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author: Margret Ford  
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30 November 1952

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### Notes

These are not strictly-speaking pilgrim notes.

Rather, they are notes taken from a talk in which the speaker is recounting her pilgrimage. They are notes of an oral presentation of pilgrim notes.

Some obvious typos and misspellings of Bahá'í terms have been corrected to smooth reading.

## Talk and Margret Ford

Madrid

30 November 1952

I am so honored to be here in Spain — the Spanish are considered heroic. All ask me: Will you go to Spain? This is the 14th country I have visited. I shall first speak of Haifa, then of 'Abdu'l-baha. Have you wondered how it would be to make the pilgrimage? When I heard I was to go, I had a real heart attack! It would be so wonderful to know the Guardian, but I would be honest with myself in considering him.

### The Guardian lives at 10, Persian Street, Haifa.

A certain schedule is carried out. The Guardian sees the Oriental women with Rúhiyyih Khánum at 4:40pm. Then he leaves for the Shrine of the Báb, and walks with the Oriental men near the Tomb talking and praying. Then Dinner with the Western believers in the Western Pilgrim House.

The first day, Mason Remey, Leroy and Sylvia Ioas said be ready at 7, as the Guardian comes in promptly and quickly. The Hour arrived, and the maid went up and said that dinner was ready, and that the Guardian had arrived. Marian (Marian Little) and I looked at each other. We were both full of emotion but didn't want to show it. The Guardian met them and made them feel instantly at home. We forgot our nervousness and were happy. I thought: I'm going to look at the Guardian as a man. He is short — has hazel eyes — large, sort of light cafe au lait complexion with pinkish cheeks — long delicate fine nose — wears a black fez — white hair shows at the ears. He wears a long black coat — a white shirt and necktie — his hands are fine and delicate.

He began to speak. I never saw him as a man after that. The Guardian has the most extraordinary personality. He gives the impression of being a person completely normal and competent. He talks concisely and in staccatto. Such power, that one is lost in what he says.

He had only been back in Haifa for about 15 days — and he was more rested. You know how funny Marion is — she could make him laugh. He has a wonderful sense of humor. One is surrounded with his love which, like a mother with many children. One is aware that the Guardian is truly inspired. Only to see him, one knows that he is the Guardian of the Faith — Blessed of God.

Love and obedience (he has) of all the men and persons of Haifa.

It is not just faith, or blind love — it is born of the experience of witnessing his extraordinary capacity and wisdom. He is the most extraordinary person who walks on the earth today. All who see him are overcome by his presence.

Rúhiyyih Khánúm sits at his right (at the diner table). She is very beautiful. She dresses in modern style — lovely simple clothes. Shoghi Effendi... [missing]. She has the same interests as other women — she likes to keep house. She is charming — and then one becomes aware of the extraordinary adjustment she had made in her life. (Margaret knew her before she was married to the Guardian — knows her free and much travelled life, her tastes, etc.)

She said: "I have been married to the Guardian for 16 years. Do you think I know anything about the Station of the Guardian? No, there are such miracles to me that I bow in most profound humility before the man who is my husband." It is so moving to see them together. She is his helper. Very intelligent, but the most humble of his believers. This is a very great thing. This wonderfully beautiful woman who has adapted herself to such a rigorous life.

The Guardian eats with us, and the pilgrims ask questions and write the answers at the table if they wish. Marion and I did not want to ask many questions. He stays 2, or 2 1/2 hours. It is dynamic and wonderful to study the Faith with the Guardian. The first night he put before us the map upon which he has worked out the 10 year Plan. He showed all places where there are Bahá'ís. Where they will be, and what they will be doing! He talks with such positiveness that you know it will happen, and that this is the power of God in the world, while his

finger indicates all this on the map...[in] Spain and Portugal there is much to do, and he knows that we shall do this.

We asked him: what is the significance of evil? And he answered: It is the absence of good. We must not allow ourselves to think negatively. WE MUST think only in the positive manner — and BE ACTIVE — then all negative living will be eliminated. We must not let ourselves dwell on the negative.

The Íqán is the most fundamental book after the AQDAS. We should memorize parts of it to teach people and to be able to quote it to non-believers. In it Bahá'u'lláh has given perfect answers. The TRINITY is true, but been misinterpreted by the Christians. Example: The Sun is God. The Ray is the Holy Spirit, and 3, the receiver of the Ray is the Prophet.

We spoke of America. America has great potentialities. It must be purged. The Americans are pure in heart, but this is not enough. We must have discipline. There will be great suffering in America, which will be purging. Then the Americans will lead all nations spiritually, as 'Abdu'l-Bahá said. Christ said: "The cure in heart will inherit the Kingdom." The Guardian said: "You are constructing the Administrative Order and helping the other nations."

It is the fashion not to like the Administration. But we can't blame the Guardian for this, as it is the Will of God. The Adm. Order must grow in the USA and then spread to other places. It is the cradle of materialism, but God raises them up — it is a sort of miracle. This is why the Americans have this work to do. So you will just have to endure us a while longer!

Bahá'u'lláh wrote that there would be great changes.

1. Oppression will sweep the world.
2. The Most Great Justice.
3. The Most Great Peace.

We must not fear the oppression. Whatever happens will lead to peace.

There are 8 periods of development in the Cause:

1. Obscurity.
2. Persecution. (the Persians had no obscurity — always has been persecution.)
3. Emancipation. (Egypt now has it, as the Govt. recognizes the Faith) The Americans will have it soon.)
4. Recognition
5. Establishment (not yet happened)
6. Proclamation (Bahá'í Faith will become the State Religion — as in time of Constantine)
7. Sovereignty
8. When it has become a world COMMONWEALTH — (a certain number of States having entered.)

## HANDS

There were two Hands there all the time that Margaret and Marion were there. Mason Remey and Leroy Ioas. At breakfast there were all the Western Pilgrims and the Hands. We discussed the conversations of the Guardian of the day before. He said discipline for the USA — what did he mean?

### **MATURITY in the Administrative Order.**

Personalities who have too much or some frustrations — they inject that personality into the functioning and this brings disunity. All this is a sign of infancy. This happens when we do not understand the Administration. The most important thing: to establish Unity correctly. It doesn't mean that one can't say what one wants to — they should express their opinions-but this should be done at the right time — and not talk about it later over the phone and in groups later. The Hands have great intelligence. It was an honor to hear them discuss discipline.

The duties of the Hands are, 1. Preservation of the Faith. 2. Propagation In the future there will be historians, investigators, saints, authors...they will be the elite of humanity. They must be competent — render actual service and be spiritual. The Germans will have many Hands-writers and investigators. The English — the organizers. America will have the saints and heroes.

Margaret asked: Haven't the Americans any brains?! Everyone laughed.

Each country has its special talent. This body of great people will carry forward the North American work. In the cable it says that in 1954 the Hands will set up auxiliary bodies on the five continents, they will make auxiliaries to help with the work. They will be like deputies of the Hands. They will represent the Hands — make teaching trips. This will be done in conjunction with the Administrative Order, in the future. In the future the administration, will only occupy itself with the affairs of State.

### **The most important thing today is pioneering.**

In the next conference (Stockholm) we will know when and where to pioneer. How and when to go. This is the most important thing for the Bahá'ís ahead. It is the most important thing.

The days on which the Bahá'ís should give gifts etc — are Intercalary Days, and Naw-Rúz.

We should love the world.

When one is in Haifa, and goes to the Tomb of the Báb and Bahá'u'lláh, it is permitted to go at any time and stay as long as one wants to. (Margaret told me that it is a too powerful experience — and that it is much better to go alone, and separate times or days, to each one. She saw the Tomb of the Báb and 'Abdu'l-Bahá the same time — and it was too much for her to stand. Says

that some people get hysterical, weep, and all that. It is better to take it a little at a time.) One can see Bahá'u'lláh's prison cell, and his house in 'Akká, where He wrote the Aqdas. Also the 3-4 rooms where He lived. The pilgrims can spend many moments of prayers and meditation in each room. One can also see the Archives — belongings of Bahá'u'lláh, and the Báb, and the Greatest Holy Leaf. A most precious experience is to see the picture of Bahá'u'lláh. (Marg. told me that there are three pictures. One is small and rather allegorical — but the likeness of Bahá'u'lláh is supposed to be good, and it is not so tragic as the photos, which are almost unbearable to look at. He is so agraviado.) Every night the pilgrims have dinner with the Guardian and feel his love and his wisdom.

When we left, a taxi was waiting for us. The Guardian came to say good-bye. He said "Are you sad? You must not be — the object of the pilgrimage is to get filled up spiritually, and then go out and WORK for the Faith.

By the third day in Haifa, there was only one thing that went around in my mind and that was: "The Lord is my Sheperd, I shall not want — etc." The Guardian — (Pastor Angelicus)

The Bahá'ís forget animosities. There is friendship between the Jews and the Arabian Bahá'ís. There are not very many there, but they lose the prejudices. A Bahá'í loses nationalistic loyalties which are not wise. The Nazis became Bahá'ís in Germany — and their prejudices left them —

[END]