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title: 1957, Florence Mayberry, April notes: ...

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**April 1957**

P.O.Box 369 Santa Paula, Calif.

I arrived in Haifa, Israel, shortly after midnight, the early morning of April 23, 1957. On the previous evening at dinner, the beloved Guardian had spoken most powerfully on the condition of the world. As an American, I was told by other pilgrims, I should most certainly have heard this talk. Isabelle Sabri made her notes available to me, and I am starting off my notes of the dinner talks of Shoghi Effendi with Mrs. Sabri's notes, since they were repeated almost in their entirety during my first night at the dinner table.

### **ISABELLE SABRI'S NOTES OF THE GUARDIAN'S TALK**

ON APRIL 22, 1957 (THESE NOTES WERE CORROBERATED

BY OTHERS PRESENT, BOTH MEMBERS OF THE INTERNATIONAL COUNCIL AND PILGRIMS)

A retributive calamity worse than war will come. Americans will be the worst affected. Their homes will evaporate overnight. They will become refugees to other continents. Russia will also suffer. When Russia gains military equality, America will be trapped. Both the Russian and American systems are wrong. Both are materialistic. Russia has a system of control by the proletariat; America by capitalism. Both are wrong.

The Master said, in connection with the Negro problem, that the streets would run with blood. "If you want to know the truth, the Master's mission to America was a failure, because of the lack of response of the American nation and American Bahá'ís. He went to America to warn the Nation and appeal to the believers. Because of their lack of response, He was very sad when He died."

Possibly two-thirds of the earth's people, as prophesied in the Bible, will be annihilated. This is quite possible. The world is over-populated and the blood of the people is impure. There needs to be a bloodletting. The retributive

calamity will correct the over-population. When the world is remade, advance of technique and science will solve the problem of over-population. This will be the Golden Age. Now so much money is being used for amusements that there is no money to solve the population problem.

Shoghi Effendi spoke of his appeals to the American friends in the past years, "But why should they respond to my letters when they did not respond to the Master when He went in person."

He spoke of the fact that the American Bahá'í Community will go through a period of transition when they will be almost spectators instead of participators. "Look at them now! How many items of American news is in my Convention Message about the United States as compared to Africa and the Orient? Their News Letters contain only programs, agendas, marriages, deaths - and they do not even seem to know how to present the new of the victories of the Faith in other areas. The American Bahá'í News has become an international organ of news - but the Committee does not even seem to know how to report victories all over the world!"

Mayberry

## **PILGRIM'S NOTES**

The Guardian spoke of the materialism of America. He said that Europe is not the seat of Christian civilization, not by any means. It is the seat of material civilization, and America is the stronghold of material civilization. Bahá'u'lláh established this Faith in Persia, the most decadent nation on earth, more barbarous than the savages of Africa. The World Order of Bahá'u'lláh will be established, and has been started in America because it is now the most corrupt politically. The Americans are not altruistic in what they do. They lend money to protect themselves; and other nations know it, and resent it. But they take the money. America is trying to find friends.

It is too late to change the course of of the world - the world needs a bloodletting.

The retributive calamity will appear suddenly, not by degrees. America's motives are not pure because they do not want to coalesce with other nations -far from it. America must be purified by tribulations. Read the talks of 'Abdu'l-Bahá between the lines. He gently, tactfully warned the Americans. But they did not heed.

In connection with the race problem, Shoghi Effendi said that New York's streets would run with blood. He spoke of inter-marriage, and asked if there had been any. When told there had been, he said that even then, "If you took it couple by couple and examined their individual motives, you would probably find impure motives." Rúhíyyih Khánúm interrupted to say that people in America only marry for love. The Guardian replied: "Yes, they idolize love! They think only of love! They idolize their wives, their money, their friends, their homes - they idolize their possessions only! Not principles, just possessions."

He said that it is a sign of the times that the Faith is stagnant in Europe and America.

He said that the black and brown races would lead the world. They would rise up, through nationalism or other means, and the white race will go down. An equipoise will be established, and the world will go forward on the basis of equality between peoples.

The American people are too fond of their central heaters, their comfort. They are not willing to sacrifice. "Victories only come from self-abnegation and sacrifice." The American believers should not only leave their homes - they should go as far away as possible - to the other end of the earth. Otherwise they will go as refugees, bankrupt both materially and spiritually. The Bahá'ís should be willing to lower their standard of living in order to teach the Faith. The Americans already have far too high standard of living.

The retributive calamity will burn, purify, and weld.

To leave one's home to go to a foreign country, this is dispersal. It is going to save one's self. But it is not pioneering. Pioneering is to sacrifice one's self - self-abnegation, to teach, to achieve victory. Victory is essential. The emphasis is on victory.

Many pioneers actually better their material living. They better their living. This is not pioneering.

What is dispersal without victory? One must have: 1. Self-abnegation; 2. Sacrifice; 3. Willingness to lower one's standard of living.

If the Americans want to safeguard their wealth, let them take it to the other ends of the earth. But this is not pioneering.

In the Formative Age, the spirit of the Faith born in the Heroic Age must incarnate itself in the institutions. The building of the administration, the building of the World Order, and the flourishing of the world civilization is a three-fold successive process. "Civilization" means the working of the Spirit of the Faith through human institutions. Also the development of new architecture, art, science, the letters.

The World Order of Bahá'u'lláh must absorb the outer world.

In answer to a question as to the impact of the Faith on Africa, the Guardian said, "Yes, certainly, the destiny of the black and brown races is very great. The brown, black and yellow races are the majority in the world; and one day perhaps to the majority of believers will be from the brown, black and yellow races; and the white race will be in the minority; and this is right."

The Master said that the destiny of the American Indians is very great and told the American believers to concentrate on them; but they have not done enough. 'Abdu'l-Bahá compared the American Indians (original Americans) with the original inhabitants of Arabia. The Arabs were murderers. They killed their

girl children. The urine of the cattle was their perfume. But they became saints and heroes.

About services in the Temple, there must be no tape recordings; the sound of the human voice only, not the sound of a machine.

## **FLORENCE MAYBERRY'S NOTES**

APRIL 23, 1957

Shoghi Effendi said we must be very exact in teaching, in small things as well as in large matters.

He spoke about the Lesser Political Peace occurring in this century; also the world administration of the Bahá'í Faith will be established in this age, in this century. This is the Formative Age.

Then the world must become spiritualized. Toward the end of this Dispensation, the Golden Age will appear. The world must become spiritualized. but even though there will be great advancement in spirituality, this dispensation will not make this world into God's Footstool. This has a more exalted meaning than the golden Age. This will be a development of other Dispensations, which will come in the shadow of Bahá'u'lláh.

The Guardian, being infallable, will know the next Manifestation when He appears and will point out the Manifestation to the Bahá'ís. This does not mean there will be instant acceptance. But the Guardian will know.

Armageddon will not necessarily be only a war. It will include an unknown calamity. It will burn the world and weld the world.

In answer to questions from Isabelle Locke Sabri about missionaries in Africa, Shoghi Effendi said: "We must be careful with governments, and reckless with missionaries." I mentioned the fact that Bahá'í pioneers had been attack, to a degree, by the Anglican Bishop in the Yukon Territory of Canada, and that the attack had brought good publicity to the Bahá'ís. Shoghi Effendi reiterated that we must cause a challenging response from the churches.

Shoghi Effendi asked me if I ran into many cases in America of breaking the law of abstinence from alcohol - "Do you find this, Mrs. Mayberry?"

I said no, Shoghi Effendi, I did not. In the main, the Bahá'ís kept this law. But that there were a few sad cases of alcoholism, in which the people involved were ill and struggling with this disease.

Shoghi Effendi said, "No, using alcohol is not one of the weaknesses of American Bahá'ís. Their weakness is not the drinking of wine. It is materialism."

As on the previous night, before I had arrived, Shoghi Effendi repeated that Europe is the cradle of materialism, and america is the stronghold of materialism. And Americans must pioneer to France. American Bahá'ís must go to France.

then after establishing strong communities there, they must go on to the Baltic States.

He commented that 'Ishqábád Bahá'ís are in Siberia. And the Bahá'ís must go on into the Iron Countries.

I asked this question: "Shoghi Effendi, you say that America is the most materialistic nation, and Europe is next, with perhaps France its most outstanding example. Then, Shoghi Effendi, when this most materialistic people go to the next most materialistic land to teach the new spiritual law, will this be the means of expiating America's sin of materialism? Is this how we will purify ourselves?" Shoghi Effendi said this was true.

He said the Hands of the Cause must meet with the Auxiliary Board to discuss problems. And the Auxiliary Board members must meet among themselves in addition to discuss common affairs. "Do you do this in America?" He asked me. I stated that we did at Convention time, with those members who attended the Convention. He said this was insufficient - how could we know best what methods to use, how could we develop without sharing our work and having consultation?

He stated that the Auxiliary Board must cause the friends to pioneer to France and on the Home Front. This was part of their task. They must promote the Ten Year Crusade.

I then offered Shoghi Effendi a hypothetical case. I said, suppose all American Bahá'ís were absolutely obedient to the Guardian. Then would this be the true situation: All Bahá'ís in large communities about the number of 15 would move to goal cities, or groups, or isolated centers on the Home Front. Shoghi Effendi interrupted to say that we must not be too rigid on the number 15.

So I changed that to an approximate 15 - saying that all above that approximate figure would go to Home Front goals, and cover the United States with a thin layer of Bahá'ís, in every community possible; and all the residue above those home front needs would pioneer into foreign goals. And the approximate 15 who remained in the large cities would remain only as martyrs - not as people who would not move, but as martyrs to the Cause of God, knowing they would lose their lives because of the calamity which would trap them. Shoghi Effendi said that was correct. With absolute obedience, this would be a true picture.

Rúhíyyih Knanum said, "But Shoghi Effendi, you wouldn't ask those people to remain in the cities until the very last minute if you could save them, would you?" And the Guardian said no, that they would be permitted to go to escape the calamity - if they had time.

Shoghi Effendi spoke of rectitude of conduct. Unless Bahá'ís act differently than other people, they cannot hope to attract believers. An organization is not enough. We have many organizations. We must live this Faith.

Bahá'u'lláh speaks of the Most Great Justice. There must be complete justice,

individually as well as in Assemblies. Assemblies must create justice. Individuals also must be just.

He spoke of greater informal social life between races. He said that formal social intercourse is insufficient. To share in public meetings is not sufficient, it is too formal and cold. There must be informal social meetings in the homes. Such affairs must be arranged and cultivated. They must be of warm feeling and with no barriers.

Shoghi Effendi was asked by one of the pilgrims about forming an Assembly when its membership is shaky. For example, suppose nine Bahá'í were in a community on April 21, but it was definitely known that in a few weeks some of those Bahá'í would be leaving - should one not form the Assembly since the number would soon be disrupted? The assembly should be formed, said the Guardian, Assemblies must be formed as quickly as possible, with no hesitation. Expect that the Assembly will remain. Expect a miracle.

He said that Assemblies must establish unity, following a comment that many of the Assemblies were unstable because of disunity. He said it was clear that if an Assembly had no unity, it had no religion. Did not the Teachings state that if religion did not produce unity, it was better to have no religion?

#### **GENERAL NOTES (NOT DINNER NOTES)**

Shoghi Effendi's Aunt, the Greatest Holy Leaf, used to take his hand and say: "These are the hands of my Father." it was a general comment in the Holy Land that Shoghi Effendi looked much like Bahá'u'lláh. They were approximately the same size, both very small. On the first night when I met the Guardian, I gripped his hand so hard that I was frightened for a moment. His hand was so small and delicate. But it is a very strong hand. Everything about the Guardian seems strong. And within a few minutes after meeting him, he has no size - he is neither large nor small, thick or thin - he is the Guardian. He is a force. He is a power. He is overwhelming. In the sight of this man, one comes to judgment. From this man comes infallibility. Who can know the size of judgment or infallibility?

His eyes are large, luminous, deep set, but full orbbed. They are hazel, but change color according to light, from brown-grey shades to almost blue.

Rúhíyyih Khánum's Bahá'í ring is also her engagement ring and wedding ring. She said that Shoghi Effendi put it on her finger when he told her they would be married. But he said that she must let no one see the ring until they were married. So she wore it around her neck, suspended from a chain. Then when they were married at the Shrine of Bahá'u'lláh, Shoghi Effendi put it on her third finger, right hand. This ring was given to Shoghi Effendi by the Greatest Holy Leaf, and the Guardian had worn it for years. Rúhíyyih Khánum stated that it was her most precious possession. She had a similar gold ring, with the Bahá'í ringstone insignia on it, made for Shoghi Effendi which he wears.

Rúhíyyih Khánúm says we must be like Shoghi Effendi. We must keep our eyes on the ball. First, we must pick out what the “ball” is. Then we must follow it undeviatingly. This is what brings Shoghi Effendi success. Nothing intimidates Shoghi Effendi. To him, success is inevitable.

It was stated that for some 30 years, George Townshend stayed in the church, although a Bahá’í. Then Shoghi Effendi told him he must leave the church.

Rúhíyyih Khánúm says that the Guardian is utterly impervious to personalities. He ignores such differences. He is quite likely to put people working closely together who are not speaking to each other.

## **FLORENCE MAYBERRY’S DINNER NOTES**

APRIL 24, 1957

As soon as we had seated ourselves at dinner, Shoghi Effendi asked me where I stayed most of the time, California? I replied, no, that although I lived in California, I traveled much more in other areas. I said that I traveled in Canada, western United States, had been twice in Alaska and once in the Hawaiian Islands, that I was away from my home about six months of the year. Shoghi Effendi said that was very good, that he hoped I continued to travel like this. He said that the Auxiliary Board of America had done better than the Hands. And as he said this, he gave me sudden, direct, piercing look. What he truly intended by this look, I cannot say. But what it seemed to mean, to me, was that he was searching for any emotion of self-pride in me engendered by his statement. He said that the Hands must travel more - that the Hands of the Cause and their Auxiliary Board must travel to all Bahá’ís, and encourage them. Again he added emphatically that the Hands must travel more!

Shoghi Effendi continued by saying that this Bahá’í Faith is a new God-given Institution. The Christian Cause is represented by the Catholic Church. In the Catholic Church the teaching is done by groups, under the Pope. There are large teaching groups. The Pope interprets, and the group teaches. The Cardinals, Archbishops, Bishops, et cetera, administer the church. Therefore, the individual administrators. The Cardinals do this under the Pope.

This Christian Hierarchy is opposite to the Bahá’í. In the Bahá’í Faith, the group administers, the individual teaches. It is opposite from the Christian.

The Hands of the Cause, according to the Will of the Master, must propagate the Cause and protect it. Of the two functions, the most important is protection. It takes precedence. Naturally one of its, this protection, is in regard to Covenant breakers.

The Hands of the Cause must not administer. They must not interfere with administration. (Later on the Guardian said that the two functions, the Hands and Administration, must be separate. When the Hands have administrative duties, they must fulfill them, but separately from their more important func-

tion.) The Hands must not report to the Bahá'ís, nor to any administrative body. It is inconceivable that the Hands should report to an administrative body. Administration is a lesser function. It is, instead, the duty of the administration to report its needs to the Hands. The NSA must submit its needs to the Hands. Then the Hands must instruct the Auxiliary Boards.

The Hands of the Cause are the hands of the Guardian. The Auxiliary Board members are the hands of the hands of the Hands. Also, and most important, the Hands must be the Eyes of the Guardian. "They must report everything to the Guardian!" Shoghi Effendi declared vehemently. "Everything!" In their turn, the Auxiliary Board members must report everything to the Hands. "The Hands must see everything!" Shoghi Effendi said again.

There are four divisions or functions in the Bahá'í Faith, the Guardian said: 1. Interpretation; 2. Protection; 3. Propagation; 4. administration. The least important of these is administration, but all must be used.

The Guardian interprets. The Hands of the Cause protect and propagate. The Administration administers. In the future, in the Bahá'í Faith, the Administrators will do nothing but administer, and this concerns the more worldly, outward affairs. It will have nothing whatsoever to do with teaching, as it now does through its committees. The Hands with their Auxiliary Boards - and the Auxiliary Boards in turn having further extensions - will protect and propagate the Teachings.

*ADDITIONS TO BE INSERTED (Notes inadvertently left out of the original copy)*

*(Insert at tops of page 7 of the original pilgrim notes).*

Shoghi Effendi said that the Guardianship and the heirarchy under the Guardianship was such a good idea that the Christians invented the Papacy and the Cardinals for the Christian Dispensation when no such institution existed, in order to fill the gap in authority. But the Christian institution was not Divine, it was man-made. The Bahá'í institution is Divine.

"The Bahá'ís must not be ashamed of having a hierarchy," Shoghi Effendi said. "We do have a hierarchy. But it is different than other hierarchies. It is God-given. It is God's plan. It is Divine."

Shoghi Effendi spoke again of America's materialism. This was the third night running. He said America was the most materialistic of all nations. France was also materialistic. Europe was materialistic, but the worst was America.

He said the place most in danger from the calamity was the United States - then all places touched by Western Civilization. Even Africa is in danger in those areas touched by Western civilization, particularly North Africa. The Bahá'ís must disperse from the materialistic centers. No place in the world is safe, except in those pure-hearted, primitive areas where western civilization has not reached - but the most dangerous spot is America.



Shoghi Effendi turned sharply to me and said, "It is the function of the Hands and their Auxiliary Board to cause the Bahá'ís to disperse! Have they done this, or have they talked about administration? They have nothing to do with administration in this function! The two must be separate. When the Hands or Auxiliary Board have administrative duties, they must fulfill them - but but separately from the more important function."

He stated that America is undisciplined. It is too democratic. And he said, "Too democratic" like a whiplash. England, he said, is too conservative.

America is too democratic. America has gone so far with democracy that it is undisciplined. but the calamity will discipline America. It will be purged, and will emerge a transformed nation with an entirely new form of Government. It will not disappear. It will be purged and changed.

The Africans are undisciplined in regard to administration, Shoghi Effendi said in the answer to mention from a pilgrim about the Africans' weakness in administration. The Africans must assume their responsibilities, and become disciplined. The American Bahá'ís also must learn discipline. This is why they have disunity. This is why they lack respect for their Hierarchy - they must respect their Hierarchy.

The Bahá'ís must watch to see how non-Bahá'ís act and do the opposite. America is decadent. It has no discipline. Parents have no control of children. They must watch how non-Bahá'í parents rear their children, and do the opposite.

The Bahá'í mother must teach her child the truths of religion. The child must be trained. The mother is answerable to God if she does not teach her child the Bahá'í Faith.

I brought up this question - that frequently Bahá'í parents say that since our first principle is independent investigation of the truth, they feel they should not be too strict with their children but rather let them investigate all kinds of religious teaching so they can independently investigate the truth. Shoghi Effendi stated, in answer to this, that this is not investigation of truth, it is investigation of falsehood - since the truth cannot be found in man-made divisions.

He repeated with great force that the Bahá'í mother is responsible to God for training her child. She must train the child in Bahá'í Teachings; she must so train the child that he will accept and uphold this truth.

Children must be reared strictly, the Guardian said. They must venerate their elders. And the Bahá'ís must venerate their hierarchy.

The parents are undisciplined. Their children are undisciplined. This causes a mass weakness and insecurity. In many respects, the South Americans are better than the North Americans. They have respect for parents. This lack of respect of children for elders in America is disrupting and weakening their entire social structure. This is the cause of juvenile delinquency, which in turn produces flouting of all civil authority. It is democracy turned into a disease.

The most important thing is to develop morals. Bahá'ís must learn moral laws. They must have moral rectitude. This is more important than administration. Moral rectitude will be the cause of good administration.

Therefore, children must be taught moral laws.

The people of America are continually concerned about giving material benefits to children, adding to their possessions, making them secure in a worldly way. This is copied by Bahá'í parents. Bahá'í parents should watch what non-Bahá'í parents do - then do the opposite!

Then, going back to his emphasis upon pioneering and dispersal, Shoghi Effendi asked, "Do the Auxiliary Board members encourage pioneers on the home front and in France? It is part of the Ten Year Crusade to have pioneers in France and abroad. Are you emphasizing this?"

#### **DINNER NOTES APRIL 25, 1957**

Shoghi Effendi talked again about association with Negroes. He repeated that this association should be friendly, consistent, informal - chiefly it must be informal gatherings.

Bahá'ís in America must be more aggressive in teaching Negroes. They have miserably failed in the South to carry out such aggressive teaching. They have too many committees - they need more confirmations.

Isabelle Locke Sabri asked about white women teaching the Faith in Africa. She pointed out that there was social criticism of women who traveled about freely, so men did most of the teaching, but there were not enough men. Shoghi Effendi said the women must teach, and if there is talk it will probably stir up interest about the Faith.

He warned Isabelle they must avoid Muslims in their teaching. The Muslims are treacherous! Especially avoid the Ismaili. Absolutely avoid the Ismaili!

Also he said to avoid the leaders in Africa. Seek out the people. Seek the pure-hearted. Avoid African Chiefs. The Chiefs can not only lead the people into the Faith - they can also lead them out again!

Persians, he declared, make the best African pioneer. They have no prejudices. They become one of the people. And they remain. If the Americans cannot make a living, they go home.

#### **PILGRIM NOTES - APRIL 26, 1957**

The Guardian talked tonight on statistics about temples to be procured, and the NSA's and their responsibilities. Most of what he said is to be found in his Convention Message of 1957 to the Bahá'í World.

He did state that there were to be no restrictions on believers obtaining further Ḥaḏíras, except in Canada and the United States.

He said that the United States must help other NSA's in buying their Temple grounds. Other believers, particularly those of the East, helped the U.S. to procure their Temple - now the believers of the U.S. must help the others.

The believers in the United States must help the fund. They must sacrifice the non-essentials. They must use a lower standard of living. They must contribute thus: 1. They must sacrifice; 2. The contribution must be voluntary; 3. It must be steady. It is the sacrifice which counts, he said.

I spoke of the interest shown by the Mormons recently in the Bahá'í Faith. Shoghi Effendi said we should have another committee to concentrate upon work with miscellaneous minorities, with a sub-committee for each minority.

He said that the Canadians had offered an alternate for Anticosti, since Anticosti Island was too difficult to place a pioneer upon it. He stated that he would rather this new choice of island be a supplement and not an alternate for Anticosti - that it be in addition to Anticosti. (This carries out Rúhíyyih Khánum's statement that Shoghi Effendi never accepts defeat, he considers success inevitable.)

#### **DINNER NOTES - APRIL 29, 1957**

*(The Persian pilgrims, Isabelle Sabri and I spent April 27 and 28 in 'Akká and the Most Holy Shrine at Bahjí, returning to Haifa in late morning on April 29. It was on this day, the Ninth Day of Ridván, following a noonday Feast that the beloved Guardian chanted the Tablets of Visitation in his soaring and lyrical voice at the Shrines of the Báb and 'Abdu'l-Bahá).*

The Guardian spoke of America only settling three more centers this year, an infinitesimal part of the large number of new centers settled in the world. (These figures were not the final ones from the United States - the American National convention had just started and final figures were not in.) The Guardian stated that America's lost Local Spiritual Assemblies and new Local Spiritual Assemblies merely balance each other. (Also, figures for the end of the year were not yet complete.)

He spoke of good new throughout the Bahá'í World - but not in America. America must multiply its isolated centers, its Assemblies, must send out pioneers, must support the Fund, must strengthen the new NSAs just established.

Americans are so materialistic that the Bahá'ís are infected. They are protecting their dollars. The American NSA is sending token contributions to the new NSAs. These are so small that they are an insult. An insult!

The American NSA recalls its pioneers instead of sending new ones. The Americans are deteriorating - they think only of their dollars, their possessions.

Up to this point, the the Guardian's voice had been comparatively mild, held in leash. Now, abruptly, Shoghi Effendi spoke out in righteous wrath, like a whiplash, concerning information which he had received that Dr. Ugo Giachery was to be removed from subsidy. To treat Ugo Giachery in this fashion - Ugo,

who was almost a saint, almost a saint! - Ugo who had done so much for the World Center - to remove him from subsidy depicted the impudence, the lowness of the concept of the American NSA. "They have gone too far!" he cried out, "They should have realised that it was a privilege to provide for a Hand of the Cause of God, they should have been grateful for it." With incredible rapidity and force, he ordered Leroy Ioas to send a cablegram to the American NSA to instantly apologize to Ugo Giachery. He also instructed Mr. Ioas to write to Dr. Giachery apologizing for this condition, to thank him for all his work, to assure him that the subsidy would remain. To recall the pioneers was bad enough, the Guardian stated. But to insult a Hand of the Cause was incredible, insufferable.

Shoghi Effendi said the NSAs should humbly - HUMBLY - ask the Hands of the Cause of God for help, not the other way around. He declared emphatically that the Hands of the Cause are immeasurably above any administrative group.

I then told Shoghi Effendi about the chart being used in Canada and in the United States which depicts twin pillars - one the Guardianship, and the other Universal House of Justice. Side by side, of equal size, in equal status on this chart, they uphold the edifice of the Faith. So I asked Shoghi Effendi if the hands of the Cause were above the Universal House of Justice. Certainly, he replied, they are above all administrative groups. "Then this chart is wrong, isn't it?" I asked, "For if the Hands outrank the Universal House of Justice, the Guardian outranks all. But I was told this Chart had the approval of the Guardian."

"Certainly it is wrong," said the Guardian. "Besides I do not like charts. The Guardianship is immensely above the Universal House of Justice." he stated that the Universal House of Justice merely takes care of administration, freeing the Guardian for more important tasks of interpretation, protection and propagation. The Hands who take care of protection and propagation are above any administration. The administration is so much lesser that the Guardian may send a representative to sit in on the sessions of the Universal House of Justice. "Does it not say so in the Will and Testament of the Master?" he asked. "Do you think that the Guardian will leave his more important tasks to sit in such meetings? He will send a representative because it is so much less important."

Then he stated that in future the Guardian would send word to the Universal House of Justice to remove the voting rights of any National House of Justice which showed impudence and was not obedient.

But the Guardian's wrath was still only partially vented. For he then told about the situation in \_\_\_\_\_, in which \_\_\_\_\_ had apparently permitted himself to be listed as a Christian instead of as a Bahá'í. "And he is a former member of the American NSA! Perhaps this is an indication of how tainted they have become."

The Guardian said to me, "You must go back to America and be firm with the friends about not compromising with their Faith. Voting rights may be removed

for compromising, such as stating that one is a member of another religion. In Persia, it would not merely be voting rights. One's spiritual rights would be removed."

"Be firm!" he repeated.

Again he castigated America for producing such a situation. He said that America's love of money and possessions taints even pioneers.

And again he gave a powerful talk on the high station of the Hands of the Cause, who are the towering figures of the Cause after the Guardian.

In relation to the situation in \_\_\_\_\_, the Guardian stated that he had called the Persians the physical descendants of the Dawnbreakers, and the Americans the spiritual descendants - "Are these the spiritual descendants who do such things!" They (the American Bahá'ís) make no sacrifice, do not support the fund, and even insult a Hand of the Cause!

Persia is materialistic too. The Guardian spoke of Covenant breakers going out of Persia to America - this was why he did not want Persians to go to America.

The Guardian stated that Sohrab was getting more active. Sohrab feels the weakness in the Americans. One does not have to associate with Covenant Breakers to catch the disease, one has only to be near it. This is why the Faith does not grow in New York. This is why the Faith is nothing in New York! They are tainted.

The Covenant breakers are getting more active, not only the New History group, but other groups. They are spreading over the country, tainting the country.

Then Shoghi Effendi turned to me, fixed me with his luminous and piercing gaze, and asked in a powerful voice, which seemed to impale one, "WHAT ARE THE HANDS DOING TO PROTECT THE CAUSE! This is their chief function. ARE THEY PROTECTING THE CAUSE!"

During a pause, desiring so much even by thought to bring my family into this Holy Land and into the presence of the wonderful Guardian, I said to Shoghi Effendi, "Before I leave, I want to bring to you the loving greetings of my family." Then I was struck with guilt at having so much, at accepting the sacrifices of my family who had aided me to come on this pilgrimage and who aided me to teach. I was impelled to mention each one of them. I said, "All my family sends these greetings. My husband, David, who sacrificed so that I could come on this pilgrimage while he remained at home. My mother, who takes care of our son and our home while I go on teaching trips. And our young son, who does without his mother a great deal."

For a minute the Guardian was silent, considering. I cringed inwardly a little, expecting that he might point out that I accepted too much from my family. "Tell your family to scatter and teach! Scatter and teach!" he exclaimed abruptly. Another hesitation. Then he said, almost as though he were talking to himself, "It is like a running brook, and a stagnant pool."

Earlier in the evening, the Guardian asked me why American believers are inactive. I said I didn't know. But that sometimes I thought they were frightened and were waiting for the calamity to do the work for them, to cause large bodies of humanity to enter the Faith. He said this was true, the American believers were paralyzed.

He said, "I have been forgiving, forbearing. I have pled with the Americans, I have praised them. And I have failed to arouse them. Mrs. Mayberry, perhaps you can do what I have failed to do." And if his eyes had not held me so powerfully, I would have looked behind me to see if another Mrs. Mayberry were not standing there. I was almost afraid that he was laughing at me - except that our Guardian was in a mood of both wrath and sadness, he was not laughing.

He said I must be firm with the Americans, but wise. Do not discourage them, he said, but be firm. AND DO NOT GO HOME AND PUBLISH YOUR NOTES!

#### **APRIL 30, 1957**

The Guardian asked me what I had done during the day. Usually, each evening, he asks what the pilgrims have done. He likes them to visit the Shrines and Gardens. But his question seemed perfunctory tonight, as though his attention was on other matter.

And indeed it was! Immediately after these brief inquiries, he lashed the American NSA for recalling pioneers. And at the table, in a voice that was as rapid and positive and lethal as machine gun fire he ordered cables sent to countermand this.

He said if necessary the American NSA should close all summer schools, especially Greenacre. "Tell them that," he said. Especially Greenacre! "Greenacre is only a social meeting place," he continued, "dances, swimming games, entertainment for the young - the young have too much entertainment!"

The American NSA spends too much money on committees. For instance, the Child's Education Committee! Wasting money on committees and recalling pioneers! And all these Area Committee reports - pages and pages of nothing!

And spending money on the American Bahá'í News. This has no new, nothing but deaths and marriages. No new. And when news comes in from abroad, it does not know how to report the news it has.

Wasting money on all those bulletins - and of all those, the San Francisco Bulletin is the worst! And then to recall pioneers!! They (the American NSA) must be ordered not to do this. And if the American NSA persists, the Guardian will fix their budget himself, and start by cutting off the summer schools. "Would this not be a shameful thing, that the Guardian would have to arrange and adjust the budget of such a body as the American NSA?"

Shoghi Effendi referred scathingly to the \$40,000 spent on the public relations agency to publicize the Iranian difficulty. He referred to it as wasting \$40,000.

The Guardian made an oblique remark, which he did not clarify and which I did not understand, about “old ladies in their dotage” holding back the action and aggressiveness of American important bodies. What case he referred to, I do not know, but the International Council seemed to understand.

Then the Guardian angrily drew forth a copy of the report received from the Benelux NSA, in which the American NSA representative, Mr. Borah Kavelin, was mentioned before Dr. Hermann Grossmann, the Hand of the Cause who was present. A stiff letter of inquiry was dictated to Leroy Ioas to be sent to Mr. Kavelin to ascertain if he had anything to do with this.

Once more the Guardian spoke on the transcendent station of the Hands, forcibly underscoring all he had previously said. In any meeting, the Hands (unless the Guardian should be present) outrank all others. In any list, they must be placed first. To the Hands come the first attention and honors. He spoke of the impudence in placing the Hand of the Cause beneath an NSA member.

He then read a cable from the new NSA of the Pacific, formed in Japan. Although Miss Agnes Alexander was not chairman, nor elected as any officer, her name was listed first. “This is the correct way,” said Shoghi Effendi. “Miss Alexander is a Hand of the Cause, and her name leads all the rest. She is not an officer, but her name leads.”

## **PILGRIM NOTES**

When the cable was received from the Convention of the Bahá’ís of the United States, in reply to the Guardian’s Convention Message, Shoghi Effendi read it to us at the table, comparing it most unfavorably with the message from the British Convention. “Words, words, nothing but words!” he said vehemently. “No action, nothing but words.” He then pointed out how different was the British message. The latter referred to the fact that at last British Bahá’ís had met their budget through contributions made at the Convention. He spoke of the great lack of material means of the British friends, and of the consequent great sacrifice these contributions implied. Also the message from the British delineated further definite action they intended to take to fulfill the World Crusade goals. “Here is action,” he praised. “They speak in terms of performance.” He then commented, in bitter disappointment, that once the Americans had contributed sums at Conventions -once they had volunteered to pioneer at Conventions - but now they did nothing but play with words.

Shoghi Effendi told me that I must tell Bahá’ís that 1800 new centers have been established in the world in the past four years. Of these, 1000 were established in the past two years. Of these, according to reports then received at the World Center, America had produced only one. But I must say this from myself, not from

the Guardian. It is too strong when said by the Guardian. And in addition, I must point out to the American Bahá'ís the small number of Assemblies gained.

I asked Shoghi Effendi if it were not true that the Home Front of America was now emphasized, above foreign goals. He said this was true, but that foreign goals were very important. I then asked him to which place should I advise a Bahá'í to go if the Bahá'í offered to pioneer anywhere - the home front or France? (This was in 1957, prior to the establishment of the NSA of France in 1958). He answered that the home front should be emphasized, "but never discourage anyone who will go to France!"

Shoghi Effendi commented on the tendency of American Committees to discourage pioneers. He said that instead of urging pioneers to go forth, for various reasons they interfered with the departure of pioneers, and also for inadequate reasons. "Tell the Bahá'í not even to inform their NSA," he said. "They cannot be prevented from going to another country. But of course in these cases, they must be self-sustaining."

He emphasized the warning which was in his cable to the American Convention - a cable sent before he had received the news from the American NSA about recalling pioneers. The Guardian's cable said that upon the sending out of pioneers depends the prosperity, security and destiny of the United States. "Can they not read between the lines?" he cried. "Will they fail to recognize the reality of the warning?"

Shoghi Effendi spoke of Bill Carr of Greenland sending literature, including Bahá'u'lláh and the New Era, to the floating island (Fletcher's Island) at 84 degrees in the north, six degrees south of the North Pole. He was very happy with Bill Carr.

At the end of the evening with Shoghi Effendi, I asked him what I could do for my poor and beloved country, I was part of it and its sins, and I wanted to help it. He said, "Leave it! Don't waste your time on them. Go to France."

But Rúhíyyih Khánum suggested this would be very difficult because I did not speak French. She said that the French people liked to be taught in their own language. Shoghi Effendi said, "Then go to Luxembourg. It will be most meritorious to go to Luxembourg, it is the most difficult place in Europe to establish the Faith. It is 85% Catholic."

I did not know until later that three languages instead of one are spoken in that country -which meant that I would have to learn French, German and Luxembourgese, instead of just French if I went to France. Such difficulties no meaning to Shoghi Effendi. He exchanges one difficulty of three!

Germany - Compromise with principle - "Perhaps this is why the Faith is not growing in Germany." S.E.



## PILGRIM NOTES

May 1, 1957

After the first greeting given to all at his table, Shoghi Effendi turned to me and surveyed em sharply. "Well, were you unable to sleep last night, Mrs. Mayberry?" he demanded.

I was startled, and blurted, "Yes, Shoghi Effendi." he looked at me, with what seemed to me a quizzical glance. I wondered fleetingly if he thought me stolid, phlegmatic. But then I realized that he not doubt sensed what I was better than I know myself. As a matter of fact, once I went to sleep, I slept soundly. I compelled myself to do this much as two nights earlier I had compelled myself to eat. On that night, hearing the Guardian speak so powerfully, my appetite abruptly left me. But with equal abruptness, this thought came to me, "If you do not eat, you will become ill and then you may not be able to come to dinner and hear the Guardian speak in this powerful way which is causing you to lose your appetite." Immediately I began to eat, and asked for a second helping.

It was at this time that I suddenly felt about myself - a self-picture, so to speak - as I never had before in my life. I felt through and through as though I were a rough clumping man of war - tough, strong, not sensitive, meant for slogging along in the front line of battle - armed with a broad sword or a battle axe, not a rapier. Just sense enough to take an order, and obey it. I prayed God this was true.

Shoghi Effendi began the dinner talk by telling me what in turn to tell the American Bahá'ís. He said that I must not quote the Guardian, but use as my own statements comparisons between America's activity and the activity of other nations. I must compare the fewness of centers, the American lethargy with other areas. he told me not to discourage the friends, but to use power when I have to, when I think they can stand it.

I said to him that these statements coming from me would have little effect, because I am merely one small Bahá'í. But the statements coming from the Guardian wield great effect. So I said that I wanted to know exactly how far I could go, for I didn't want to disobey him, but sometimes I wanted to use that power. "Shoghi Effendi," I said, "may I never say that you said any of these things?"

Shoghi Effendi hesitated. And then said I would have to judge the audience. If I thought I had a strong one, I could be very forceful, I could tell them. But if I thought there was anyone in the audience with heart trouble, then I had better be careful.

"May I tell these things to the Hands of the Cause?" I asked.

"Tell everything to the Hands," he instructed. "You tell the Hands, and let me take care of the administration."

“In writing or by word of mouth?” I asked.

“Do not write it to them,” he said emphatically.

“Be very firm with America,” he said. He told me to emphasize that America’s prosperity, security and destiny depends upon sending pioneers into the field.

Rúhíyyih Khánúm had asked me to tell Shoghi Effendi that my sister-in-law was a Basque Bahá’í. For Rúhíyyih Khánúm believed that my sister-in-law was the only Basque Bahá’í currently in the world. So I did, and the guardian brightened. he asked me to tell Mariejeanne that it would be meritorious for her to go to the South of France to work with the Basques. And he said that the committee for minority peoples must have a sub-committee to work with the Basques.

A comparison was introduced between the Alaskan and American Bahá’ís. Shoghi Effendi quoted the cablegram from Paul Haney, describing the Alaskan Convention and the spiritual fire there. Rúhíyyih Khánúm brought out the point that the Alaskan Bahá’ís are also Americans, and asked why it was that they had the great virtues required to brilliantly establish the Faith, but the American Bahá’ís on the mainland were not evidencing these. When there was no immediate answer, I preferred this explanation: that Americans are by nature pioneers; they thrive on difficulties, upon hardships; hard living and problems whet their character and brings out their strength; but city life, soft living, materialism causes them to go to seed. I suggested that Americans still had the capacity and strength to succeed in fulfilling the Guardians’s fondest desires, if they could regain their pioneering element. This interested the Guardian.

Early in the evening, when Shoghi Effendi began to tell me what to in turn tell the Americans, I said, “But Shoghi Effendi, you told me to go to Luxembourg last night. I intended to go to Luxembourg.”

He said then, “I have changed my mind. I am going to give America one more chance. You must tell them these things, and see if they respond. If they do not respond, get out. Go to Luxembourg. But if they do respond, stay with them.”

He called for the World Book, Volume XII, to discuss and examine the various maps within it. Also he called for the Scroll of the Knights of Bahá’u’lláh, and spread it out the length of the table. He pointed out a few empty spaces on the Scroll, and asked me to tell the friends that a few could still win the honor of having their names inscribed on the roll before it is placed in the Shrine of Bahá’u’lláh for all time. And this is a great honor. Earlier in the week, however, he had mentioned Marion Jack in conjunction with the Knights of Bahá’u’lláh, and said, “They are Knights of Bahá’u’lláh -but Marion Jack is the General! She was different than many of the pioneers now. She would not leave her post even when I asked her to do so for her own safety.”

At the end of the evening, Shoghi Effendi arose and handed me a vial of attar of roses. As he says to all pilgrims, he said, “I will never forget you.” He added,

“And I will pray for America.” In a weak voice, I said, “Pray for me, Shoghi Effendi.” I didn’t hear him answer.

Then he said, “I thank you for all your work. And I pray that you go on to greater victories in other continents.”

**September 30, 1969**

**Hand of the Cause Mr. A. Furútan,**

Haifa, Israel

Beloved Mr. Furútan:

You asked me to add to my pilgrim notes the part regarding Charles Mason Remey. When I originally set down these notes, I did not put in that part because at the time Mr. Remey was an honored Hand of the Cause and I thought it might reflect upon his dignity. And the significance did not strike me so forcibly until he became a Covenant breaker. The moment I heard he had claimed to be second Guardian, the scene flashed back in my mind.

It occurred on one of the nights when the beloved Guardian was speaking so forcibly about the station and duties of the Hands of the Cause. He spoke of their most important role as protectors of the Faith. He spoke of enemies who would arise both within and without the Faith, and said the Hands of the Cause must be ever watchful. As my original notes state, the Guardian said one does not have to associate with Covenant breakers to catch the disease, one has only to be near it, this is why the Faith does not grow in New York - not only the New History group, but other groups, they are spreading over the country and tainting the country.

Then Shoghi Effendi turned to me, fixed me with his luminous and piercing gaze and asked in a powerful voice, which seemed to impale one, “WHAT ARE THE HANDS DOING TO PROTECT THE CAUSE! This is their chief function. ARE THEY PROTECTING THE CAUSE!”

At this time I was the sole pilgrim present at the Guardian’s table. Others there were Amatu’l-Bahá R. yih Khánun, Mrs. Amelia Collins, Mr. Leroy Ioas, Mrs. Sylvia Ioas, Jessie Revell. And serving the Guardian was Fujita. Charles Mason Remey, the Hand of the Cause, was sitting opposite the Guardian. As the lone pilgrim present, I sat at the head of the table, the Guardian at my right, Remey at my left.

The Guardian looked across the table at Remey. Remey was seated steadily, his eyes fixed on his plate, his face smooth and unmoved. The ringing, wrathful voice of the Guardian cried, “MASON, ARE YOU LISTENING? DID YOU HEAR ME?”

The old man raised his head, startled, like an upbraided child. He nodded his head and said, “Yes sir, yes sir!” At the time, having such respect for him as

a Hand of the Cause, it was a poignant experience. For the old man was like a school boy before his school master, who was so much younger a man. And I heard that often Remey, who was very deaf, turned off his hearing aid because it bothered him. I had a twinge of compassion for him, excusing him. Then, like a tape recording running through my mind, went the phrase: "The Guardian is the scion of the House of God. Whatever he says is right, right, the old man is a boy before his master."

I am sending a copy of this addition to Amatu'l-Bahá R. ? yyih Khánúm, who possesses one of the only two copies I have ever given to anyone. The other copy I sent with Hand of the Cause Mr. Khadem to one of the last general sessions of the hands in the Holy Land, so that all the Hands might have opportunity to read them. The Guardian had said, "I hope you do not go home and publish your notes." Therefore, these are the only two copies I ever gave. I am also sending a copy of this addition to Mr. Khadem.

Deepest love,

Florence V. Mayberry