of the building except for the top floor which is the Bahá'í Center and this enables them to pay the expenses. The war has not seemed to turn the hearts of the German people to God generally speaking - the friends find teaching very difficult.

Munich - We were given permission to host the Feast and had a wonderful visit with the friends. Took pictures.

Zurich - We were unable to get together with the friends. (We did not like the city of Zurich).

Geneva - Met with Honor Kempton and friends. Also met Mrs. Johnson who was returning from her pilgrimage: also met Hiro Takano, a Japanese who was on his way to Haifa due to arrive there two days before our pilgrimage was over. While flying from Geneva to Rome; we asked the stewardess to let us know when we were flying over Elba. which she did; and we then said a prayer for Dorothy Baker who had very recently gone down and died in a plane crash. She was returning from Haifa to the United States via London.

Rome — Met with Dr. Ugo and Angelina Giachery and friends. Mr. Frank Baker and Mrs. Beecher, husband and mother of Dorothy Baker were there too. The trials; tribulations and persecutions of the friends in Italy, especially in Rome

is almost too much to bear. *The Giacherys are under constant surveillance by the police — their phone is tapped and they are called to the police station for questioning constantly. Took pictures.

Tel Aviv – Met Loyce Lawrence pioneer from Lofoten, Norway Who was also on her way to Haifa for her Pilgrimage.

Haifa – We all drove to Haifa together in a “scrambled taxi” from Tel Aviv.

Upon arrival we were greeted with open arms as though we had been away and were returning home.

2nd Day - Went to the Shrine to pray early this morning. Inside it is peaceful and calm the air perfumed with beautiful flowers. After our prayers; we walked through the magnificent gardens which are much more extensive and beautiful than we had imagined from pictures we had seen. After lunch we were free to take care of personal things until about 5 o'clock when all gathered in the sitting room for tea. At about 7:30 p.m.; they called us for dinner - the long anticipated moment when we would meet the Beloved Guardian for the first time. (More about this meeting; our impressions and what the Guardian said later).

3rd Day – The Guardian had arranged for, Marion Holley Hoffmann, Loyce

Lawrence, Luṭfu'lláh, Moson Remeý and us to go to Bahjí, where we are to spend two nights. After we arrived at Bahjí; we were taken for a stroll through the gardens which are also magnificent although not as extensive as at the Shrine of the Báb as they are only 1/4 completed. (At night the gardens are lit up - 60 light posts; 4 lights in each and it is a “sea of lights” - a breath-taking sight).

We went into the Shrine of Bahá'u'lláh to pray - the same peaceful atmosphere as in the Shrine of the Báb.

In the afternoon we visited the Garden of Riḍván (named after the one in Baghdád) where Bahá'u'lláh used to sit and talk to His followers.

In the evening Sala took us through the Mansion (where we sleep) showing us the various rooms kept in tact — the ones where Bahá'u'lláh and the various members of the family slept.

In the huge central room, Shoghi Effendi has many interesting items such as pictures; Assembly incorporation papers - framed; models of our TEmple; the Báb's Shrine, maps of Bahá'í World from time to time, beautiful Persian rugs.

4th Day - This morning we had to ourselves - to pray in the Shrine. read; write or do whatever we wanted. In the afternoon we went to Mazar'ih where Bahá'u'lláh lived for two years after He came out of the prison in 'Akká. Again, as was the case wherever we went we were showered with love and hospitality. Later, we were taken to visit the walled prison in 'Akká. We visited the cell where Bahá'u'lláh was kept and here we were overpowered with the feeling of sorrow; even more than in the room at Bahjí where Bahá'u'lláh passed on. Then

we visited the House of Aboud in 'Akká where Bahá'u'lláh lived for six years where the Book of Aqdas was revealed and where 'Abdu'l-Bahá was married. We also visited the house where 'Abdu'l-Bahá received the first American pilgrims; Mrs. Wm. Randolph Hurst and party. We then went back to Haifa.

Incidentally, at night from Bahjí we could see the; Shrine of the Báb and gardens lighted up across the bay in Haifa.

We were extremely happy to be back because it means another evening with the Beloved Guardian.

All the lady pilgrims, both Eastern and Western. were invited to Rúhíyyiah Khánum's home for tea.

5th Day - Today is Jewish Sabbat and the day for huge crowds to visit the Shrine and gardens. We were all sked to help with the guiding today. There Were over 1,000 visitors today. Later, as was customary every day while we were at the Western Pilgrim House, we had tea in the afternoon with Rúhíyyiah Kahnum and dinner with the Guardian.

6th Day - After our trip to the Shrine for prayers; Jessie Revell took us for a tour of the city of Haifa

7th Day - After our trip to the Shrine for prayers, Sylvia Ioas took us for a drive to the top of Mt. Carmel and then into the new section of Haifa. The view from the top is indescribably beautiful.

This afternoon we welcomed a new pilgrim Hiro Takano; whom we had met in Geneva. We took him under our wing - showed him the Shrines and gardens and monuments in Monument Gardens. Luṭfu'lláh then took us through the Minor Archives. Tea and dinner.

8th Day - We went to the Shrines and stayed a long time because it was our last visit since we would be leaving early tomorrow morning. Luṭfu'lláh then took us through the Major Archives which took the rest of the morning.

This evening we bid farewell to the Beloved Guardian and Rúhíyyiah Khánum. Part of our hearts stayed with them.

There has been a bond of love established which can never be broken.

9th Day - Bade farewell to Millie Collins, Mason Remey; Sylvia and Leroy Ioas, Jessie and Ethel Revell and Homa, the little Persian maid who gave us so much special attention.

After leaving Haifa, we visited Nazareth, Tiberius and Jerusalem in succession.

Nazareth - Visited the carpenter shop where supposedly Mary and Joseph and Jesus lived: the synagogue where Jesus preached as a child: the spot where Mary received the annunciation.

Tiberias - We visited the Sea of Galilee and the shore where Jesus called to the fishermen and said "Follow me".

Jerusalem - Here we spent the last night before leaving Israel.

Athens - Here we had a glorious time visiting with the pioneers - Banánís and Allens. They took us on sightseeing trips of a Greek ruins and the spot where they prayed upon their arrival which turned out to be the very spot where St. Paul gave his message to the Athenians.

Rome - Back to Rome where we were told the airlines were on strike and we would be unable to get to Sicily where we had planned to visit the pioneers there. We decided then to go home and we were able to arrange the same flight with Mrs. Beecher and Frank Baker so we all flew to New York together. We observed the Feast together while flying over the Atlantic.

After flying half way around the world via all kinds of air lines in beautiful flying weather, we got as far as Chicago and were unable to land because of a terrific snow storm and were taken back to Detroit.

Luckily we were able to get the last plane out for Milwaukee and arrived home about 10:00 p.m., tired and hungry but extremely happy.

The Beloved Guardian

While waiting to meet the Guardian for the first time, we were all filled with apprehension. The minutes were ticking by when we were about to meet the most important and greatest man in the world - God's representative on earth! Finally, the call came and we went downstairs to the dining room. He was seated at the table, but when he saw us; he rose. He greeted us with a firm hand clasp and said "Welcome". At that instant all of our apprehensions faded and our whole being was enveloped with love. As he started to speak we were all held spell-bound and hung on every word almost afraid to say anything lest we deprive ourselves of even one precious word from him. We were impressed with his spontaneous kindness and charm. When he speaks: you feel his eagerness and firm determination; His vision of the Cause is beyond our 'imagination and when you see what he has accomplished in a few short ears you realize as never before that he is indeed divinely inspired and guided - no mere man could do what he as done. 'He is truly the "balance of the Cause" because without him at the helm, guiding us I'm sure the Faith would fall apart. We realize how really immature and materialistic we really are "The Guardian puts us on a pedestal and treats us like the mature individuals we should be. He takes for granted that we are "seeking the Kingdom of God first", that we are not concerned with the security of a home or our health or our investments. We are supposed to have attained the maturity of faith in God that He will protect and take care of us if we arise to serve Him. Words to this effect we had read many times but the true impact of the meaning was not brought home to us until after we had listened to the Guardian.

What the Guardian said;

“Disperse!”

There are two plans working in the world today: Non-Bahá'í plan - evolution of the human race starting with Adam. Bahá'í plan - Divine Revelation starting with Adam.

‘The Guardian is only concerned with the Bahá'í plan which is constructive and will culminate in the Bahá'í World Commonwealth - a pure Theocracy. The non-Bahá'í will work parallel to the Bahá'í plan and will culminate in political unity or the Lesser Peace, but during the rise of the political unity: the world will decline spiritually and after the world catastrophic upheaval» they will be spiritually starved and then turn to God. The catastrophic upheaval will be socially, politically economically and every way. He used the example of the Roman Empire and said that the fall of the Roman empire was a local catastrophe – this one will be universal.

Now; as to the Bahá'í plan, he explained that the Genesis - was the coming together of the law of Bahá'u'lláh with the mind of ‘Abdu'l-Bahá; i.e. Mother and Father.

Seed - was the framework laid down by ‘Abdu'l-Bahá before His ascension - 1921.

Embryo - begins with the forming of the Local and National Assemblies and the Universal House of Justice - Formative Age - which we are now in.

Child - World Order - Political Unity of Lesser Peace.

Adult - Bahá'í World Commonwealth or the Most Great Peace. This will not come about in the Bahá'í Dispensation. The growth from the child to the adult is a long and painful process and not until the Bahá'í plan absorbs the non-Bahá'í plan will we have the Most Great Peace. As the Bahá'í population of states and countries become the “majority”; then will the world become Bahá'í.

To show how the Faith has progressed in the Formative period, the Guardian reviewed that we first established the Local Spiritual Assemblies: then the National Spiritual Assemblies and he hoped soon the Universal House of Justice would be formed, the forerunner of which was the appointing of the Hands of the Cause. He said first we had Conventions (National), then Conferences (Continental) and he hoped in 1963, a World Congress (World). Before that. however, we will probably have an all Africa Conference, also Oceanic Conferences - islands, not continents.

The World Congress will have 60 National Spiritual Assemblies participating.

The Guardian said that up until now it has been necessary for the Bahá'ís to concentrate on local and national affairs. Now they must concentrate on the international and he used the example: local was the foundation: national was

the pillars; international is the dome. We now have to complete our building by finishing the dome.

He went on to tell us of the plans for the International Headquarters or World Order. We now own 120 acres of land - 60 at Bahjí and 60 on Mt. Carmel, and are in the process of buying more valuable land which IS sold to us because the Jews want dollars. Each N.S.A. will own some land as their Israeli Branch.

Miscellaneous Subjects.

The Guardian said we should leave the large cities before we get trapped in materialism. There was a time for consolidation, but now is the time to scatter. No community should have more than 15 members. Move to a new place, stay until the membership reaches 15, then move again, thereby establishing the Faith in many places., It is better to have three groups than one assembly except in places where we are trying to establish N.S.A.s .

Difference between Theocracy and Democracy: Theocracy is Divine in origin. One difference is that in a Theocracy those elected are not responsible to those people who elected them, but are only responsible to God.

Marriage and Divorce: Before marriage the couple must get the consent of all four parents. Divorce is frowned upon but not prohibited. The parties should separate and live apart for one year, then live together again. If they still cannot agree and live harmoniously, they should then divorce.

Politics: Bahá'ís should absolutely avoid involvement in any political entanglements or even discussions. They should not express an opinion one way or the other. The Bahá'ís belongs to God's Party and exercise His politic. Bahá'ís must cultivate good relationship with the authorities without interfering in their affairs. We must not have our plans because this creates suspicion. We must not take sides in politics for this will create problems for other countries, as Bahá'ís in the world live under different forms of government and some governments are hostile towards each other: therefore by mixing with politics, Bahá'ís might split the Faith and endanger the essential unity. If we explain properly to the governments why we keep away from politics, they will understand, be convinced, admire us and have greater confidence in us.

It is impossible for Bahá'ís to clean up corrupt politics by entering into it. They will be submerged" Politics are too corrupt for them to be able to counteract them and they are becoming more and more confused.

Temple Site: There will be an obelisk erected on the Temple side on Mount Carmel. Beneath it will be buried a scroll with the name of Mason Remey , the architect of the obelisk and Temple and Millie Collins, doner of the land., an

Indians and Gypsies: The Guardian stressed the importance of teaching minority groups The Faith must be carried to all peoples of the world.

Bahá'í Culture: Bahá'í culture - arts, music, etc. will be an evolutionary process. When someone asked the Guardian if future Bahá'í Temples would be as beautiful as the one in Wilmette, he said, each new Temple will be more beautiful because we will be developing Bahá'í architecture.

Bahá'í Laws will be applicable only to the Bahá'í Dispensation.

It will always be known as the Bahá'í Cycle because Bahá'u'lláh was the

One who established it, but the name Bahá'í will not be used after the coming of the new Manifestation in 1,000 years. The followers will then take on the name of the new Manifestation. In that day, the majority of the people will accept the new Manifestation and the minority will reject.

The Guardian said that the Germans were too thorough, the Americans too hasty and the English a happy medium. He wonders if the Americans even take time to read his messages.

The Guardian recommends studying the book "The Epistle to the Son of the Wolf". He said it is the cream of Bahá'u'lláh's writings. It would be well if the friends would memorize it especially the part on progressive revelation.

One night the Guardian said that he was very happy but exhausted because he had been writing a long letter to the Persian Friends since 3:30 a.m. without food. It was then 7:30 p.m. He had been giving them a full report of the progress of the Crusade. He had been telling them (and he told us to share this good news with all the friends) that in three quarters of a century during the lifetime of the three Central figures less than 40 countries were opened to the Faith: during the next quarter of a century to the Jubilee year of 1944, more than 40 new countries were opened to the Faith: in the nine succeeding years to the beginning of the 10 Year Crusade, 50 new countries were opened; and then on ONE year, 90 more countries were opened and he was very much hoping that the number would be raised to 100 by Ridván.

He pointed out that this demonstrates the power latent in the Cause because the time was obviously not superior to the time when the Founder of the Faith Himself was living.

On another occasion he was talking about a government servant who was a covenant breaker and how such a single person could poison the minds of so many, and yet, he said, there is something mysterious about this Cause which promotes and safeguards it - fit is the spirit of the Cause. He said that in the Báb's time, 2 countries were opened to the Faith: in Bahá'u'lláh's time the Faith reached the continents of Asia and Africa: in 'Abdu'l-Bahá's time the Faith reached the fringes of the five continents: now we were reaching the fringes of every country in the world and the next plan will be the diffusion and suffusion of the Light within the countries. In the time of the Central Figures, a step was taken, now it has become a stride, next it will be a jump and then (here he hesitated a moment and then said) an explosion! First the spark was kindled in

the Síyáh-Chál, in Baghdád it became a lamp, and then in Adrianople a crystal globe.

The Guardian another night compared the development of the Faith first with a point, i.e. an isolated believer, then, when points move about and attract other souls they become letters, groups of believers, then the letters become words - LSA's and then sentences - NSA's, and then a book - The Universal House of Justice. The point is the starting thing, the word a beginning, the sentence has an idea and the book a theme.

Opening the virgin territories was fast, but the next step will be slow. It will take time for the Assemblies must function and learn to work harmoniously.

We are now building the Administrative Order which is leading to the World Order. Then will come the fruit which is Bahá'í Civilization.

In Russia five territories have had Bahá'ís and eleven have remained virgin. For the opening of Russia, Japan must enter from the east and Germany from the west - must join hands and link up in Russia. From the south the Persians must enter Russia and from the north, through Alaska, the Americans.

The order of work to be done is:

1. Multiplication of centers.
2. Formation of NSAs.
3. Framing of the Bahá'í National Constitution.
4. Presenting to the authorities, i.e. incorporation.
5. Establishment of the Israel Branch and transfer of some of the property on Mount Carmel in the name of the Israel Branch of the NSA.
6. Establishment of Hizirat'l Quds
7. Endowments by Bahá'í architecture is developing on new and original lines. All the temples are to be original but each is to be circular in shape and nine-sided. These were the only limitations imposed by 'Abdu'l-Bahá. The side for the Temple in Panama came under discussion as there were two possibilities. The Guardian unhesitatingly told them to buy the cheaper, one as it was quite large enough and the difficulty of clearing and levelling the land could be attended to later. He stressed that the thing to do was to buy now within our means. He went on to explain that at this stage he was urging the points of the 10 year plan which were easiest to accomplish, that it was always his method of working so that he cleared as much as possible from his mind as soon as possible and then he had plenty of time to devote to those matters which were going to be difficult to accomplish.

African beliefs came to them through a corrupt form of Sabianism which was corrupt at the time of Abraham who rebelled against it. Shinto is a corruption

of Buddhism which was a divinely inspired religion. Shinto was not, but it had the greatest number of followers. It was a corruption like the various forms of Christian Faiths of today. Of all Faiths, Islám is the least corrupted.

Capitalism and communism are both forms of materialism.

The Guardian told us he had been urging Mr. Mobine on his return to America to encourage the New York believers to go to Cyprus where Mírzá Yahyá opposed Bahá'u'lláh, and to Fezzan because of its association with 'Abdu'l-BaQa. (The enemies of the Cause wanted to banish Him there). He said the people of New York had been especially privileged by 'Abdu'l-Bahá because He had singled out this community for the City of the Covenant and proclaimed His Covenant there. To go to Cyprus and Fezzan now (would be an act of fidelity, and this they must prove by their actions. "Yet, neither New York with its privileges, nor Chicago, the oldest Bahá'I (Community had done anything to set an example.

The Guardian hopes that the Bahá'ís in South Africa will not do as they (have done in America, that is, to concentrate on the white population. (Their only hope is to attract the Africans, taking Uganda as their example. He said the Americans at home were too soft and lacked the spirit of adventure.) They are too busy thinking "What shall I do when

I get there? What comforts can I take with me? Shall I have a refrigerator? Will there be television? Which of my possessions can I take with me?" The longer they postpone, the harder it will be. They are (becoming like jellies, and it is difficult to displace a jelly, isn't it? They should learn from the British who led the world in pioneering. 60% of all the British BAha'is had become pioneers either at home or abroad. In percentage of pioneers the Persians were at the bottom and the Americans followed them in slowness.

The American negroes are becoming more and more materialistic and as standards improve they become more and more attached to these things.

They have become passive (a) because of the example of materialism of the whites: (b) the attitude of the white believers towards them which has not been wholly free from prejudice and they feel it in their hearts and get discouraged. The example set by the white believers must enkindle their spirits, but they have set a bad example and have done the opposite. There is a great material force attracting them and not sufficient force to attract them away from these things.

Personal Memos:

Albert L. Reimholz - Bahá'í 0009738

Maud S. Reimholz - Bahá'í 0009739

made their Declaration in November 1947 while living in Wauwatosa, Wisconsin, U.S.A.

It was while they were on Pilgrimage that the Guardian suggested they pioneer to South Africa which they did from 1954-1955.

Upon returning to the United States, they settled in Brookfield, Wisconsin who needed only or more believers to be able to form an Assembly. In time the community grew to 16 members and were able to incorporate the LSA (one of the goals of the 10 Year Crusade).

In 1975 they moved to Benbrook, Texas as home front pioneers where they are now residing at

9608 Westpark Drive

Benbrook, Texas 76126

Phone: 817/249-2781

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