

Compilation from the Bahá'í writings of the word "Esperanto"

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Star of the West

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International Language

Address by ABDUL-BAHA, delivered at Edinburgh on January 7th, 1913, under the auspices of the Edinburgh Esperanto Society. Translated into

English and Esperanto.

"La personon de Abdul-Baha kaj lian laboradon mi tre alte estimas: mi vidas en li unu el la plej grandaj bonfaranto de la homaro."—

DR. L. L. ZAMENHOF.

"EVERY movement in the world of humanity bringing on its back unity and accord is good; and every matter which creates discord and inharmony is evil. This century is a radiant century. Its discoveries are many. Its inventions are great. Its undertakings are multitudinous. On account of these great accomplishments, this century is superior to all other centuries. But the greatest undertaking is the unification of language, because it is more beneficial and productive of more pleasure than any other undertaking of this age. The unity of language brings about great fellowship between hearts. The union of language is the cause of the attainment of accord. It brings about the entire sweeping away of misunderstanding between the people; it establishes accord between all the children of men. It gives broader conceptions and greater vision to human minds, and today the greatest undertaking in the world of humanity is to understand and make yourself understood. Every individual member of the body politic, on account of the widespread of an auxiliary international language, will be enabled to put himself in touch with the current events and ethical and scientific discoveries of the age. An auxiliary universal language will give us the key—or the master key—to the understanding of the secrets of the past ages. Through an international language every nation in the future will be enabled to pursue its scientific discoveries very easily and without any difficulty.

Ĉiu movado en la mondo de la homaro, portas kun si unuecon kaj konkordon, estas bona; kaj ĉiu afero, kiu kreas malkontenton kaj malharmonion, estas malbona. Ĉi tiu jarcento estas hela jarcento. Ĝiaj eltrovaĵoj estas multaj; ĝiaj elpensitaĵoj estas grandaj; ĝiaj entreprenoj estas multmultaj. Pro tio ĉi tiu jarcento superas ĉiujn aliajn jarcentojn. Sed la plej granda entrepreno estas la unuigo de lingvo; ĉar tio estas pli bonefika, kaj plezurdon, ol iu alia entrepreno de la epoko. La unuigo de lingvo efektivigas grandan kunecon inter koroj. La unuigo de lingvo estas kazo de konkordo. Ĝi forbalaas ĉian malkomprenon inter la popoloj; ĝi starigas konkordon en la homidaro. Ĝi donas pli vastan konceptpovon kaj pli grandan vidpovon al la homa intelekto. Hodiaŭ la plej grava laboro en la mondo de la homaro estas, kompreni kaj kompreniĝi. Ĉiu individua membro de la komunumo, pro la disvastiĝo de helpa internacia lingvo, povos sciigi pri okazantaĵoj kaj rilatiĝi kun etikaj kaj sciencaj eltrovaĵoj de la epoko. Helpa universala lingvo donos al ni la ŝlosilon—la ĉefŝlosilon—por la kompreniĝo de la sekretoj de pasintaj tempoj. Per internacia lingvo ĉiu nacio en la estonteco povos elserĉi tre facile kaj senpene siajn sciencajn eltrovaĵojn.

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It is well known to you that the Oriental people, young men coming to the West trying laboriously to study the discoveries of the West, for many years, must work hard, so that first they may study

the language and then their special branch of learning. At the very least, they must give many years of their life to the study of the language of the country they go to; then they can start on the study of that special branch of science in which they are interested. For example, let us suppose that a young man from India or Persia or Turkestan or Arabia, desiring to study medicine, comes to this country; at the very least he must study the English language for four years, and nothing else; and then he may begin the study of medicine. But if this international auxiliary language were a part of the curriculum of education in all the schools, in his childhood he would study that language in his own country; and then, no matter to which country he desired to go, he would be enabled to study his special branch of science very easily, without losing any years of his life.

Today, even if each one of us studied languages, yet, if some one desired to travel abroad, he might be handicapped on account of not knowing the special language of a given country. I have studied the Oriental languages very profoundly, knowing the Arabic language more deeply than the Arabians themselves, having studied the Turkish language and the Persian in my own native land, and knowing other languages of the East, yet, when I came to the West, I was obliged to bring a translator with me, and it is as if I know no language whatever. But if there were an international language, well, the Persian language of my own native land and the other one would have been sufficient to carry me along in all the countries of the world. Just think how the international language will facilitate communication between all nations of the world. Let it be said that half of our lives is spent in the acquirement of

Estas bone sciante inter vi, ke Orientanoj, junuloj venantaj al la Okcidento, penegantaj studadi la eltrovitaĵojn de la Okcidento, devas dediĉi jarojn el sia vivo, por laborege akiri la lingvon de la lando al kiu ili iras, kaj nur poste ili povas sin turni al la studado de la speciala scienca fako, pri kiu ili interesiĝas. Ekzemple, ni supozu, ke junulo, el Hindujo aŭ Persujo aŭ Turkestanujo aŭ Arabujo, deziranta studadi la medicinon, venas al ĉi tiu lando. Li devas lernadi dum kvar jaroj la anglan lingvon, kaj nenion alian; kaj poste li povas komenci la studadon pri medicino. Sed, se ĉi tiu internacia helpa lingvo estus parto de la programo de instruo en ĉiuj lernejoj, dum sia infaneco li lernus tiun lingvon en la propra lando; kaj poste, en kiu ajn lando, al kiu li dezirus iri, li povus studadi sian specialan fakon de scienco tre facile, ne perdinte jarojn de sia vivo.

Hodiaŭ, eĉ se ĉiuj el ni lernis lingvojn, tamen, se iu deziras vojaĝi alilanden, tiu povus esti grave malhelpata pro tio, ke li ne scias la specialan lingvon de unu lando. Mi tre profunde studadis orientajn lingvojn, kaj scias la araban lingvon pli bone ol la Araboj mem, kaj studadis la turkan, kaj la persan en mia propra nasklando; kaj tamen, sciante ankaŭ aliajn lingvojn de la Oriento, kiam mi vojaĝis okcidenten, mi devis venigi kun mi tradukiston, kvazaŭ mi scius neniun lingvon. Nu, se ekzistus internacia lingvo ĝenerale parolata, la persa lingvo kaj la internacia sufiĉus por mi en ĉiuj landoj de la mondo. Pensu, kiel la internacia lingvo faciligos interkomunikadon inter ĉiuj nacioj de la mondo! Duono de niaj vivoj cluziĝas en la akiro de lingvoj, ĉar en ĉi tiu epoko de klereco ĉiu homo devas lerni lingvojn, por ke, se li esperas vojaĝi en Azio kaj Afriko kaj Eŭropo, li povu

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languages; for in this enlightened age every man must study languages, so that if he expects to travel to Asia and Africa and Europe he may be able to converse with the people; but by the time he has studied one language, there is another one to travel to. So you see that his life is spent in the acquirement of these languages, which are a handicap to international communication. Well, this international language will free man from all these problems. In short, to understand and

make yourself understood, there must needs be an international instrument. The teacher and the student must know each other's language, so that the teacher may be able to impart his knowledge and the student acquire that knowledge. In the world of humanity there is no greater factor than to make yourself understood to your fellowmen, for civilization itself, the progress of civilization, depends upon this process. To acquire arts and sciences one must know how to speak, make himself understand and understood at the same time. So on this understanding and making yourself understood will depend the acquisition of sciences, and it will make men comprehend all affairs of life; and this process of understanding and making yourself understood depends upon language. Therefore, if this auxiliary language is established, all the members of humanity will then be enabled to understand each other. As I speak now, an episode comes to my mind which happened in Bagdad. There were two friends who did not know each other's language. One of them got sick; the other one called upon him, but he could not express his sympathy, so by making a sign he asked him, "How are you?" By making another sign, the sick man answered "I am almost dying," and the friend who called, thinking that he had told him that he was feeling much better, said, "Thanks be to God." By such incidents you realize that the best thing in this world is to be able to make yourself understood by your friends, and also to

interparoli kun la popolo; sed tuj, kiam li akiris unu lingvon, jen alia estas bezonata. La tuta vivo do forpasas en la akirado de tiuj lingvoj, kiuj estas malhelpo al internacia komunikado. Ĉi tiu internacia lingvo liberigos la homaron el ĉiuj ĉi tiuj problemoj. Mallonge, por kompreni kaj sin komprenigi, devas esti internacia ilo. La instruisto kaj la studento devas scii la lingvon unu de la alia, por ke la instruisto povu transdoni sian scion kaj la studento povu akiri tiun scion. En la mondo de la homaro estas nenia pli granfla afero, ol vin komprenigi al viaj kunhomoj; ĉar la civilizeco mem, la progresado de la civilizacio, dependas de tiu ĉi procedo. Por akiri artojn kaj sciencojn, oni devas scii paroli, sin komprenigi, kaj kompreni samtempe. De ĉi tiu interkompreno dependas la akiro de sciencoj, kaj ĝi igos ĉiujn homojn kompreni pri ĉiuj aferoj de la vivo; kaj ĉi tiu procedo de kompreno kaj komprenigo dependas de la lingvo. Se do ĉi tiu helpa lingvo stariĝos, ĉiuj membroj de la homaro ricevos la eblon kompreni unu la alian. Dum mi parolas, venas en mian cerbon epizodo, kiu okazis en Bagdad. Estis tie du amikoj, kiuj ne sciis la lingvon unu de la alia. Unu malsaniĝis; la alia vizitis lin, sed ne povis parole esprimi sian simpatian, kaj do faris geston, volante diri: "Kiel vi fartas?" Per alia signo la malsanulo respondis: "Mi estas tuj mortonta"; kaj la vizitanto, kredante, ke li diris, ke li ekresaniĝas, diris: "Dank' al Dio!" El tiaj ilustraĵoj vi konstatos, ke la plej bona afero en la mondo estas, povi vin komprenigi al viaj amikoj, kaj ankaŭ ilin kompreni; kaj ke ne estas io pli malbona en la mondo, ol ne povi komuniki viajn pensojn al aliaj. Sed, se estus helpa lingvo, ĉiuj tiuj malfacilaĵoj estus forigitaj.

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understand them, and there is nothing worse in this world than not to be able to convey your thoughts. But if there is this auxiliary language, all these difficulties will be removed.

Now, praise to God, this language of Esperanto is invented, and this is one of the special endowments of this brilliant century; this is one of the greatest undertakings of this great age. Up to this time the world of humanity has failed to bring about this invention. This unification of languages had never crossed the minds of the thinkers of the past ages, and in reality it was an impossibility in those times, because then there was no freedom in going and coming, and no traveling and no intercourse between the various countries. Now the means of communication

and transport are greatly increased, therefore it is necessary and it is possible to bring about the use of this international language.

His Holiness BAHĀ'U'LLĀH fifty years ago wrote a book; that book is called "The Most Holy Book," and in that book one of the fundamental principles of the Bahai movement is that there must be the invention of an auxiliary language; and then he goes on to explain the benefits and profits that will accrue through such a medium. Now, let us thank the Lord because this Esperanto language has been created. Therefore we have commanded all the Bahais in the Orient to study this language very carefully, and ere long it will spread all over the East. Therefore I request you also non-Esperantists and fellow-Esperantists, to put your utmost exertion into the spread and promulgation of this language, because it will hasten that day, that millennial day, which has been prophesied by the past prophets and seers, that day in which, it is said, the wolf and lamb will drink from the same fount, the lion and the deer graze in the same meadow. The signification of this Holy Writ is that the contesting races, warring nations, inimical religions, will come to each other in the spirit of love and amity—then, the day-spring of that

Nu, Laŭdo estu al Dio! Ĉi tiu lingvo Esperanto elpensiĝis. Tio estas unu el la specialaj donacoj de ĉi tiu brilega jarcento: unu el la plej grandaj entreprenoj de ĉi tiu granda epoko. Antaŭe la homaro malsukcesis efektiviĝi tian elpenŝaĵon. Ĉi tiu unuigo de lingvoj preskaŭ neniam prezentis sin al la pensuloj de pasintaj epokoj; kaj vere ĝi estis neeblaĵo en tiuj tempoj, ĉar tiam ne ekzistis libereco iri kaj reiri, kaj nenia intervojaĝado nek intertraktado inter la diversaj landoj. Jam nun, kiam la rimedoj por interkomunikado kaj transportado multe pligrandiĝis, estas nepre necese, kaj estas fareble, efektiviĝi la uzadon de internacia lingvo.

Lia Sankta Moŝto BAHĀ'U'LLĀH antaŭ multaj jaroj verkis libron, nomatan "La Plej Sankta Libro," kaj en tiu libro unu el la fundamentaj principoj estas, ke devas esti elpensiĝo de helpa lingvo; kaj li klarigas la bonon kaj profiton, kiuj venos per tia ilo. Nu, ni danku la Sinjoron pro tio, ke ĉi tiu lingvo Esperanto estas kreita. Ni do ordonis al ĉiuj Bahaj' anoj en la Oriento, studadi ĉi tiun lingvon tre zorge, kaj post ne longe ĝi disvastiĝos tra la tuta Oriento. Mi petas ankaŭ al vi, Esperantistoj kaj ne-Esperantistoj, energie klopodadi por la disvastigado kaj propagandado de ĉi tiu lingvo; ĉar ĝi akcelos la alvenon de tiu tago, tiu miljara tago, kiun antaŭdiris profetoj kaj viduloj, tiu tago en kiu, estas dirite, la lupo kaj la ŝafido trinkos el la sama fonto, la leono kaj la cervo sin paŝtos sur la sama herbejo. La signifo de ŝi tiu sankta Skribo estas, ke la batalantaj rasoj, militantaj nacioj, malamikaj religioj, alproksimiĝos unu al la alia en la spirito de amo, kaj kunligiĝos unu kun alia.

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millennium; and every means, every instrument which confers unity and amity upon the children of men, that is love and that is the spirit.

As we said, the greatest affair in this world is the reality of an auxiliary international language. The unification of language will transform the world of humanity into one world; the unification of language will do away with the misunderstandings between religions, and the unification of language will bring together the East and the West in the spirit of fellowship and love. The unification of language will change this world of many families into one family. This auxiliary international language will gather the various races under one cover, as if the five continents of the world had become one continent, because then they can convey their thoughts to each other. The international auxiliary language will do away with ignorance and superstition, for each child,

no matter to which race or nation he may belong, will be able to pursue his studies in science and art, because at that time he will be called on to study only two languages—one his own native language, and one the international auxiliary language. Let us hope for that day, when even the boundaries of native languages will be swept away and the world will enjoy one language. What greater bounty is there than this? What more munificent welfare is there than this? Then the world of humanity will become the delectable paradise, just as it is said that in heaven there is one language. The material world will become the expression of the world of the inner. Then the discoveries will be unfolded; inventions will become multiple; sciences will advance by leaps and bounds; scientific agriculture will take a wider sphere of accomplishment, because at that time the nations will be able quickly to assimilate the thoughts which are expressed, and because all these thoughts will be expressed in that universal language. If this international language is a factor in the future, all

Kiel ni jam diris, plej grava afero en ĉi tiu mondo estas la efektivigo de helpa internacia lingvo. La unuiĝo de lingvo aliformigos la homaron en unu mondon; forigos la malkomprenon inter la religioj; kaj kunigos la Orienton kaj la Okcidenton per la spirito de frateco kaj amo. La unuiĝo de lingvo ŝanĝos ĉi tiun mondon el multaj familioj en unu familion. Tiu ĉi helpa internacia lingvo kolektos la naciojn sub unu kovrilon, kvazaŭ la kvin kontinentoj de la mondo fariĝus unu kontinento; ĉar tiam ili povos interkomuniki siajn pensojn unu al la alia. La internacia helpa lingvo forigos nescion kaj superstiĉon, pro tio, ke ĉiu infano, el kiu ajn raso aŭ nacio, povos sekvi siajn studaĵojn pri la scienco kaj la arto, ĉar tiam li bezonos lerni nur du lingvojn—unu, lia nacia lingvo, kaj la alia la internacia helpa lingvo. Ni esperu ankaŭ al tiu tago, kiam eĉ la limoj de la naciaj lingvoj foriĝos, kaj la tuta mondo ĝuos unu lingvon. Kia pli granda donaco povus esti, ol tio? Kia pli malavara bonfaro povus esti, ol tio? Tiam la mondo de la homaro fariĝos rava paradizo, ĝuste kiel estas dirite, ke en la ĉielo estas unu lingvo. La materia mondo fariĝos la esprimado de la interna mondo. Tiam eltrovaĵoj malkaŝiĝos; elpenaĵoj multobliĝos; la sciencoj antaŭeniros per saltoj; la scienca terkulturado disvolviĝos laŭ pli vasta grado; ĉar tiutempe la nacioj povos rapide asimili la pensojn esprimatajn, kaj ĉar ĉiuj tiuj pensoj esprimiĝos per la universala lingvo. Se ĉi tiu internacia lingvo estas faktoro por la estonteco, ĉiuj landoj en la Oriento povos rapide akiri la sciencojn de la Okcidento, ĉar iliaj loĝantoj povos legi la librojn kaj kompreni ilian signifon; kaj la Okcidentaj nacioj povos akiri la pensojn kaj ideojn de la Oriento; kaj per tio

the countries of the East will be enabled to acquire the sciences of the West in no time, because they will be able to read these books and comprehend their meaning; and the Western nations will be enabled to acquire the thoughts and ideas of the East, and through this they will be enabled to improve their condition. In short, on account of the establishment of this international language, the world of humanity will become another world; extraordinary progress will be attained. Take, for example, a family in which the various members speak each a different language; how difficult it is for them to convey their thoughts to one another, and how great and wonderful it is when they are able easily to understand one another's thoughts. For if they know one another's language, they will go on very rapidly; there is no doubt whatever about this. Therefore it is our hope that the Esperanto language will spread universally before long, that it may be promulgated in all the countries, so that all the people may live together in the spirit of amity and love.

ambaŭ povos plibonigi sian staton. Mallonge, pro la starigo de ĉi tiu internacia lingvo, la mondo de la homaro fariĝos alia mondo, kaj eksterordinara estos ĝia progreso. Ekzemple, pripensu pri familio, kies diversaj membroj parolas diversajn lingvojn; kiel malfacile estas por ili komuniki siajn

pensojn unu al alia, kaj kiel mirinde estas, kiam ili povas facile kompreni reciproke siajn pensojn. Ĉar, se ili scias ĉiu la lingvojn de la aliaj, ili progresos rapide. Do estas nia espero, ke la lingvo Esperanto disvastiĝos post ne longe tra la tuta mondo, por ke ĉiuj popoloj povu vivi kune en la spirito de amikeco kaj amo.

La misma charla

<http://bahai-library.com/compilations/bahai.scriptsures/7.html#UniversalLanguage>

UNIVERSAL LANGUAGE

664. Every movement which promotes unity and harmony in the world is good, and everything which creates discord and discontent is bad. This is a century of illumination, surpassing all others in its many discoveries, its great inventions, and its vast and varied undertakings. But the greatest achievement of the age in conferring profit and pleasure on mankind is the creation of an auxiliary language for all. Oneness of language engenders peace and harmony. Oneness of language creates oneness of heart. It sweeps away all misunderstandings among peoples. It establishes harmony among the children of men. It gives to the human intellect a broader conception, a more commanding point of view.

Today the greatest need of humanity is to understand and to be understood. With the help of the International Language, every individual member of a community can learn of world happenings and become in touch with the ethical and scientific discoveries of the age. The auxiliary international language gives to us the key

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-- the key of keys -- which unlocks the secret of the past. By its aid every nation henceforth will be able easily and without difficulty to work out its own scientific discoveries.

It is a well-known fact that the Oriental student coming to the West, in his efforts to acquaint himself with the discoveries and achievements of Western civilization, must spend precious years of his life in acquiring the language of the land to which he comes before he can turn to the study of the special science in which he is interested. For example, let us suppose that a youth from India, Persia, Turkestan or Arabia comes to this country to study medicine. He must first struggle with the English language for four years, to the exclusion of all else, before he can even begin the study of medicine. Whereas, if the auxiliary international language were taught in all the schools during his childhood, he would learn the language in his own country, and afterwards, wherever

he wished to go, he could easily pursue his specialty without loss of some of the best years of his life.

Today if one wishes to travel abroad, even though possessed of several languages, he is likely to be seriously handicapped because he does not know the particular language of some one people. I have studied Oriental languages profoundly and know the Arabic better than the Arabians themselves. I have studied Turkish and Persian in my native land, besides other languages of the East; nevertheless, when I visited the West I had to take an interpreter with me quite as if I knew no language. Now if the International Language were generally spoken, that and the Persian language would be sufficient for me in every country of the world.

Only think how the International Language will facilitate intercommunication among all the nations of the earth. Half of our lives are consumed in acquiring a knowledge of languages, for in this enlightened age every man who hopes to travel in Asia and Africa and Europe must learn several languages, in order that he may converse with their peoples. But no sooner does he acquire one language than another is needed. Thus one's whole life may be passed in acquiring those languages which are a hindrance to international communication. The International Language frees humanity from all these problems.

In a word, to understand and be understood, there must be an international medium. The teacher and the pupil must know each other's language, in order that the teacher must impart his

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knowledge and the pupil receive it. In all the world there is nothing more important than to be understood by your fellowmen, for upon this depends the progress of civilization itself. To acquire a knowledge of the arts and sciences one must know how to speak, to understand and at the same time to make himself understood, and this matter of understanding and being understood depends on language. Once establish this auxiliary language and all will be enabled to understand each other.

I recall an incident which occurred in Baghdád. There were two friends who knew not each other's language. One fell ill, the other visited him, but not being able to express his sympathy in words, resorted to gesture, as if to say, "How do you feel?" with another sign the sick replied, "I shall soon be dead," and his visitor, believing the gesture to indicate that he was getting better, said, "God be praised!"

From such illustrations you will admit that the greatest thing in the world is to be able to make yourself understood by your friends and to understand them, and that there is no greater handicap in the world than not to be able to communicate your thoughts to others. But with the auxiliary language all these difficulties disappear.

665. Now, praise be to God, that language has been created -- Esperanto. This is one of the special gifts of this luminous century, one of the most remarkable achievements of this great age.

His Holiness Bahá'u'lláh many years ago wrote a book called "The Most Holy Book," one of the fundamental principles of which is the necessity of creating an International Language, and He explains the great good and advantage that will result from its use.

Now let us thank the Lord because the Esperanto language has been created. We have commanded all the Bahá'ís in the Orient to study this language very carefully, and ere long it will spread all over the East. I pray you, Esperantists and non-Esperantists, to work with zeal for the spread of this language, for it will hasten the coming of that Day, that Millennial Day, foretold by prophets and seers, that Day when, it is said, the wolf and the lamb shall drink from the same fountain, the lion and the deer shall feed in the same pasture. The meaning of this holy word is that hostile races, warring nations, differing religions, shall become united in the spirit of love.

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I repeat, the most important thing in the world is the realization of an auxiliary international language. Oneness of language will transform mankind into one world, remove religious misunderstandings, and unite East and West in the spirit of brotherhood and love. Oneness of language will change this world from many families into one family. This auxiliary international language will gather the nations under one standard, as if the five continents of the world had become one, for then mutual interchange of thought will be possible for all. It will remove ignorance and superstition, since each child of whatever race or nation can pursue his studies in science and art, needing but two languages -- his own and the International. The world of matter will become the expression of the world of mind. Then discoveries will be revealed, inventions will multiply, the sciences advance by leaps and bounds, the scientific culture of the earth will develop along broader lines. Then the nations will be enabled to utilize the latest and best thought, because expressed in the International Language.

If the International Language becomes a factor of the future, all the Eastern peoples will be enabled to acquaint themselves with the sciences of the West, and in turn the Western nations will become familiar with the thoughts and ideas of the East, thereby improving the condition of both. In short, with the establishment of this International Language the world of mankind will become another world and extraordinary will be the progress. It is our hope then, that the language Esperanto will soon spread throughout the whole world, in order that all people may be able to live together in the spirit of friendship and love.

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JAMES MORTON, JR.

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Through Mr. Wilhelm to Mr. James Morton, Jr., New York City—Upon him be the Glory of God, the Most Glorious!

He Is God!

O thou firm in the Covenant!

As to thy attendance at the Esperanto Congress at the Hague in the month of August, it is very advisable. Thou shouldst show utmost efficiency thereat, in order to spread the divine teachings, one of which is the oneness of language; and thence thou shouldst proceed to the desired land (Haifa and Acca). Then from here thou shouldst hasten to Persia, and return to America, where thou shouldst give lectures, explain what thou hast experienced and give the glad tidings of the greatness of the Cause of God.

Upon thee be the Glory of the Most Glorious!

(Signed) ABDUL-BAHA ABBAS.

(Translated by Azizullah S. Bahadur, March 27, 1920, Haifa.)

Abdul Baha on Divine Philosophy

CHAPTER VI

<http://www.markfoster.net/jccc/rs/divinephilosophy2.html>

This century is the century of the oneness of the world of humanity, the century of justice; this century is the century of universal peace, the century of the dawn of the sun of reality; this century is the century of the establishment of the kingdom of God upon this earth; therefore

let us grasp every means to promote the federation of the world, that we may become the recipients of the divine outpourings.

Today we observe that various means of unity are being brought forward and this in itself is an evidence that the divine confirmations surround us.

One sign of unity is the construction of an international auxiliary language, Esperanto.

Let us strive untiringly to spread this language.

I am most pleased with you and am very grateful to find myself in such a revered gathering.

Abdul Baha on Divine Philosophy

<http://enconv.org/docs/index-52658.html?page=7>

CHAPTER IV

ABDUL BAHA ON THE VALUE OF A

UNIVERSAL LANGUAGE

His Excellency ABDUL BAHA, addressed the Paris Esperanto group on February 12, 1913, at a banquet which was accorded him at the Hotel Moderne in that city. M. Bourlet, President of the Paris Esperanto Society, in introducing Abdul Baha, said that one of the principles of the great world religion which he was promulgating, was the establishment of a universal language.

There was a deep silence as Abdul Baha arose. His remarks were punctuated by cheers as he walked up and down the banquet hall, stopping to emphasize with frequent gesture. He spoke in Persian, M. Hippolyte Dreyfus of Paris interpreting into French. Here and there one noted that the French translation was undergoing still further interpretation by Esperantists for the benefit of neighbors who did not understand French but knew Esperanto, — the occasion itself offering a noteworthy argument for the imminent need of a universal tongue.

ABDUL BAHA said: Human undertakings are divided into two kinds — universal and personal. Those efforts which create general interest are universal; their results are likewise universal for humanity has become interdependent. The international laws of to-day are of vast importance, for as international politics bring nations nearer to one another — and thus promote a bond of oneness which acts as a magnet to attract the divine confirmations — the results and benefits are

limitless. Therefore, let us say that every universal cause is divine and every personal matter is human or limited.

The universal light for this planet is from the sun and the special electric ray which to-night illumines this banquet hall appears through the invention of man. In like manner the activities which are trying to establish solidarity between the nations and infuse the spirit of universalism in the hearts of the children of men are like unto divine rays from the sun of reality and the brightest ray is the coming of the universal language. Its achievement is the greatest virtue of the age for such an instrument will remove misunderstandings from amongst the peoples of the earth and will cement their hearts together. This medium will enable each individual member of the human family to be informed of the scientific accomplishments of all.

The basis of knowledge and the excellencies of endeavor in this world are to teach and to be taught. To acquire sciences, and to teach them in turn, depends upon language, and when the international auxiliary tongue becomes universal it is easily conceivable that the acquirement of knowledge and instruction will likewise become universal.

No doubt you are aware that in the past ages a common language shared by various nations created a spirit of solidarity amongst them. For instance, thirteen hundred years ago there were many divergent nationalities in the Orient. There were Copts in Egypt, Syrians in Syria, Assyrians and Babylonians in Baghdad and along the rivers of Mesopotamia. There existed among these peoples rank hatred; but as they were gradually brought nearer through common protection and common interests, the Arabic language grew to be the means of intercommunication and they became as one nation. They all speak Arabic to this day. In Syria, if you ask any one of them, he will say, "I am an Arab," though he be a Greek, an Egyptian, Syrian or Jew.

We say "this man is a German, the other an Italian, a Frenchman, an Englishman," etc. All belong to the great human family yet language is the barrier between them. The greatest working basis for bringing about unity and harmony amongst the nations is the teaching of a universal tongue. Writing on this subject fifty years ago, His Holiness BAHÁ'U'LLAH declared that complete union between the various nations of the world would remain an unrealized dream until an international language was established. Misunderstandings keep people from mutual association and these misunderstandings will not be dispelled except through the medium of a common ground of communication. Every intelligent man will bear testimony to this.

The people of the Orient are not fully informed of the events in the west and the west cannot put itself into sympathetic touch with the east. Their thoughts are enclosed in a casket. The universal language will be the master key to open it. Western books will be translated into that language and the east will become informed of the contents; likewise eastern lore will become the property of the west. Thus also will those misunderstandings which exist between the different religions be dispersed. Religious prejudices play havoc among the peoples and bring about warfare and strife and it is impossible to remove them without a common medium.

I am an Oriental and on this account I am shut out from your thoughts and you likewise from mine. A mutual language will become the mightiest means toward universal progress, for it will cement the east and the west. It will make the world one home and become the divine impulse for human advancement. It will upraise the standard of oneness of the world of humanity and make the earth a universal commonwealth. It will create love between the children of men and good fellowship

between the various creeds. Praise be to God, that Dr. Zamenhof has constructed the Esperanto language. It has all the potential qualities of universal adoption. All of us must be grateful and thankful to him for his noble effort, for in this matter he has served his fellow- man well. He has done a service which will bestow divine benefits on all peoples. With untiring effort and self-sacrifice on the part of its devotees it holds a promise of universal acceptance.

Therefore every one of us must study this language and make every effort to spread it, so that each day it may receive a wider recognition, be accepted by all nations and governments of the world and become a part of the curriculum of all the public schools. I hope that the business of the future international conferences and congresses will be carried on in Esperanto.

In the coming ages, two languages will be taught in the schools, one the native tongue, the other an international auxiliary language. Consider today how difficult is human communication. One may study fifty languages and travel through a country and still be at a loss. I myself speak several Oriental languages, but know no western tongue. Had this universal language pervaded the globe, I should have studied it and you would have been directly informed of my thoughts and I of yours and a special friendship would have been established between us. Please send some teachers to Persia so that they may teach Esperanto to the younger generation. I have written asking some of them to come here to study it.

May it be promulgated rapidly; then the world of humanity will find eternal peace; all the nations will associate with one another like mothers and sisters, fathers and brothers, and each individual member of the community will be fully informed of the thoughts of all.

I am extremely grateful to you and thank you for these lofty efforts, for you have gathered at this banquet in a selfless endeavor to further this great end. Your hope is to render a mighty service to the world of humanity and for this exalted aim I congratulate you from the depths of my heart. Is our power exhausted by our first creation?
(BAHA'O'LLAH in the IGHAN)

Bahá'u'lláh and the New Era

Author: J. E. Esslemont Source: US Bahá'í Publishing Trust, 1980 edition Pages: 286

<http://reference.bahai.org/en/t/o/BNE/bne-135.html.utf8?query=zamenhof&action=highlight#gr4>

At an Esperanto banquet given in Paris in February 1913, 'Abdu'l-Bahá said:—
Today one of the chief causes of the differences in Europe is the diversity of languages. We say this man is a German, the other is an Italian, then we meet an Englishman and then again a Frenchman. Although they belong to the same race, yet language is the greatest barrier between them. Were a universal auxiliary language in operation they would all be considered as one.

His Holiness Bahá'u'lláh wrote about this international language more than forty years ago. He says that as long as an international language is not adopted, complete union between the various sections of the world will be unrealized, for we observe that misunderstandings keep people from mutual association, and these misunderstandings will not be dispelled except through an international auxiliary language.

Generally speaking, the whole people of the Orient are not fully informed of events in the West, neither can the Westerners put themselves in sympathetic touch with the Easterners; their thoughts are enclosed in a casket—the international language will be the master key to open it. Were we in possession of a universal language, the Western books could easily be translated into that language, and the Eastern peoples be informed of their contents. In the same way the books of the East could be translated into that language for the benefit of the people in the West. The greatest means of progress towards the union of East and West will be a common language. It will make the whole world one home and become the strongest impulse for human advancement. It will upraise the standard of the oneness of humanity. It will make the earth one universal commonwealth. It will be the cause of love between the children of men. It will cause good fellowship between the various races.

Now, praise be to God that Dr. Zamenhof has invented the Esperanto language. It has all the potential qualities of becoming the international means of communication. All of us must be grateful and thankful to him for this noble effort; for in this way he has served his fellowmen well. With untiring effort and self-sacrifice on the part of its devotees Esperanto will become universal. Therefore every one of us must study this language and spread it as far as possible so that day by day it may receive a broader recognition, be accepted by all nations and governments of the world, and become a part of the curriculum in all the public schools. I hope that Esperanto will be adopted as the language of all the future international conferences and congresses, so that all people need acquire only two languages—one their own tongue and the other the international language. Then perfect union will be established between all the people of the world. Consider how difficult it is today to communicate with various nations. If one studies fifty languages one may yet travel through a country and not know the language. Therefore I hope that you will make the utmost effort, so that this language of Esperanto may be widely spread.

Tablets of Abdul-Baha Abbas

Author: 'Abdu'l-Bahá Source: Bahá'í Publishing Committee, 1909 edition Pages: 730

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Print Print Selection Pages 690-692

“O thou lover of humanity!...”

<http://reference.bahai.org/en/t/ab/TAB/tab-759.html.utf8?query=esperanto&action=highlight#gr5>

O thou lover of humanity! 1

Thy letter was received and its contents imparted spiritual significances. Thank thou God that from thy 691 early childhood thou hast been always a seeker after salvation and hast been spending thy energy and effort in charitable affairs and the excellences of the world of humanity. However, every great Cause in this world of existence findeth a visible expression through three means; first, intention; second, confirmation; third, action. Today on this earth there are many souls who are the spreaders of peace and reconciliation and are longing for the realization of the oneness and unity of the world of man; but this intention needs a dynamic power, so that it may become manifest in the world of being. Today the divine instructions and lordly exhortations of Baha’o’llah promulgate this most great aim and the confirmations of the Kingdom are the supports and defenders of this eminent intention. For the power of the Word of God is penetrative and the existence of the divine Kingdom is uninterrupted. Therefore, ere long it will become evident and clear that the ensign of the Most Great Peace is the teachings of Baha’o’llah. For the intention, the power and the action, all the three essential elements are brought together and the realization of everything in the contingent world dependeth upon these three principles.

Therefore, O thou lover of the oneness of the world of humanity! spread thou as much as thou canst the instructions and teachings of His Highness Baha’o’llah, so that the desired Beloved become unveiled in the assembly of humankind and cast her light upon all the people.

Likewise, some of the ancient philosophers have spoken regarding the oneness of the world of humanity, 692 but confirmation and assistance became not their supports and helpers.

Consequently their endeavors ended in being without result and the tree of their hope without fruit.

Thou hast written regarding the language of Esperanto. This language will be spread and universalized to a certain degree, but later on a language more complete than this, or the same language will undergo some changes and alterations and will be adopted and become universal. I hope that Dr. Zamenhof become assisted by the invisible confirmation and do a great service to the world of humanity.

O thou maid-servant of God! Whatsoever question thou hast in thy heart, turn thou thy heart toward the Kingdom of Abha and entreat in the Threshold of the Almighty and reflect upon that problem, then unquestionably the light of truth shall dawn and the reality of that problem will become evident and clear to thee. For the teachings of His Highness Baha’o’llah are the keys to all the doors. Every hidden secret will become discovered and every hidden mystery will become manifest and apparent.***

1To a believer in New Zealand. [Back To Reference]

Selections From the Writings of 'Abdu'l-Bahá

Author: 'Abdu'l-Bahá Source: Bahá'í World Centre, 1982 lightweight edition Pages: 320

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Print Print Selection Pages 307-308

228: O Servant of the Threshold of Bahá'u'lláh! Thy ...

<http://reference.bahai.org/en/t/ab/SAB/sab-229.html.utf8?query=esperanto&action=highlight#gr6>

O Servant of the Threshold of Bahá'u'lláh! Thy letter dated 14 June 1920 hath been received. A letter from some of the members of the Peace Committee hath also been received and an answer hath been written to them. Deliver it to them.

It is evident that this meeting is not what it is reputed to be and is unable to order and arrange affairs in the manner which is befitting and necessary. However that may be, the matter in which they are engaged is nevertheless of the greatest importance. The meeting at The Hague should have such power and influence that its word will have an effect on the governments and nations. Point out to the revered members gathered there that the Hague Conference held before the war had as its President the Emperor of Russia, and its members were men of the greatest eminence. Nevertheless this did not prevent such a terrible war. Now how will it be? For in the future another war, fiercer than the last, will assuredly break out; verily, of this there is no doubt whatever. What can the Hague meeting do?

But the fundamental principles laid down by Bahá'u'lláh are day by day spreading. Deliver the answer to their letter and express the greatest love and kindness, and leave them to their own affairs. In any case they ought to be pleased with you, and subject to their approval you may print and distribute that detailed epistle of mine which hath already been translated into English. 308 As to the Esperantists, associate with them. Whenever you find one with capacity, convey to him the fragrances of Life. In all the meetings converse about the teachings of Bahá'u'lláh, because this will be effective today in the western countries. And if they ask regarding your belief in Bahá'u'lláh, you should reply that we consider Him as the foremost Teacher and Educator of the world in this age, and make clear, explaining in detail, that these teachings regarding universal peace and other subjects were revealed by the pen of Bahá'u'lláh fifty years ago and have already been published in Persia and India and spread abroad throughout the whole world. In the beginning all were incredulous about the idea of universal peace, considering it an impossibility. Further, speak of the greatness of Bahá'u'lláh, of the events that took place in Persia and Turkey, of the astonishing influence that He exerted, of the contents of the Epistles which He addressed to all the sovereigns, and of their fulfilment. Also speak of the spread of the Bahá'í Cause. Associate with the Committee of Universal Peace at The Hague as much as possible, showing them every courtesy.

It is evident that the Esperantists are receptive and thou art familiar with and expert in their language. Communicate also with the Esperantists of Germany and other places. The literature which thou circulatest should deal only with the teachings. The dissemination of other literature is at present not advisable. My hope is that the divine confirmations may continually assist thee.... Grieve not over the apathy and coldness of the Hague meeting. Put thy trust in God. Our hope is that among the people the Esperanto language may hereafter have a powerful effect. Thou hast now sown the seed. Assuredly it will grow. Its growth dependeth upon God.

Paris Talks

Author: 'Abdu'l-Bahá Source: UK Bahá'í Publishing Trust, 1972 eleventh edition reprint Pages: 184

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THE EIGHTH PRINCIPLE—UNIVERSAL PEACE

<http://reference.bahai.org/en/t/ab/PT/pt-49.html.utf8?query=esperanto&action=highlight#gr11>

4 Avenue de Camöens, Paris

A Supreme Tribunal shall be established by the peoples and Governments of every nation, composed of members elected from each country and Government. The members of this Great Council shall assemble in unity. All disputes of an international character shall be submitted to this Court, its work being to arrange by arbitration everything which otherwise would be a cause of war. The mission of this Tribunal would be to prevent war.

One of the great steps towards universal peace would be the establishment of a universal language. Bahá'u'lláh commands that the servants of humanity should meet together, and either choose a language which now exists, or form a new one. This was revealed in the Kitáb-i-Aqdas forty years ago. It is there pointed out that the question of diversity of tongues is a very difficult one. There are more than eight 156 hundred languages in the world, and no person could acquire them all.

The races of mankind are not isolated as in former days. Now, in order to be in close relationship with all countries it is necessary to be able to speak their tongues.

A universal language would make intercourse possible with every nation. Thus it would be needful to know two languages only, the mother tongue and the universal speech. The latter would enable a man to communicate with any and every man in the world!

A third language would not be needed. To be able to talk with a member of any race and country without requiring an interpreter, how helpful and restful to all!

Esperanto has been drawn up with this end in view: it is a fine invention and a splendid piece of work, but it needs perfecting. Esperanto as it stands is very difficult for some people.

An international Congress should be formed, consisting of delegates from every nation in the world, Eastern as well as Western. This Congress should form a language that could be acquired by all, and every country would thereby reap great benefit.

Until such a language is in use, the world will continue to feel the vast need of this means of intercourse. Difference of speech is one of the most fruitful causes of dislike and distrust that exists between nations, which are kept apart by their inability to understand each other's language more than by any other reason.

If everybody could speak one language, how much more easy would it be to serve humanity! 157 Therefore appreciate 'Esperanto', for it is the beginning of the carrying out of one of the most important of the Laws of Bahá'u'lláh, and it must continue to be improved and perfected.

'Abdu'l-Bahá in London

Author: 'Abdu'l-Bahá Source: UK Bahá'í Publishing Trust, 1982 reprint Pages: 127

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Esperanto

<http://reference.bahai.org/en/t/ab/ABL/abl-49.html.utf8?query=esperanto&action=highlight#>

A friend enquired concerning Bahá'u'lláh's prophecy in the Words of Paradise, that a universal language would be formed, and desired to know if Esperanto would be the language chosen. "The love and effort put into Esperanto will not be lost," he answered, "but no one person can construct a Universal Language. It must be made by a Council representing all countries, and must contain words from different languages. It will be governed by the simplest rules, and there will be no exceptions; neither will there be gender, nor extra and silent letters. Everything indicated will have but one name. In Arabic there are hundreds of names for the camel! In the schools of each nation the mother tongue will be taught, as well as the revised Universal Language."

The Light of Divine Guidance (Volume 2)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1985 edition

Pages: 133

Letter of 29 July 1946

<http://reference.bahai.org/en/t/se/LDG2/l dg2-56.html.utf8?query=esperanto&action=highlight#gr2>

He feels that the subject of the Bahá'í work in **Esperanto** in Germany is a matter for you to take up with the National Spiritual Assembly; we Bahá'ís do not claim **Esperanto** will be the auxiliary language of the future—but, as we firmly believe in the necessity of an auxiliary language we are glad to support this work by publishing books in **Esperanto** and encouraging the Bahá'ís to learn it, if they wish to. Cooperation with this society is an excellent means of spreading the Cause, as Martha Root demonstrated in her travels. However, all details in this matter must be decided by the N.S.A. You can contact Bahá'í Esperantists in England and the U.S.A. through their respective N.S.As.

The Light of Divine Guidance (Volume 2)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1985 edition

Pages: 133

Letter of 3 August 1935

[http://reference.bahai.org/en/t/se/LDG2/ldg2-](http://reference.bahai.org/en/t/se/LDG2/ldg2-35.html.utf8?query=esperanto&action=highlight#gr2)

[35.html.utf8?query=esperanto&action=highlight#gr2](http://reference.bahai.org/en/t/se/LDG2/ldg2-35.html.utf8?query=esperanto&action=highlight#gr2)

He wishes me particularly to convey to you his most genuine appreciation of your services in connection with the publication of "La Nova Tago" which he hopes will, through your efforts and those of the Esperanto-speaking Bahá'ís both in Germany and abroad, develop gradually into a leading Esperanto review, and thus become an effective medium for the spread of Teachings in Esperantist circles throughout the world. It is in view of the far-reaching possibilities which this publication can have as a teaching organ, that he has urged the German N.S.A. to resume its publication when, a few months ago, they had almost decided to discontinue printing it.

With regard to your request for a special article from the Guardian which you wish to have published in the forthcoming issue of your magazine. He would suggest that you should translate his general letter addressed to the friends a few years ago, entitled "The Goal of a New World Order", as this, he feels, is a very suitable material for publication in that review, and is by far better than anything he can write at present.

As to your suggestion regarding a more widespread use of the Esperanto among the Bahá'ís as a medium of correspondence. Shoghi Effendi, as you know, has been invariably encouraging the believers, both in the East and in the West, to make an intensive study of that language, and to consider it as an important medium for the spread of the Cause in international circles. He has been specially urging the friends to have the Cause well represented in all Esperanto Congresses and associations, and by this means cultivate greater friendship and cooperation between them and the Esperantists.

But in this connection, he feels, he must make it clear that although the Cause views with much sympathy and appreciation the activities which the Esperantists are increasingly initiating for the spread of their language, yet it considers that the adoption of the Esperanto by the entire world is by no means an inevitable fact. Neither Bahá'u'lláh, nor even 'Abdu'l-Bahá, ever stated that Esperanto will be the international auxiliary language. The Master simply expressed the hope that it may, provided certain conditions were fulfilled, develop into such a medium.

Directives from the Guardian

Author: Shoghi Effendi Source: India/Hawaii, 1973 edition Pages: 87

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67: ESPERANTO (The Subject of)

<http://reference.bahai.org/en/t/se/DG/dg-67.html.utf8?query=esperanto&action=highlight#gr1>

"Regarding the subject of Esperanto; it should be made clear to the believers that while the teaching of that language has been repeatedly encouraged by 'Abdu'l-Bahá, there is no reference either from Him or from Bahá'u'lláh that can make us believe that it will necessarily develop into

the international auxiliary language of the future. Bahá'u'lláh has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá'ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Bahá'í world in the present stage of the evolution of the Faith."

Messages to the Bahá'í World: 1950-1957

Author: Shoghi Effendi Source: US Bahá'í Publishing Trust, 1971 edition Pages: 175

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<http://reference.bahai.org/en/t/se/MBW/mbw-41.html.utf8?query=esperanto&action=highlight#gr5>

Glad Tidings

On the morrow of the close of the Riḍván period share with National Assemblies of the Bahá'í world additional glad tidings supplementing the message addressed a fortnight ago to delegates to national Conventions East and West.

Six acre and five acre plots have been purchased in Kampala and Panama City as sites of future Temples in the heart of the African continent and Central America. 68

First historic African Spiritual Assemblies have been formed in Johannesburg, Brazzaville, Victoria, Topremang, Casablanca, Tangier, Algiers, Tripoli, Bukora. In Uganda alone, eleven additional Assemblies have been established, over three hundred and eighty additional converts enrolled, raising the total white and Negro believers to over six hundred and seventy. The number of localities where Bahá'ís reside on the Arabian Peninsula is now over fifteen, in Egypt and Sudan over forty, in the British Isles over fifty, in Australasia over sixty, in the ten European goal countries over seventy, in Germany and Austria over seventy, in Uganda over eighty, in Canada over a hundred, in Latin America over a hundred and ten, in the Indian subcontinent and Burma over a hundred and thirty, in the African continent over a hundred and ninety, in Persia over six hundred and in the United States over twelve hundred, swelling the number of Bahá'í centers scattered over the surface of the globe to well nigh twenty-nine hundred.

Additional National Hazíratu'l-Quds Funds have been inaugurated in ten countries of Central America.

The number of Bahá'í books and pamphlets for the blind transcribed into Braille, English, Esperanto, German, Japanese, now totals over a hundred and ten.

The President of the State of Israel, accompanied by Mrs. Ben Zvi, visited, as anticipated, the Shrines on Mount Carmel, following a reception in their honor held in 'Abdu'l-Bahá's house

marking the first official visit paid by the Head of a sovereign independent State to the Sepulchers of the Martyr-Prophet of the Faith and the Center of Bahá'u'lláh's Covenant.

The following pioneers have been inscribed on the Roll of Honor since the fifth periodic announcement: Bruce Matthews, Howard Gilliland, Labrador; Olivia Kelsey and Florence Ullrich, Monaco; Joan Powis, South Rhodesia; Sohrab Payman, San Marino; Samuel Njiki, Mehrangiz Munsiff, French Cameroons; Gail Avery, Baranof Island; Benedict Eballa, Ashanti Protectorate; Martin Manga, Northern Territories Protectorate; Gayle Woolson, Galapagos Islands; Bula Stewart and John Allen and wife, Swaziland; Charles Duncan, Harry Clark, John Fozdar, Brunei; David Tanyi, French Togoland; Edward Tabe, Albert Buapiah, British Togoland; Kay Zinky, Magdalen Islands; John and Margery Kellberg, Dutch West Indies; Robert Powers, Jr., and Cynthia Olson, Mariana Islands; Habib Esfahani, French West Africa. 69

The Roll of Honor, after the lapse of one year since the launching of the World Crusade, is now closed, with the exception of pioneers who have already left for their destination, as well as those first arriving in the few remaining virgin territories inside and outside Soviet Republics and satellites.

The Concourse on High will continue to applaud the highly meritorious services rendered by future volunteers arising to reinforce the historic work so nobly initiated by the Knights of Bahá'u'lláh in the far-flung, newly opened territories. Posterity will likewise record with admiration and gratitude the initial victories destined to be won in the course of the spiritual conquest of the continents and islands of the globe.

—Shoghi

[Cablegram, May 4, 1954]

The Light of Divine Guidance (Volume 2)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1985 edition
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Letter of 10 June 19481

<http://reference.bahai.org/en/t/se/LDG2/ldg2-85.html.utf8?query=esperanto&action=highlight#gr2>

10 June 1948

Unfortunately conditions here in Palestine were so disturbed and disorganized that the Guardian could not send a message as you requested, to the Esperanto Congress in Munich in May. He has been, and is, as you can well imagine, very concerned over the state of the Holy Land. But so far all has gone well, the Shrines have been protected, and the Bahá'í Community respected here and assisted, by the new authorities.

It seems as if some time must elapse before pilgrims from anywhere can again visit here. But he hopes, at a future date, your heart's desire will be granted and you will be able to come to Haifa. Unfortunately the American National Spiritual Assembly has such a very heavy program to carry out at present, in the teaching field and in the decoration of the Temple, that many other projects

must wait until more money is available. Printing Bahá'í Literature is one of them. But he hopes in the near future some new editions can be gotten out.

1. to Mr. and Mrs. Lorey [Back To Reference]

The Light of Divine Guidance (Volume 2)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1985 edition

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Letter of 12 November (1949?)¹

<http://reference.bahai.org/en/t/se/LDG2/ldg2-106.html.utf8?query=esperanto&action=highlight#gr5>

12 November (1949?)

The Guardian is in receipt of your letter of October 26th, and feels very much pleased at the news of the completion of the German translation of "The Seven Valleys". He wishes me to congratulate you most heartily for this great service you have been able to render the Cause, and which no doubt will serve to enrich the record of the manifold contributions you have, during the last few years, so brilliantly made towards the spread of the Faith throughout Germany. He is praying to Bahá'u'lláh that He may continue to guide and inspire you, and assist you in 93 accomplishing still more outstanding works for the Cause in your country.

Regarding the publication of the manuscript, he sees no objection that it should be undertaken by a non-Bahá'í publisher, inasmuch as it will then have a greater appeal to the general public. But, of course, in this as well as in all other local matters of this kind you should first seek the approval of the N.S.A. As to the expenses of printing the work, they should be preferably furnished by the national fund.

The Guardian is also very much pleased to learn of the new publications which the N.S.A. is planning to issue very soon. The printing of the lectures delivered at the last Esslingen Summer School in a book form is, no doubt, highly useful. It is hoped that the funds required in this connection, as well as for other important publications, will be generously contributed by both the individual believers, and the local groups and assemblies.

With reference to the publication of the "Kitáb-i-Íqán" into Esperanto, the Guardian also hopes that some action will be taken in this matter by the N.S.A. But obviously the printing of this, and other non-German works, should be subordinated to the publication of Bahá'í literature in German....

[From the Guardian:]

Dear and valued co-worker:

I am so eager to learn that your health is fully restored, for I believe your services are a most valuable asset to the Faith you serve in these troublous days. I welcome your efficient and unrelaxing cooperation, in spite of the obstacles which face you, in so many fields of Bahá'í activity. I am confident that as a result of your strenuous endeavours the administrative institutions in your land will be further consolidated and extended and the cause of teaching receive an added impetus.

Your true brother,
Shoghi

The Light of Divine Guidance (Volume 2)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1985 edition

Pages: 133

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Letter of 20 October 19371

<http://reference.bahai.org/en/t/se/LDG2/ldg2-44.html.utf8?query=esperanto&action=highlight#gr3>

20 October 1937

Ihre andere Frage, Feuerbestattung: Bahá'u'lláh hat in Seinem Gesetz-Buch, dem "Aqdas", bestimmte Gesetze für Begrabung geoffenbart. Und 'Abdu'l-Bahá sagte, dass der menschliche Körper langsam durch einen Prozess zusammengestellt worden ist. So auch sollte er durch Natur auseinander gehen.

Wegen Ihrer Frage um die Esperanto-Zeitschrift in Holland, der Hüter glaubt, dass jetzt ist keine Zeit, um etwas in dieser Beziehung anzufangen. Früher hat sie unbedingt viel für die Verbreitung der Sache getan, aber jetzt ist es unmöglich und auch nicht beratbar (advisable). Wie Sie vielleicht schon wissen, Lydia arbeitet in Amerika jetzt.

The Light of Divine Guidance (Volume 1)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1982 edition

Pages: 311

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Letter of 12 November 1935

<http://reference.bahai.org/en/t/se/LDG1/ldg1-51.html.utf8?query=esperanto&action=highlight#gr6>

12 November 1935

Dear Dr. Grossmann,

The Guardian is in receipt of your letter of October 26th, and feels very much pleased of the news of the completion of the German translation of "The Seven Valleys". He wishes me to congratulate you most heartily for this great service you have been able to render the Cause, and which no

doubt will serve to enrich the record of the manifold contributions you have, during the last few years, so brilliantly made towards the spread of the Faith throughout Germany. He is praying to Bahá'u'lláh that He may continue to guide and inspire you, and assist you in accomplishing still more outstanding works for the Cause in your country.

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Your true brother,

Shoghi

The Light of Divine Guidance (Volume 1)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1982 edition

Pages: 311

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Print [Print Selection](#) Pages 25-26

Letter of 26 October 1925

<http://reference.bahai.org/en/t/se/LDG1/ldg1-11.html.utf8?query=esperanto&action=highlight#gr2>

25

26 October 1925

To the esteemed editor of the "La Nova Tago", the International Bahá'í Esperanto Gazette

My dear fellow-worker:

It has given me the greatest pleasure to receive the first issues of the Bahá'í Esperanto Gazette, and to learn of the splendid start you have made along a path which I am certain will lead you ultimately to glorious and abiding success.

I hail the inauguration of an international Bahá'í Organ, so vitally needed at the present stage of our work, and destined to render services that are unique in their character to the component parts of the ever-expanding Bahá'í world.

Though limited in its sphere of influence, and modest in features, yet it shall, due to the vital position it fulfills, grow from strength to strength and vindicate its claim as the one medium of international Bahá'í intercourse. That it may achieve this purpose, it is incumbent upon those who are responsible for its publication and development to devise ways and means for the establishment and maintenance of regular and frequent communications with the various Bahá'í National Spiritual Assemblies, that in time this promising Magazine may faithfully portray with force and beauty the diverse achievements of Bahá'í communities throughout the world.

I assure you of my deepest interest in this fresh field of Bahá'í enterprise, and of my great desire to promote in such parts of the Bahá'í world as present circumstances permit the study of an international language which is of such an obvious and practical utility to our steadily advancing Cause.

May 'Abdu'l-Bahá bless richly your efforts,
Your brother and fellow-worker

The Light of Divine Guidance (Volume 1)

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Germany (Bahá'í-Verlag), 1982 edition
Pages: 311

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Letter of 5 November 1925

<http://reference.bahai.org/en/t/se/LDG1/ldg1-12.html.utf8?query=esperanto&action=highlight#gr9>

5 November 1925

To my dearly-beloved brothers and sisters in 'Abdu'l-Bahá the members of the National Spiritual Assembly,

Care of the Secretary, Mrs. Consul Schwarz, Stuttgart, Germany.

My dear fellow-workers:

It is always a great pleasure to us all to receive from the German National Spiritual Assembly, in whose members we have the greatest hopes, detailed and frequent reports regarding the work entrusted to their charge. I shall always welcome with the greatest joy and satisfaction any suggestions you may wish to offer, would be gratified to share in the study of your plans, in the consideration of your manifold difficulties and problems as well as in the joy of your individual as well as collective accomplishments. I therefore earnestly request you to inform me as regularly and as frequently as possible of the various features of your work, of the plans and schemes which you have in mind, of the various obstacles in your path, and of whatever is needed to ensure the peaceful and steady progress of your work and the consolidation of your devoted labours. 27

An active, united, and harmonious National Spiritual Assembly, properly and conscientiously elected, vigorously functioning, alert and conscious of its many and pressing responsibilities, in close and continuous contact with the international center in the Holy Land, and keenly watchful of every development throughout the length and breadth of its ever-expanding field of work—is surely in this day of urgent necessity and paramount importance, for it is the corner-stone on which the edifice of Divine administration must ultimately rest. It is my hope and prayer that the ever-watchful Spirit of ‘Abdu’l-Bahá will guide, reinforce, and bless your unceasing and unsparing efforts, and crown with brilliant success the services which His well-beloved and loyal German friends are rendering to His Cause.

I am enclosing a general letter of appeal addressed to the declared believers throughout the Bahá’í world, acquainting them with the present situation of the land in close proximity to the Shrines of Mount Carmel and urging them to do all in their power to safeguard for the future the surroundings of this cherished and sacred Spot.

I am also enclosing a copy of the list of transliterated terms commonly used in Bahá’í Literature, and ask you to distribute them throughout the various Bahá’í centres in Germany and Austria, that the friends the world over may adopt in their writings one common, authoritative, and uniform system of spelling and thus avoid inevitable confusion in future.

I have already acquainted you by cable of the sad and grave situation in Baghdád in connection with the House of Bahá’u’lláh, wherein He passed the greater part of His sojourn in ‘Iráq, which He explicitly designated as sacred, object of Bahá’í veneration and pilgrimage, and of the future of which He spoke and wrote with glowing praise and 28 majestic confidence. I am certain that every true believer in Germany and Austria, conscious of the gravity of the present situation, will after due consultation and deliberation, do all in his power to safeguard such an infinitely precious and sacred edifice.

The publication of “La Nova Tago” the first International Esperanto Gazette, has given me genuine and deep satisfaction and I trust that this promising Magazine, properly directed and nurtured, will achieve great things for the Cause in future. I strongly urge you to support it, guide it and direct it along the most profitable channels, and make of it in time a true mirror reflecting the world-wide activities of the Bahá’í Cause. May it achieve its great and laudable purpose!

In my hours of prayer and meditation at the three holy Shrines, I particularly and most tenderly remember my unforgettable German friends, in whose ability, ardour, thoroughness, sagacity and constancy our Beloved had the greatest belief and confidence, of whose land He spoke so highly, and on whom He lavished His lovingkindness and blessings. We follow your present activities with no less admiration and affection, and feel certain that you are destined to play your part in securing the ultimate and universal recognition of the Bahá’í Faith.

Awaiting eagerly your individual and collective letters, and assuring you of my undiminished affection,

I am your true brother and fellow-worker

High Endeavours: Messages to Alaska

Author: Various Source: Alaska, 1976 edition Pages: 79

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Print Print Selection Pages 6-7

(4) December 12th, 1942

<http://reference.bahai.org/en/t/se/HE/he-6.html.utf8?query=esperanto&action=highlight#gr5>

(4) December 12th, 1942

Dear Bahá'í Sister,

Your letter of Aug. 5th has been received, and the Guardian was very pleased to hear from you. He has instructed me to write and answer you on his behalf, and also thank you for the photographs you enclosed.

He feels that this is a very important opportunity which you have now obtained of teaching the Faith to the Eskimo people, 1 and he hopes your efforts will be crowned with success.

He would not advise you to teach them Esperanto, as we have no way of knowing whether it will ultimately be chosen as the auxiliary language of the world. He thinks the most direct and quickest way of communicating with them in a common tongue should be chosen; in other words either you should learn their language or they yours, whichever will yield the quickest results.

As they are a relatively uncivilized people, unused to the modern cosmopolitan forms of life, and consequently not au courant with the thoughts which to us have become mere commonplace, he would advise you to approach them through love, friendliness, and association, until you are in a position to enter into their confidence, and gradually teach them, in a simple way, the great truths of our Faith.

To confirm them in the Faith should be your main objective, always 7 bearing in mind that faith and belief are different from learning and a full grasp of the implications of such a vast Cause as ours.

You may be sure his loving prayers will be offered for the success of your historic mission, and he will be interested to hear how you are progressing.

With Bahá'í love,

R. Rabbani

[From the Guardian:]

Assuring you of my abiding gratitude and appreciation for the magnificent services you are rendering, and for the laudable spirit you are demonstrating in your historic activities and achievements in these days of stress and peril, and assuring you also of my special and constant prayers for the success of every effort you exert, and every step you take in the path of service,
Your true and grateful brother,

Shoghi

God Passes By

Author: Shoghi Effendi Source: US Bahá'í Publishing Trust, 1979 second printing Pages: 412

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Chapter XXV: International Expansion of Teaching Activities

<http://reference.bahai.org/en/t/se/GPB/gpb->

[26.html.utf8?query=Chapter|XXV:|International|Expansion|of|Teaching|Activities&action=highlight#](http://reference.bahai.org/en/t/se/GPB/gpb-26.html.utf8?query=Chapter|XXV:|International|Expansion|of|Teaching|Activities&action=highlight#)

While the fabric of the Administrative Order of the Faith of Bahá'u'lláh gradually arose, and while through the influence of unforeseen forces the independence of the Faith was more and more definitely acknowledged by its enemies and demonstrated by its friends, another development, no less pregnant with consequences, was at the same time being set in motion. The purpose of this was to extend the borders of the Faith, increasing the number of its declared supporters and of its administrative centers, and to give a new and ever growing impetus to the enriching, the expanding, the diversifying of its literature, and to the task of disseminating it farther and farther afield. Experience indeed proved that the very pattern of the Administrative Order, apart from other distinctive features, definitely encouraged efficiency and expedition in this work of teaching, and its builders found their zeal continually quickened and their missionary ardor heightened as the Faith moved forward to an ever fuller emancipation.

Nor were they unmindful of the exhortations, the appeals and the promises of the Founders of their Faith, Who, for three quarters of a century, had, each in His own way and within the limits circumscribing His activities, labored so heroically to noise abroad the fame of the Cause Whose destiny an almighty Providence had commissioned them to shape.

The Herald of their Faith had commanded the sovereigns of the earth themselves to arise and teach His Cause, writing in the Qayyúmu'l-Asmá: "O concourse of kings! Deliver with truth and in all haste the verses sent down by Us to the peoples of Turkey and of India, and beyond them ... to lands in both the East and the West." "Issue forth from your cities, O peoples of the West," He, in that same Book, had moreover written, "to aid God." "We behold you from Our Most Glorious Horizon," Bahá'u'lláh had thus addressed His followers in His Kitáb-i-Aqdas, "and will assist whosoever will arise to aid My Cause with the hosts of the Concourse on high, and a cohort of the angels, who are nigh unto Me." "...Teach ye the Cause of God, O people of Bahá!" He, furthermore, had written, "for God hath prescribed unto every one the duty of proclaiming His message, and 377 regardeth it as the most meritorious of all deeds." "Should a man all alone," He had clearly affirmed, "arise in the name of Bahá and put on the armor of His love, him will the Almighty cause to be victorious, though the forces of earth and heaven be arrayed against him." "Should any one arise for the triumph of Our Cause," He moreover had declared, "him will God render victorious though tens of thousands of enemies be leagued against him." And again: "Center your energies in the propagation of the Faith of God. Whoso is worthy of so high a calling, let him arise and promote it. Whoso is unable, it is his duty to appoint him who will, in his stead, proclaim this Revelation..." "They that have forsaken their country," is His own promise, "for the purpose of teaching Our Cause—these shall the Faithful Spirit strengthen through its power... Such a service is indeed the prince of all goodly deeds, and the ornament of every goodly act." "In these days," 'Abdu'l-Bahá had written in His Will, "the most important of all things is the guidance of the nations and peoples of the world. Teaching the Cause is of the utmost importance, for it is the head corner-stone of the foundation itself." "The disciples of Christ," He had declared in that same Document, "forgot themselves and all earthly things, forsook all their cares and belongings, purged themselves of self and passion, and, with absolute detachment, scattered far and wide, and engaged in guiding aright the peoples of the world, till at last they made the world another world, illumined the earth, and to their last hour proved self-sacrificing in the path of that Beloved One of God. Finally, in various lands they suffered martyrdom. Let men of action follow in their footsteps." "When the hour cometh," He had solemnly stated in that same Will, "that this wronged and broken-winged bird will have taken its flight unto the celestial concourse ... it is incumbent upon ... the friends and loved ones, one and all, to bestir themselves and arise, with

heart and soul, and in one accord ... to teach His Cause and promote His Faith. It behoveth them not to rest for a moment... They must disperse themselves in every land ... and travel throughout all regions. Bestirred, without rest, and steadfast to the end, they must raise in every land the cry of Yá Bahá'u'l-Abhá (O Thou the Glory of Glories) ... that throughout the East and the West a vast concourse may gather under the shadow of the Word of God, that the sweet savors of holiness may be wafted, that men's faces may be illumined, that their hearts may be filled with the Divine Spirit and their souls become heavenly."

Obedient to these repeated injunctions, mindful of these glowing promises, conscious of the sublimity of their calling, spurred on by the 378 example which 'Abdu'l-Bahá Himself had set, undismayed by His sudden removal from their midst, undaunted by the attacks launched by their adversaries from within and from without, His followers in both the East and in the West arose, in the full strength of their solidarity, to promote, more vigorously than ever before, the international expansion of their Faith, an expansion which was now to assume such proportions as to deserve to be recognized as one of the most significant developments in the history of the first Bahá'í century.

Launched in every continent of the globe, at first intermittent, haphazard, and unorganized, and later, as a result of the emergence of a slowly developing Administrative Order, systematically conducted, centrally directed and efficiently prosecuted, the teaching enterprises which were undertaken by the followers of Bahá'u'lláh in many lands, but conspicuously in America, and which were pursued by members of all ages and of both sexes, by neophytes and by veterans, by itinerant teachers and by settlers, constitute, by virtue of their range and the blessings which have flowed from them, a shining episode that yields place to none except those associated with the exploits which have immortalized the early years of the primitive age of the Bahá'í Dispensation.

The light of the Faith which during the nine years of the Bábí Dispensation had irradiated Persia, and been reflected on the adjoining territory of 'Iráq; which in the course of Bahá'u'lláh's thirty-nine-year ministry had shed its splendor upon India, Egypt, Turkey, the Caucasus, Turkistán, the Súdán, Palestine, Syria, Lebanon and Burma, and which had subsequently, through the impulse of a divinely-instituted Covenant, traveled to the United States of America, Canada, France, Great Britain, Germany, Austria, Russia, Italy, Holland, Hungary, Switzerland, Arabia, Tunisia, China, Japan, the Hawaiian Islands, South Africa, Brazil and Australia, was now to be carried to, and illuminate, ere the termination of the first Bahá'í century, no less than thirty-four independent nations, as well as several dependencies situated in the American, the Asiatic and African continents, in the Persian Gulf, and in the Atlantic and the Pacific oceans. In Norway, in Sweden, in Denmark, in Belgium, in Finland, in Ireland, in Poland, in Czechoslovakia, in Rumania, in Yugoslavia, in Bulgaria, in Albania, in Afghanistan, in Abyssinia, in New Zealand and in nineteen Latin American Republics ensigns of the Revelation of Bahá'u'lláh have been raised since 'Abdu'l-Bahá's passing, and the structural basis of the Administrative Order of His Faith, in many of them, already established. In several dependencies, moreover, in both the East and the 379 West, including Alaska, Iceland, Jamaica, Porto Rico, the island of Solano in the Philippines, Java, Tasmania, the islands of Bahrayn and of Tahiti, Baluchistan, South Rhodesia and the Belgian Congo, the bearers of the new born Gospel have established their residence, and are bending every effort to lay an impregnable basis for its institutions.

Through lectures and conferences, through the press and radio, through the organization of study classes and fire-side gatherings, through participation in the activities of societies, institutes and clubs animated by ideals akin to the principles of the Faith, through the dissemination of Bahá'í literature, through various exhibits, through the establishment of teacher training classes, through contact with statesmen, scholars, publicists, philanthropists and other leaders of public thought—

most of which have been carried out through the resourcefulness of the members of the American Bahá'í community, who have assumed direct responsibility for the spiritual conquest of the vast majority of these countries and dependencies—above all through the inflexible resolution and unswerving fidelity of pioneers who, whether as visiting teachers or as residents, have participated in these crusades, have these signal victories been achieved during the closing decades of the first Bahá'í century.

Nor should reference be omitted to the international teaching activities of the western followers of the Faith of Bahá'u'lláh, and particularly the members of the stalwart American Bahá'í community, who, seizing every opportunity that presented itself to them, have either through example, precept or the circulation of literature carried the Faith to virgin fields, scattering the seeds which must eventually germinate and yield a harvest as notable as those already garnered in the aforementioned countries. Through such efforts as these the breezes of God's vitalizing Revelation have been blown upon the uttermost corners of the earth, bearing the germ of a new spiritual life to such distant climes and inhospitable regions as Lapland; the Island of Spitzbergen, the northernmost settlement in the world; Hammerfest, in Norway, and Magellanes, in the extremity of Chile—the most northerly and southerly cities of the globe respectively; Pago Pago and Fiji, in the Pacific Ocean; Chichen Itza, in the province of Yucatan; the Bahama Islands, Trinidad and Barbados in the West Indies; the Island of Bali and British North Borneo in the East Indies; Patagonia; British Guiana; Seychelles Islands; New Guinea and Ceylon.

Nor can we fail to notice the special endeavors that have been exerted by individuals as well as Assemblies for the purpose of establishing contact with minority groups and races in various parts of the world, such as the Jews and Negroes in the United States of America, the Eskimos in Alaska, the Patagonian Indians in Argentina, the Mexican Indians in Mexico, the Inca Indians in Peru, the Cherokee Indians in North Carolina, the Oneida Indians in Wisconsin, the Mayans in Yucatan, the Lapps in Northern Scandinavia, and the Maoris in Rotorua, New Zealand.

Of special and valuable assistance has been the institution of an international Bahá'í Bureau in Geneva, a center designed primarily to facilitate the expansion of the teaching activities of the Faith in the European continent, which, as an auxiliary to the world administrative center in the Holy Land, has maintained contact with Bahá'í communities in the East and in the West. Serving as a bureau of information on the Faith, as well as a distributing center for its literature, it has, through its free reading room and lending library, through the hospitality extended to itinerant teachers and visiting believers, and through its contact with various societies, contributed, in no small measure, to the consolidation of the teaching enterprises undertaken by individuals as well as Bahá'í National Assemblies.

Through these teaching activities, some initiated by individual believers, others conducted through plans launched by organized Assemblies, the Faith of Bahá'u'lláh which, in His lifetime, had included within its ranks Persians, Arabs, Turks, Russians, Kurds, Indians, Burmese and Negroes, and was later, in the days of 'Abdu'l-Bahá, reinforced by the inclusion of American, British, German, French, Italian, Japanese, Chinese, and Armenian converts, could now boast of having enrolled amongst its avowed supporters representatives of such widely dispersed ethnic groups and nationalities as Hungarians, Netherlanders, Irishmen, Scandinavians, Sudanese, Czechs, Bulgarians, Finns, Ethiopians, Albanians, Poles, Eskimos, American Indians, Yugoslavians, Latin Americans and Maoris.

So notable an enlargement of the limits of the Faith, so striking an increase in the diversity of the elements included within its pale, was accompanied by an enormous extension in the volume and the circulation of its literature, an extension that sharply contrasted with those initial measures undertaken for the publication of the few editions of Bahá'u'lláh's writing issued during the concluding years of His ministry. The range of Bahá'í literature, confined during half a century, in

the days of the Báb and of Bahá'u'lláh, to the two languages in which their teachings were originally revealed, and subsequently extended, in the lifetime of 'Abdu'l-Bahá, to include editions 381 published in the English, the French, the German, the Turkish, the Russian and Burmese languages, was steadily enlarged after His passing, through a vast multiplication in the number of books, treatises, pamphlets and leaflets, printed and circulated in no less than twenty-nine additional languages. In Spanish and in Portuguese; in the three Scandinavian languages, in Finnish and in Icelandic; in Dutch, Italian, Czech, Polish, Hungarian, Rumanian, Serbian, Bulgarian, Greek and Albanian; in Hebrew and in Esperanto, in Armenian, in Kurdish and in Amharic; in Chinese and in Japanese; as well as in five Indian languages, namely Urdu, Gujrati, Bengali, Hindi, and Sindhi, books, mostly through the initiative of individual Bahá'ís, and partly through the intermediary of Bahá'í assemblies, were published, widely distributed, and placed in private as well as public libraries in both the East and the West. The literature of the Faith, moreover, is being translated at present into Latvian, Lithuanian, Ukrainian, Tamil, Mahratti, Pushtoo, Telegu, Kinarese, Singhalese, Malyalan, Oriya, Punjabi and Rajasthani.

No less remarkable has been the range of the literature produced and placed at the disposal of the general public in every continent of the globe, and carried by resolute and indefatigable pioneers to the furthest ends of the earth, an enterprise in which the members of the American Bahá'í community have again distinguished themselves. The publication of an English edition comprising selected passages from the more important and hitherto untranslated writings of Bahá'u'lláh, as well as of an English version of His "Epistle to the Son of the Wolf," and of a compilation, in the same language, of Prayers and Meditations revealed by His pen; the translation and publication of His "Hidden Words" in eight, of His "Kitáb-i-Íqán" in seven, and of 'Abdu'l-Bahá's "Some Answered Questions" in six, languages; the compilation of the third volume of 'Abdu'l-Bahá's Tablets translated into English; the publication of books and treatises related to the principles of Bahá'í belief and to the origin and development of the Administrative Order of the Faith; of an English translation of the Narrative of the early days of the Bahá'í Revelation, written by the chronicler and poet, Nabíl-i-Zarandí, subsequently published in Arabic and translated into German and Esperanto; of commentaries and of expositions of the Bahá'í teachings, of administrative institutions and of kindred subjects, such as world federation, race unity and comparative religion by western authors and by former ministers of the Church—all these attest the diversified character of Bahá'í publications, so closely paralleled by their extensive dissemination over the surface of 382 the globe. Moreover, the printing of documents related to the laws of the Kitáb-i-Aqdas, of books and pamphlets dealing with Biblical prophecies, of revised editions of some of the writings of Bahá'u'lláh, of 'Abdu'l-Bahá and of several Bahá'í authors, of guides and study outlines for a wide variety of Bahá'í books and subjects, of lessons in Bahá'í Administration, of indexes to Bahá'í books and periodicals, of anniversary cards and of calendars, of poems, songs, plays and pageants, of study outlines and a prayer-book for the training of Bahá'í children, and of news letters, bulletins and periodicals issued in English, Persian, German, Esperanto, Arabic, French, Urdu, Burmese and Portuguese has contributed to swell the output and increase the diversity of Bahá'í publications.

Of particular value and significance has been the production, over a period of many years, of successive volumes of biennial international record of Bahá'í activity, profusely illustrated, fully documented, and comprising among other things a statement on the aims and purposes of the Faith and its Administrative Order, selections from its scriptures, a survey of its activities, a list of its centers in five continents, a bibliography of its literature, tributes paid to its ideals and achievements by prominent men and women in East and West, and articles dealing with its relation to present-day problems.

Nor would any survey of the Bahá'í literature produced during the concluding decades of the first Bahá'í century be complete without special reference being made to the publication of, and the far-reaching influence exerted by, that splendid, authoritative and comprehensive introduction to Bahá'í history and teachings, penned by that pure-hearted and immortal promoter of the Faith, J. E. Esslemont, which has already been printed in no less than thirty-seven languages, and is being translated into thirteen additional languages, whose English version has already run into tens of thousands, which has been reprinted no less than nine times in the United States of America, whose Esperanto, Japanese and English versions have been transcribed into Braille, and to which royalty has paid its tribute, characterizing it as "a glorious book of love and goodness, strength and beauty," commending it to all, and affirming that "no man could fail to be better because of this Book."

Deserving special mention, moreover, is the establishment by the British National Spiritual Assembly of a Publishing Trust, registered as "The Bahá'í Publishing Co." and acting as a publisher and wholesale distributor of Bahá'í literature throughout the British Isles; the compilation by various Bahá'í Assemblies throughout the East of no less 383 than forty volumes in manuscript of the authenticated and unpublished writings of the Báb, of Bahá'u'lláh and of 'Abdu'l-Bahá; the translation into English of the Appendix to the Kitáb-i-Aqdas, entitled "Questions and Answers," as well as the publication in Arabic and Persian by the Egyptian and Indian Bahá'í National Spiritual Assemblies respectively of the Outline of Bahá'í Laws on Matters of Personal Status, and of a brief outline by the latter Assembly of the laws relating to the burial of the dead; and the translation of a pamphlet into Maori undertaken by a Maori Bahá'í in New Zealand. Reference should also be made to the collection and publication by the Spiritual Assembly of the Bahá'ís of Tíhrán of a considerable number of the addresses delivered by 'Abdu'l-Bahá in the course of His Western tours; to the preparation of a detailed history of the Faith in Persian; to the printing of Bahá'í certificates of marriage and divorce, in both Persian and Arabic, by a number of National Spiritual Assemblies in the East; to the issuance of birth and death certificates by the Persian Bahá'í National Spiritual Assembly; to the preparation of forms of bequest available to believers wishing to make a legacy to the Faith; to the compilation of a considerable number of the unpublished Tablets of 'Abdu'l-Bahá by the American Bahá'í National Spiritual Assembly; to the translation into Esperanto, undertaken by the daughter of the famous Zamenhof, herself a convert to the Faith, of several Bahá'í books, including some of the more important writings of Bahá'u'lláh and of 'Abdu'l-Bahá; to the translation of a Bahá'í booklet into Serbian by Prof. Bogdan Popovitch, one of the most eminent scholars attached to the University of Belgrade, and to the offer spontaneously made by Princess Ileana of Rumania (now Arch-Duchess Anton of Austria) to render into her own native language a Bahá'í pamphlet written in English, and subsequently distributed in her native country.

The progress made in connection with the transcription of the Bahá'í writings into Braille, should also be noted—a transcription which already includes such works as the English versions of the "Kitáb-i-Íqán," of the "Hidden Words," of the "Seven Valleys," of the "Ishráqát," of the "Súriy-i-Haykal," of the "Words of Wisdom," of the "Prayers and Meditations of Bahá'u'lláh," of 'Abdu'l-Bahá's "Some Answered Questions," of the "Promulgation of Universal Peace," of the "Wisdom of 'Abdu'l-Bahá," of "The Goal of a New World Order," as well as of the English (two editions), the Esperanto and the Japanese versions of "Bahá'u'lláh and the New Era" and of pamphlets written in English, in French and in Esperanto.

Nor have those who have been primarily responsible for the enrichment 384 of the literature of the Faith and its translation into so many languages, been slow to disseminate it, by every means in their power, in their daily intercourse with individuals as well as in their official contacts with organizations whom they have been seeking to acquaint with the aims and principles of their

Faith. The energy, the vigilance, the steadfastness displayed by these heralds of the Faith of Bahá'u'lláh and their elected representatives, under whose auspices the circulation of Bahá'í literature has, of late years, assumed tremendous dimensions, merit the highest praise. From the reports prepared and circulated by the chief agencies entrusted with the task of the publication and distribution of this literature in the United States and Canada the remarkable facts emerge that, within the space of the eleven months ending February 28, 1943, over 19,000 books, 100,000 pamphlets, 3,000 study outlines, 4,000 sets of selected writings, and 1800 anniversary and Temple cards and folders had been either sold or distributed; that, in the course of two years, 376,000 pamphlets, outlining the character and purpose of the House of Worship, erected in the United States of America, had been printed; that over 300,000 pieces of literature had been distributed at the two World Fairs held in San Francisco and New York; that, in a period of twelve months, 1089 books had been donated to various libraries, and that, through the National Contacts Committee, during one year, more than 2,300 letters, with over 4,500 pamphlets, had reached authors, radio speakers, and representatives of the Jewish and Negro minorities, as well as various organizations interested in international affairs.

In the presentation of this vast literature to men of eminence and rank the elected representatives, as well as the traveling teachers, of the American Bahá'í community, aided by Assemblies in other lands, have, likewise, exhibited an energy and determination as laudable as the efforts exerted for its production. To the King of England, to Queen Marie of Rumania, to President Franklin D. Roosevelt, to the Emperor of Japan, to the late President von Hindenburg, to the King of Denmark, to the Queen of Sweden, to King Ferdinand of Bulgaria, to the Emperor of Abyssinia, to the King of Egypt, to the late King Feisal of 'Irâq, to King Zog of Albania, to the late President Masaryk of Czechoslovakia, to the Presidents of Mexico, of Honduras, of Panama, of El-Salvador, of Guatemala, and of Porto Rico, to General Chiang Kaishek, to the Ex-Khedive of Egypt, to the Crown Prince of Sweden, to the Duke of Windsor, to the Duchess of Kent, to the Arch-Duchess Anton of Austria, to Princess Olga of Yugoslavia, to Princess Kadria of Egypt, to Princess Estelle Bernadotte of Wisborg, to Mahatma Gandhi, 385 to several ruling princes of India and to the Prime Ministers of all the states of the Australian Commonwealth—to these, as well as to other personages of lesser rank, Bahá'í literature, touching various aspects of the Faith, has been presented, to some personally, to others through suitable intermediaries, either by individual believers or by the elected representatives of Bahá'í communities.

Nor have these individual teachers and Assemblies been neglectful of their duty to place this literature at the disposal of the public in state, university and public libraries, thereby extending the opportunity to the great mass of the reading public of familiarizing itself with the history and precepts of the Revelation of Bahá'u'lláh. A mere enumeration of a number of the more important of these libraries would suffice to reveal the scope of these activities extending over five continents: the British Museum in London, the Bodleian Library at Oxford, the Library of Congress in Washington, the Peace Palace Library at the Hague, the Nobel Peace Foundation and Nansen Foundation Libraries at Oslo, the Royal Library in Copenhagen, the League of Nations Library in Geneva, the Hoover Peace Library, the Amsterdam University Library, the Library of Parliament in Ottawa, the Allahabad University Library, the Aligarh University Library, the University of Madras Library, the Shantineketan International University Library in Bolepur, the Uthmáníyyih University Library in Hyderabad, the Imperial Library in Calcutta, the Jamia Milli Library in Delhi, the Mysore University Library, the Bernard Library in Rangoon, the Jerabia Wadia Library in Poona, the Lahore Public Library, the Lucknow and Delhi University Libraries, the Johannesburg Public Library, the Rio de Janeiro Circulating libraries, the Manila National Library, the Hong Kong University Library, the Reykjavik public libraries, the Carnegie Library in the Seychelles Islands, the Cuban National Library, the San Juan Public Library, the Ciudad Trujillo University Library, the University and

Carnegie Public libraries in Porto Rico, the Library of Parliament in Canberra, the Wellington Parliamentary Library. In all these, as well as in all the chief libraries of Australia and New Zealand, nine libraries in Mexico, several libraries in Mukden, Manchukuo, and more than a thousand public libraries, a hundred service libraries and two hundred university and college libraries, including Indian colleges, in the United States and Canada, authoritative books on the Faith of Bahá'u'lláh have been placed.

State prisons and, since the outbreak of the war, army libraries have been included in the comprehensive scheme which the American Bahá'í community has, through a special committee, devised for the 386 diffusion of the literature of the Faith. The interests of the blind, too, have not been neglected by that alert and enterprising community, as is shown by the placing of Bahá'í books, transcribed by its members in Braille, in thirty libraries and institutes, in eighteen states of the United States of America, in Honolulu (Hawaii), in Regina (Saskatchewan), and in the Tokyo and Geneva Libraries for the Blind, as well as in a large number of circulating libraries connected with public libraries in various large cities of the North American continent.

Nor can I dismiss this subject without singling out for special reference her who, not only through her preponderating share in initiating measures for the translation and dissemination of Bahá'í literature, but above all through her prodigious and indeed unique exertions in the international teaching field, has covered herself with a glory that has not only eclipsed the achievements of the teachers of the Faith among her contemporaries the globe around, but has outshone the feats accomplished by any of its propagators in the course of an entire century. To Martha Root, that archetype of Bahá'í itinerant teachers and the foremost Hand raised by Bahá'u'lláh since 'Abdu'l-Bahá's passing, must be awarded, if her manifold services and the supreme act of her life are to be correctly appraised, the title of Leading Ambassador of His Faith and Pride of Bahá'í teachers, whether men or women, in both the East and the West.

The first to arise, in the very year the Tablets of the Divine Plan were unveiled in the United States of America, in response to the epoch-making summons voiced in them by 'Abdu'l-Bahá; embarking, with unswerving resolve and a spirit of sublime detachment, on her world journeys, covering an almost uninterrupted period of twenty years and carrying her four times round the globe, in the course of which she traveled four times to China and Japan and three times to India, visited every important city in South America, transmitted the message of the New Day to kings, queens, princes and princesses, presidents of republics, ministers and statesmen, publicists, professors, clergymen and poets, as well as a vast number of people in various walks of life, and contacted, both officially and informally, religious congresses, peace societies, Esperanto associations, socialist congresses, Theosophical societies, women's clubs and other kindred organizations, this indomitable soul has, by virtue of the character of her exertions and the quality of the victories she has won, established a record that constitutes the nearest approach to the example set by 'Abdu'l-Bahá 387 Himself to His disciples in the course of His journeys throughout the West.

Her eight successive audiences with Queen Marie of Rumania, the first of which took place in January, 1926 in Controceni Palace in Bucharest, the second in 1927 in Pelisor Palace in Sinaia, followed by a visit in January of the ensuing year to her Majesty and her daughter Princess Ileana, at the royal palace in Belgrade, where they were staying as guests of the King and Queen of Yugoslavia, and later, in October, 1929, at the Queen's summer palace "Tehna Yuva," at Balcic, on the Black Sea, and again, in August, 1932 and February, 1933, at the home of Princess Ileana (now Arch-Duchess Anton of Austria) at Mödling, near Vienna, followed a year later, in February, by another audience at Controceni Palace, and lastly, in February, 1936, in that same palace—these audiences stand out, by reason of the profound influence exerted by the visitor on her royal hostess, as witnessed by the successive encomiums from the Queen's own pen, as the most

outstanding feature of those memorable journeys. The three invitations which that indefatigable champion of the Faith received to call on Prince Paul and Princess Olga of Yugoslavia at the Royal Palace in Belgrade; the lectures which she delivered in over four hundred universities and colleges in both the East and the West; her twice repeated visits to all German universities with the exception of two, as well as to nearly a hundred universities, colleges and schools in China; the innumerable articles which she published in newspapers and magazines in practically every country she visited; the numerous broadcasts which she delivered and the unnumbered books she placed in private and state libraries; her personal meetings with the statesmen of more than fifty countries, during her three-months stay in Geneva, in 1932, at the time of the Disarmament Conference; the painstaking efforts she exerted, while on her arduous journeys, in supervising the translation and production of a large number of versions of Dr. Esslemont's "Bahá'u'lláh and the New Era"; the correspondence exchanged with, and the presentation of Bahá'í books to, men of eminence and learning; her pilgrimage to Persia, and the touching homage paid by her to the memory of the heroes of the Faith when visiting the Bahá'í historic sites in that country; her visit to Adrianople, where, in her overflowing love for Bahá'u'lláh, she searched out the houses where He had dwelt and the people whom He had met during His exile to that city, and where she was entertained by its governor and mayor; the ready and unfailing assistance extended by her to the administrators of the Faith in all countries where its institutions had been erected or were being 388 established—these may be regarded as the highlights of a service which, in many of its aspects, is without parallel in the entire history of the first Bahá'í century.

No less impressive is the list of the names of those whom she interviewed in the course of the execution of her mission, including, in addition to those already mentioned, such royal personages and distinguished figures as King Haakon of Norway; King Feisal of 'Iráq; King Zog of Albania and members of his family; Princess Marina of Greece (now the Duchess of Kent); Princess Elizabeth of Greece; President Thomas G. Masaryk and President Eduard Benes of Czechoslovakia; the President of Austria; Dr. Sun Yat Sen; Dr. Nicholas Murray Butler, President of Columbia University; Prof. Bogdan Popovitch of Belgrade University; the Foreign Minister of Turkey, Tawfíq Rushdí Bey; the Chinese Foreign Minister and Minister of Education; the Lithuanian Foreign Minister; Prince Muḥammad-'Alí of Egypt; Stephen Raditch; the Maharajas of Patiala, of Benares, and of Travancore; the Governor and the Grand Muftí of Jerusalem; Dr. Erling Eidem, Archbishop of Sweden; Sarojini Naidu; Sir Rabindranath Tagore; Madame Huda Sha'ráví, the Egyptian feminist leader; Dr. K. Ichiki, minister of the Japanese Imperial Household; Prof. Tetrujiro Inouye, Prof. Emeritus of the Imperial University of Tokyo; Baron Yoshiro Sakatani, member of the House of Peers of Japan and Mehmed Fuad, Doyen of the Faculty of Letters and President of the Institute of Turkish history.

Neither age nor ill-health, neither the paucity of literature which hampered her early efforts, nor the meager resources which imposed an added burden on her labors, neither the extremities of the climates to which she was exposed, nor the political disturbances which she encountered in the course of her journeys, could damp the zeal or deflect the purpose of this spiritually dynamic and saintly woman. Single-handed and, on more than one occasion, in extremely perilous circumstances, she continued to call, in clarion tones, men of diverse creeds, color and classes to the Message of Bahá'u'lláh, until, while in spite of a deadly and painful disease, the onslaught of which she endured with heroic fortitude, she hastened homeward to help in the recently launched Seven Year Plan, she was stricken down on her way, in far off Honolulu. There in that symbolic spot between the Eastern and Western Hemispheres, in both of which she had labored so mightily, she died, on September 28, 1939, and brought to its close a life which may well be regarded as the fairest fruit as yet yielded by the Formative Age of the Dispensation of Bahá'u'lláh.

To the injunction of 'Abdu'l-Bahá bequeathed in His Will to follow in the footsteps of the disciples of Jesus Christ, "not to rest for a moment," to "travel throughout all regions" and to raise, "without rest and steadfast to the end," "in every land, the cry of 'Yá Bahá'u'l-Abhá,'" this immortal heroine yielded an obedience of which the present as well as future generations may well be proud, and which they may emulate.

"Unrestrained as the wind," putting her "whole trust" in God, as "the best provision" for her journey, she fulfilled almost to the letter the wish so poignantly expressed by 'Abdu'l-Bahá in the Tablets, whose summons she had instantly arisen to carry out: "O that I could travel, even though on foot and in the utmost poverty, to these regions, and, raising the call of 'Yá Bahá'u'l-Abhá in cities, villages, mountains, deserts and oceans, promote the Divine teachings! This, alas, I cannot do. How intensely I deplore it! Please God, ye may achieve it."

"I am deeply distressed to hear of the death of good Miss Martha Root," is the royal tribute paid to her memory by Princess Olga of Yugoslavia, on being informed of her death, "as I had no idea of it. We always enjoyed her visits in the past. She was so kind and gentle, and a real worker for peace. I am sure she will be sadly missed in her work."

"Thou art, in truth, a herald of the Kingdom and a harbinger of the Covenant," is the testimony from the unerring pen of the Center of Bahá'u'lláh's Covenant Himself, "Thou art truly self-sacrificing. Thou showest kindness unto all nations. Thou art sowing a seed that shall, in due time, give rise to thousands of harvests. Thou art planting a tree that shall eternally put forth leaves and blossoms and yield fruits, and whose shadow shall day by day grow in magnitude."

Of all the services rendered the Cause of Bahá'u'lláh by this star servant of His Faith, the most superb and by far the most momentous has been the almost instantaneous response evoked in Queen Marie of Rumania to the Message which that ardent and audacious pioneer had carried to her during one of the darkest moments of her life, an hour of bitter need, perplexity and sorrow. "It came," she herself in a letter had testified, "as all great messages come, at an hour of dire grief and inner conflict and distress, so the seed sank deeply."

Eldest daughter of the Duke of Edinburgh, who was the second son of that Queen to whom Bahá'u'lláh had, in a significant Tablet, addressed words of commendation; granddaughter of Czar Alexander II to whom an Epistle had been revealed by that same Pen; related by both birth and marriage to Europe's most prominent families; born in the Anglican Faith; closely associated through her marriage with the 390 Greek Orthodox Church, the state religion of her adopted country; herself an accomplished authoress; possessed of a charming and radiant personality; highly talented, clear-visioned, daring and ardent by nature; keenly devoted to all enterprises of a humanitarian character, she, alone among her sister-queens, alone among all those of royal birth or station, was moved to spontaneously acclaim the greatness of the Message of Bahá'u'lláh, to proclaim His Fatherhood, as well as the Prophethood of Muḥammad, to commend the Bahá'í teachings to all men and women, and to extol their potency, sublimity and beauty.

Through the fearless acknowledgment of her belief to her own kith and kin, and particularly to her youngest daughter; through three successive encomiums that constitute her greatest and abiding legacy to posterity; through three additional appreciations penned by her as her contribution to Bahá'í publications; through several letters written to friends and associates, as well as those addressed to her guide and spiritual mother; through various tokens expressive of faith and gratitude for the glad-tidings that had been brought to her through the orders for Bahá'í books placed by her and her youngest daughter; and lastly through her frustrated pilgrimage to the Holy Land for the express purpose of paying homage at the graves of the Founders of the Faith—through such acts as these this illustrious queen may well deserve to rank as the first of those royal supporters of the Cause of God who are to arise in the future, and each of whom, in the

words of Bahá'u'lláh Himself, is to be acclaimed as "the very eye of mankind, the luminous ornament on the brow of creation, the fountainhead of blessings unto the whole world."

"Some of those of my caste," she, in a personal letter, has significantly testified, "wonder at and disapprove my courage to step forward pronouncing words not habitual for crowned heads to pronounce, but I advance by an inner urge I cannot resist. With bowed head I recognize that I too am but an instrument in greater Hands, and I rejoice in the knowledge."

A note which Martha Root, upon her arrival in Bucharest, sent to her Majesty and a copy of "Bahá'u'lláh and the New Era," which accompanied the note, and which so absorbed the Queen's attention that she continued reading it into the small hours of the morning, led, two days later, to the Queen's granting Martha Root an audience, on January 30, 1926, in Controceni Palace in Bucharest, in the course of which her Majesty avowed her belief that "these teachings are the solution for the world's problems"; and from these followed her publication, that same year on her own initiative, of those three epoch-making 391 testimonies which appeared in nearly two hundred newspapers of the United States and Canada, and which were subsequently translated and published in Europe, China, Japan, Australia, the Near East and the Islands of the seas.

In the first of these testimonies she affirmed that the writings of Bahá'u'lláh and 'Abdu'l-Bahá are "a great cry toward peace, reaching beyond all limits of frontiers, above all dissensions about rites and dogmas... It is a wondrous message that Bahá'u'lláh and His Son 'Abdu'l-Bahá have given us! They have not set it up aggressively, knowing that the germ of eternal truth which lies at its core cannot but take root and spread... It is Christ's message taken up anew, in the same words almost, but adapted to the thousand years and more difference that lies between the year one and today." She added a remarkable admonition, reminiscent of the telling words of Dr. Benjamin Jowett, who had hailed the Faith, in his conversation with his pupil, Prof. Lewis Campbell, as "the greatest light that has come into the world since the time of Jesus Christ," and cautioned him to "watch it" and never let it out of his sight. "If ever," wrote the Queen, "the name of Bahá'u'lláh or 'Abdu'l-Bahá comes to your attention, do not put their writings from you. Search out their books, and let their glorious, peace-bringing, love-creating words and lessons sink into your hearts as they have into mine... Seek them and be the happier."

In another of these testimonies, wherein she makes a significant comment on the station of the Arabian Prophet, she declared: "God is all. Everything. He is the power behind all beings... His is the voice within us that shows us good and evil. But mostly we ignore or misunderstand this voice. Therefore, did He choose His Elect to come down amongst us upon earth to make clear His Word, His real meaning. Therefore the Prophets; therefore Christ, Muḥammad, Bahá'u'lláh, for man needs from time to time a voice upon earth to bring God to him, to sharpen the realization of the existence of the true God. Those voices sent to us had to become flesh, so that with our earthly ears we should be able to hear and understand."

In appreciation of these testimonies a communication was addressed to her, in the name of the followers of Bahá'u'lláh in East and West, and in the course of the deeply touching letter which she sent in reply she wrote: "Indeed a great light came to me with the Message of Bahá'u'lláh and 'Abdu'l-Bahá... My youngest daughter finds also great strength and comfort in the teachings of the beloved Masters. We pass on the Message from mouth to mouth, and all those we give it to see a light suddenly lighting before them, and much that was 392 obscure and perplexing becomes simple, luminous and full of hope as never before. That my open letter was a balm to those suffering for the Cause, is indeed a great happiness to me, and I take it as a sign that God accepted my humble tribute. The occasion given me to be able to express myself publicly was also His work, for indeed it was a chain of circumstances of which each link led me unwittingly one step further, till suddenly all was clear before my eyes and I understood why it had been. Thus does He lead us

finally to our ultimate destiny ...Little by little the veil is lifting, grief tore it in two. And grief was also a step leading me ever nearer truth; therefore do I not cry out against grief!"

In a significant and moving letter to an intimate American friend of hers, residing in Paris, she wrote: "Lately a great hope has come to me from one 'Abdu'l-Bahá. I have found in His and His Father, Bahá'u'lláh's Message of faith, all my yearning for real religion satisfied ...What I mean: these Books have strengthened me beyond belief, and I am now ready to die any day full of hope. But I pray God not to take me away yet, for I still have a lot of work to do."

And again in one of her later appreciations of the Faith: "The Bahá'í teaching brings peace and understanding. It is like a wide embrace gathering all those who have long searched for words of hope... Saddened by the continual strife amongst believers of many confessions and wearied of their intolerance towards each other, I discovered in the Bahá'í teaching the real spirit of Christ so often denied and misunderstood." And again, this wonderful confession: "The Bahá'í teaching brings peace to the soul and hope to the heart. To those in search of assurance the words of the Father are as a fountain in the desert after long wandering."

"The beautiful truth of Bahá'u'lláh," she wrote to Martha Root, "is with me always, a help and an inspiration. What I wrote was because my heart overflowed with gratitude for the reflection you brought me. I am happy if you think I helped. I thought it might bring truth nearer because my words are read by so many."

In the course of a visit to the Near East she expressed her intention of visiting the Bahá'í Shrines, and, accompanied by her youngest daughter, actually passed through Haifa, and was within sight of her goal, when she was denied the right to make the pilgrimage she had planned—to the keen disappointment of the aged Greatest Holy Leaf who had eagerly expected her arrival. A few months later, in June, 1931, she wrote in the course of a letter to Martha Root: "Both Ileana and I were cruelly disappointed at having been prevented going to the 393 holy Shrines ... but at that time we were going through a cruel crisis, and every movement I made was being turned against me and being politically exploited in an unkind way. It caused me a good deal of suffering and curtailed my liberty most unkindly... But the beauty of truth remains, and I cling to it through all the vicissitudes of a life become rather sad... I am glad to hear that your traveling has been so fruitful, and I wish you continual success knowing what a beautiful Message you are carrying from land to land."

After this sad disappointment she wrote to a friend of her childhood who dwelt near 'Akká, in a house formerly occupied by Bahá'u'lláh: "It was indeed nice to hear from you, and to think that you are of all things living near Haifa and are, as I am, a follower of the Bahá'í teachings. It interests me that you are living in that special house... I was so intensely interested and studied each photo intently. It must be a lovely place ... and the house you live in, so incredibly attractive and made precious by its associations with the Man we all venerate..."

Her last public tribute to the Faith she had dearly loved was made two years before her death. "More than ever today," she wrote, "when the world is facing such a crisis of bewilderment and unrest, must we stand firm in Faith seeking that which binds together instead of tearing asunder. To those searching for light, the Bahá'í teachings offer a star which will lead them to deeper understanding, to assurance, peace and goodwill with all men."

Martha Root's own illuminating record is given in one of her articles as follows: "For ten years Her Majesty and her daughter, H.R.H. Princess Ileana (now Arch-Duchess Anton) have read with interest each new book about the Bahá'í Movement, as soon as it came from the press... Received in audience by Her Majesty in Pelisor Palace, Sinaia, in 1927, after the passing of His Majesty King Ferdinand, her husband, she graciously gave me an interview, speaking of the Bahá'í teachings about immortality. She had on her table and on the divan a number of Bahá'í books, for she had just been reading in each of them the Teachings about life after death. She asked the writer to give

her greeting to ... the friends in Írán and to the many American Bahá'ís, who she said had been so remarkably kind to her during her trip through the United States the year before... Meeting the Queen again on January 19, 1928, in the Royal Palace in Belgrade, where she and H.R.H. Princess Ileana were guests of the Queen of Yugoslavia—and they had brought some of their Bahá'í books with 394 them—the words that I shall remember longest of all that her dear Majesty said were these: 'The ultimate dream which we shall realize is that the Bahá'í channel of thought has such strength, it will serve little by little to become a light to all those searching for the real expression of Truth'... Then in the audience in Controceni Palace, on February 16, 1934, when her Majesty was told that the Rumanian translation of 'Bahá'u'lláh and the New Era' had just been published in Bucharest, she said she was so happy that her people were to have the blessing of reading this precious teaching... And now today, February 4, 1936, I have just had another audience with Her Majesty in Controceni Palace, in Bucharest... Again Queen Marie of Rumania received me cordially in her softly lighted library, for the hour was six o'clock... What a memorable visit it was!... She also told me that when she was in London she had met a Bahá'í, Lady Blomfield, who had shown her the original Message that Bahá'u'lláh had sent to her grand-mother, Queen Victoria, in London. She asked the writer about the progress of the Bahá'í Movement, especially in the Balkan countries... She spoke too of several Bahá'í books, the depths of "Íqán," and especially of "Gleanings from the Writings of Bahá'u'lláh," which she said was a wonderful book! To quote her own words: 'Even doubters would find a powerful strength in it, if they would read it alone, and would give their souls time to expand.' ...I asked her if I could perhaps speak of the brooch which historically is precious to Bahá'ís, and she replied, 'Yes, you may.' Once, and it was in 1928, Her dear Majesty had given the writer a gift, a lovely and rare brooch which had been a gift to the Queen from her royal relatives in Russia some years ago. It was two little wings of wrought gold and silver, set with tiny diamond chips, and joined together with one large pearl. 'Always you are giving gifts to others, and I am going to give you a gift from me,' said the Queen smiling, and she herself clasped it onto my dress. The wings and the pearl made it seem 'Light-bearing' Bahá'í! It was sent the same week to Chicago as a gift to the Bahá'í Temple ... and at the National Bahá'í Convention which was in session that spring, a demur was made—should a gift from the Queen be sold? Should it not be kept as a souvenir of the first Queen who arose to promote the Faith of Bahá'u'lláh? However, it was sold immediately and the money given to the Temple, for all Bahá'ís were giving to the utmost to forward this mighty structure, the first of its kind in the United States of America. Mr. Willard Hatch, a Bahá'í of Los Angeles, Calif., who bought the exquisite brooch, took it to Haifa, Palestine, in 1931, and placed it in the 395 Archives on Mt. Carmel, where down the ages it will rest with the Bahá'í treasures..."

In July, 1938, Queen Marie of Rumania passed away. A message of condolence was communicated, in the name of all Bahá'í communities in East and West, to her daughter, the Queen of Yugoslavia, to which she replied expressing "sincere thanks to all of Bahá'u'lláh's followers." The National Spiritual Assembly of the Bahá'ís of Persia addressed, on behalf of the followers of the Faith in Bahá'u'lláh's native land, a letter expressive of grief and sympathy to her son, the King of Rumania and the Rumanian Royal Family, the text of which was in both Persian and English. An expression of profound and loving sympathy was sent by Martha Root to Princess Ileana, and was gratefully acknowledged by her. Memorial gatherings were held in the Queen's memory, at which a meed of honor was paid to her bold and epochal confession of faith in the Fatherhood of Bahá'u'lláh, to her recognition of the station of the Prophet of Islám and to the several encomiums from her pen. On the first anniversary of her death the National Spiritual Assembly of the Bahá'ís of the United States and Canada demonstrated its grateful admiration and affection for the deceased Queen by associating itself, through an imposing floral offering, with the impressive memorial service, held in her honor, and arranged by the Rumanian Minister, in

Bethlehem Chapel, at the Cathedral of Washington, D.C., at which the American delegation, headed by the Secretary of State and including government officials and representatives of the Army and Navy, the British, French and Italian Ambassadors, and representatives of other European embassies and legations joined in a common tribute to one who, apart from the imperishable renown achieved by her in the Kingdom of Bahá'u'lláh, had earned, in this earthly life, the esteem and love of many a soul living beyond the confines of her own country. Queen Marie's acknowledgment of the Divine Message stands as the first fruits of the vision which Bahá'u'lláh had seen long before in His captivity, and had announced in His Kitáb-i-Aqdas. "How great," He wrote, "the blessedness that awaits the King who will arise to aid My Cause in My Kingdom, who will detach himself from all else but Me!... All must glorify his name, must reverence his station, and aid him to unlock the cities with the keys of My Name, the Omnipotent Protector of all that inhabit the visible and invisible kingdoms. Such a king is the very eye of mankind, the luminous ornament on the brow of creation, the fountain-head of blessings unto the whole world. 396 Offer up, O people of Bahá, your substance, nay your very lives for his assistance."

The American Bahá'í community, crowned with imperishable glory by these signal international services of Martha Root, was destined, as the first Bahá'í century drew to a close, to distinguish itself, through the concerted efforts of its members, both at home and abroad, by further achievements of such scope and quality that no survey of the teaching activities of the Faith in the course of that century can afford to ignore them. It would be no exaggeration to say that these colossal achievements, with the amazing results which flowed from them, could only have been effected through the harnessing of all the agencies of a newly established Administrative Order, operating in conformity with a carefully conceived Plan, and that they constitute a befitting conclusion to the record of a hundred years of sublime endeavor in the service of the Cause of Bahá'u'lláh.

That the community of His followers in the United States and Canada should have carried off the palm of victory in the concluding years of such a glorious century is not a matter for surprise. Its accomplishments during the last two decades of the Heroic, and throughout the first fifteen years of the Formative Age of the Bahá'í Dispensation, had already augured well for its future, and had paved the way for its final victory ere the expiration of the first century of the Bahá'í Era. The Báb had in His Qayyúmu'l-Asmá, almost a hundred years previously, sounded His specific summons to the "peoples of the West" to "issue forth" from their "cities" and aid His Cause. Bahá'u'lláh, in His Kitáb-i-Aqdas, had collectively addressed the Presidents of the Republics of the entire Americas, bidding them arise and "bind with the hands of justice the broken," and "crush the oppressor" with the "rod of the commandments" of their Lord, and had, moreover, anticipated in His writings the appearance "in the West" of the "signs of His Dominion." 'Abdu'l-Bahá had, on His part, declared that the "illumination" shed by His Father's Revelation upon the West would acquire an "extraordinary brilliancy," and that the "light of the Kingdom" would "shed a still greater illumination upon the West" than upon the East. He had extolled the American continent in particular as "the land wherein the splendors of His Light shall be revealed, where the mysteries of His Faith shall be unveiled," and affirmed that "it will lead all nations spiritually." More specifically still, He had singled out the Great Republic of the West, the leading nation of that continent, declaring that its people were "indeed worthy of being the first to 397 build the Tabernacle of the Most Great Peace and proclaim the oneness of mankind," that it was "equipped and empowered to accomplish that which will adorn the pages of history, to become the envy of the world, and be blest in both the East and the West."

The first act of His ministry had been to unfurl the standard of Bahá'u'lláh in the very heart of that Republic. This was followed by His own prolonged visit to its shores, by His dedication of the first House of Worship to be built by the community of His disciples in that land, and finally by the

revelation, in the evening of His life, of the Tablets of the Divine Plan, investing His disciples with a mandate to plant the banner of His Father's Faith, as He had planted it in their own land, in all the continents, the countries and islands of the globe. He had, furthermore, acclaimed one of their most celebrated presidents as one who, through the ideals he had expounded and the institutions he had inaugurated, had caused the "dawn" of the Peace anticipated by Bahá'u'lláh to break; had voiced the hope that from their country "heavenly illumination" may "stream to all the peoples of the world"; had designated them in those Tablets as "Apostles of Bahá'u'lláh"; had assured them that, "should success crown" their "enterprise," "the throne of the Kingdom of God will, in the plenitude of its majesty and glory, be firmly established"; and had made the stirring announcement that "the moment this Divine Message is propagated" by them "through the continents of Europe, of Asia, of Africa and of Australasia, and as far as the islands of the Pacific, this community will find itself securely established upon the throne of an everlasting dominion," and that "the whole earth" would "resound with the praises of its majesty and greatness." That Community had already, in the lifetime of Him Who had created it, tenderly nursed and repeatedly blessed it, and had at last conferred upon it so distinctive a mission, arisen to launch the enterprise of the Mashriqu'l-Adhkár through the purchase of its land and the laying of its foundations. It had despatched its teachers to the East and to the West to propagate the Cause it had espoused, had established the basis of its community life, and had, since His passing, erected the superstructure and commenced the external ornamentation of its Temple. It had, moreover, assumed a preponderating share in the task of erecting the framework of the Administrative Order of the Faith, of championing its cause, of demonstrating its independent character, of enriching and disseminating its literature, of lending moral and material assistance to its persecuted followers, of repelling the assaults of its adversaries and of winning the allegiance of royalty 398 to its Founder. Such a splendid record was to culminate, as the century approached its end, in the initiation of a Plan—the first stage in the execution of the Mission entrusted to it by 'Abdu'l-Bahá—which, within the space of seven brief years, was to bring to a successful completion the exterior ornamentation of the Mashriqu'l-Adhkár, to almost double the number of Spiritual Assemblies functioning in the North American continent, to bring the total number of localities in which Bahá'ís reside to no less than thirteen hundred and twenty-two in that same continent, to establish the structural basis of the Administrative Order in every state of the United States and every province of Canada, and by laying a firm anchorage in each of the twenty Republics of Central and South America, to swell to sixty the number of the sovereign states included within its orbit.

Many and diverse forces combined now to urge the American Bahá'í community to strong action: the glowing exhortations and promises of Bahá'u'lláh and His behest to erect in His name Houses of Worship; the directions issued by 'Abdu'l-Bahá in fourteen Tablets addressed to the believers residing in the Western, the Central, the North Eastern and Southern States of the North American Republic and in the Dominion of Canada; His prophetic utterances regarding the future of the Mashriqu'l-Adhkár in America; the influence of the new Administrative Order in fostering and rendering effective an eager spirit of cooperation; the example of Martha Root who, though equipped with no more than a handful of inadequately translated leaflets, had traveled to South America and visited every important city in that continent; the tenacity and self-sacrifice of the fearless and brilliant Keith Ransom-Kehler, the first American martyr, who, journeying to Persia had pleaded in numerous interviews with ministers, ecclesiastics and government officials the cause of her down-trodden brethren in that land, had addressed no less than seven petitions to the Sháh, and, heedless of the warnings of age and ill-health, had at last succumbed in Isfahán. Other factors which spurred the members of that community to fresh sacrifices and adventure were their eagerness to reinforce the work intermittently undertaken through the settlement and

travels of a number of pioneers, who had established the first center of the Faith in Brazil, circumnavigated the South American continent and visited the West Indies and distributed literature in various countries of Central and South America; the consciousness of their pressing responsibilities in the face of a rapidly deteriorating international situation; the realization that the first Bahá'í century was fast speeding to a close and their anxiety to bring to a befitting conclusion 399 an enterprise that had been launched thirty years previously. Undeterred by the immensity of the field, the power wielded by firmly entrenched ecclesiastical organizations, the political instability of some of the countries in which they were to settle, the climatic conditions they were to encounter, and the difference in language and custom of the people amongst whom they were to reside, and keenly aware of the crying needs of the Faith in the North American continent, the members of the American Bahá'í community arose, as one man, to inaugurate a threefold campaign, carefully planned and systematically conducted, designed to establish a Spiritual Assembly in every virgin state and province in North America, to form a nucleus of resident believers in each of the Republics of Central and South America, and to consummate the exterior ornamentation of the Mashriqu'l-Adhkár.

A hundred activities, administrative and educational, were devised and pursued for the prosecution of this noble Plan. Through the liberal contribution of funds; through the establishment of an Inter-America Committee and the formation of auxiliary Regional Teaching Committees; through the founding of an International School to provide training for Bahá'í teachers; through the settlement of pioneers in virgin areas and the visits of itinerant teachers; through the dissemination of literature in Spanish and Portuguese; through the initiation of teacher training courses and extension work by groups and local Assemblies; through newspaper and radio publicity; through the exhibition of Temple slides and models; through inter-community conferences and lectures delivered in universities and colleges; through the intensification of teaching courses and Latin American studies at summer schools—through these and other activities the prosecutors of this Seven-Year Plan have succeeded in sealing the triumph of what must be regarded as the greatest collective enterprise ever launched by the followers of Bahá'u'lláh in the entire history of the first Bahá'í century.

Indeed, ere the expiry of that century not only had the work on the Temple been completed sixteen months before the appointed time, but instead of one tiny nucleus in every Latin Republic, Spiritual Assemblies had already been established in Mexico City and Puebla (Mexico), in Buenos Aires (Argentina), in Guatemala City (Guatemala), in Santiago (Chile), in Montevideo (Uruguay), in Quito (Ecuador), in Bogotá (Colombia), in Lima (Peru), in Asuncion (Paraguay), in Tegucigalpa (Honduras), in San Salvador (El-Salvador), in San José and Puntarenas (Costa Rica), in Havana (Cuba) and in Port-au-Prince (Haiti). Extension work, in which newly 400 fledged Latin American believers were participating, had, moreover, been initiated, and was being vigorously carried out, in the Republics of Mexico, Brazil, Argentina, Chile, Panama and Costa Rica; believers had established their residence not only in the capital cities of all the Latin American Republics, but also in such centers as Veracruz, Cananea and Tacubaya (Mexico), in Balboa and Christobal (Panama), in Recife (Brazil), in Guayaquil and Ambato (Ecuador), and in Temuco and Magellanes (Chile); the Spiritual Assemblies of the Bahá'ís of Mexico City and of San José had been incorporated; in the former city a Bahá'í center, comprising a library, a reading room and a lecture room, had been founded; Bahá'í Youth Symposiums had been observed in Havana, Buenos Aires and Santiago, whilst a distributing center of Bahá'í literature for Latin America had been established in Buenos Aires.

Nor was this gigantic enterprise destined to be deprived, in its initial stage, of a blessing that was to cement the spiritual union of the Americas—a blessing flowing from the sacrifice of one who, at the very dawn of the Day of the Covenant, had been responsible for the establishment of the first

Bahá'í centers in both Europe and the Dominion of Canada, and who, though seventy years of age and suffering from ill-health, undertook a six thousand mile voyage to the capital of Argentina, where, while still on the threshold of her pioneer service, she suddenly passed away, imparting through such a death to the work initiated in that Republic an impetus which has already enabled it, through the establishment of a distributing center of Bahá'í literature for Latin America and through other activities, to assume the foremost position among its sister Republics.

To May Maxwell, laid to rest in the soil of Argentina; to Hyde Dunn, whose dust reposes in the Antipodes, in the city of Sydney; to Keith Ransom-Kehler, entombed in distant Isfahán; to Susan Moody and Lillian Kappes and their valiant associates who lie buried in Tīhrán; to Lua Getsinger, reposing forever in the capital of Egypt, and last but not least to Martha Root, interred in an island in the bosom of the Pacific, belong the matchless honor of having conferred, through their services and sacrifice, a lustre upon the American Bahá'í community for which its representatives, while celebrating at their historic, their first All-American Convention, their hard-won victories, may well feel eternally grateful.

Gathered within the walls of its national Shrine—the most sacred Temple ever to be reared to the glory of Bahá'u'lláh; commemorating at once the centenary of the birth of the Bábí Dispensation, of the 401 inauguration of the Bahá'í era, of the inception of the Bahá'í Cycle and of the birth of 'Abdu'l-Bahá, as well as the fiftieth anniversary of the establishment of the Faith in the Western Hemisphere; associated in its celebration with the representatives of American Republics, foregathered in the close vicinity of a city that may well pride itself on being the first Bahá'í center established in the Western world, this community may indeed feel, on this solemn occasion, that it has, in its turn, through the triumphal conclusion of the first stage of the Plan traced for it by 'Abdu'l-Bahá, shed a lasting glory upon its sister communities in East and West, and written, in golden letters, the concluding pages in the annals of the first Bahá'í century.

God Passes By

Author: Shoghi Effendi Source: US Bahá'í Publishing Trust, 1979 second printing Pages: 412

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FOURTH PERIOD: THE INCEPTION OF THE FORMATIVE AGE OF THE BAHÁ'Í FAITH 1921–1944

Chapter XXII: The Rise and Establishment of the Administrative Order

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<http://reference.bahai.org/en/t/se/GPB/gpb-23.html.utf8?query=esperanto&action=highlight#gr30>

Among other factors contributing to the expansion and establishment of the Administrative Order may be mentioned the organized activities of the Bahá'í Youth, already much advanced in Persia and in the United States of America, and launched more recently in India, in the British Isles, in Germany, in 'Iráq, in Egypt, in Australia, in Bulgaria, in the Hawaiian Islands, in Hungary and in Havana. These activities comprise annual world-wide Bahá'í Youth Symposiums, Youth sessions at

Bahá'í summer schools, youth bulletins and magazines, an international correspondence Bureau, facilities for the registration of young people desiring to join the Faith, the publication of outlines and references for the study of the teachings and the organization of a Bahá'í study group as an official university activity in a leading American university. They include, moreover, "study days" held in Bahá'í homes and centers, classes for the study of Esperanto and other languages, the organization of Bahá'í libraries, the opening of reading rooms, the production of Bahá'í plays and pageants, the holding of oratorical contests, the education of orphans, the organization of 342 classes in public speaking, the holding of gatherings to perpetuate the memory of historical Bahá'í personalities, inter-group regional conferences and youth sessions held in connection with Bahá'í annual conventions.

Still other factors promoting the development of that Order and contributing to its consolidation have been the systematic institution of the Nineteen Day Feast, functioning in most Bahá'í communities in East and West, with its threefold emphasis on the devotional, the administrative and the social aspects of Bahá'í community life; the initiation of activities designed to prepare a census of Bahá'í children, and provide for them laboratory courses, prayer books and elementary literature, and the formulation and publication of a body of authoritative statements on the non-political character of the Faith, on membership in non-Bahá'í religious organizations, on methods of teaching, on the Bahá'í attitude towards war, on the institutions of the Annual Convention, of the Bahá'í Spiritual Assembly, of the Nineteen Day Feast and of the National Fund. Reference should, moreover, be made to the establishment of National Archives for the authentication, the collection, the translation, the cataloguing and the preservation of the Tablets of Bahá'u'lláh and of 'Abdu'l-Bahá and for the preservation of sacred relics and historical documents; to the verification and transcription of the original Tablets of the Báb, of Bahá'u'lláh and of 'Abdu'l-Bahá in the possession of Oriental believers; to the compilation of a detailed history of the Faith since its inception until the present day; to the opening of a Bahá'í International Bureau in Geneva; to the holding of Bahá'í district conventions; to the purchase of historic sites; to the establishment of Bahá'í memorial libraries, and to the initiation of a flourishing children's Savings Bank in Persia. Nor should mention be omitted of the participation, whether official or non-official, of representatives of these newly founded national Bahá'í communities in the activities and proceedings of a great variety of congresses, associations, conventions and conferences, held in various countries of Europe, Asia and America for the promotion of religious unity, peace, education, international cooperation, inter-racial amity and other humanitarian purposes. With organizations such as the Conference of some Living Religions within the British Empire, held in London in 1924 and the World Fellowship of Faiths held in that same city in 1936; with the Universal Esperanto Congresses held annually in various capitals of Europe; with the Institute of Intellectual Cooperation; with the Century of Progress Exhibition held in Chicago in 1933; with the World's Fair held in New York in 1938 and 1939; with the Golden Gate International Exposition held in San Francisco in 1939; with the First Convention of the Religious Congress held in Calcutta; with the Second All-India Cultural Conference convened in that same city; with the All-Faiths' League Convention in Indore; with the Arya Samaj and the Brahma Samaj Conferences as well as those of the Theosophical Society and the All-Asian Women's Conference, held in various cities of India; with the World Council of Youth; with the Eastern Women's Congress in Tíhrán; with the Pan-Pacific Women's Conference in Honolulu; with the Women's International League for Peace and with the Peoples Conference at Buenos Aires in Argentina—with these and others, relationships have, in one form or another, been cultivated which have served the twofold purpose of demonstrating the universality and comprehensiveness of the Faith of Bahá'u'lláh and of forging vital and enduring links between them and the far-flung agencies of its Administrative Order.

Directives from the Guardian

Author: Shoghi Effendi Source: India/Hawaii, 1973 edition Pages: 87

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105: INTERNATIONAL LANGUAGE (Whole question of)

<http://reference.bahai.org/en/t/se/DG/dg-105.html.utf8?query=esperanto&action=highlight#gr2>

“Regarding the whole question of an International Language and its relation to the Faith: We, as Bahá’ís, are very anxious to see a universal auxiliary tongue adopted as soon as possible; we are not the protagonists of any one language to fill this post. If the governments of the world agree on an existing language, or a constructed, new tongue, to be used internationally, we would heartily support it because we desire to see this step in the unification of the human race take place as soon as possible.

“Esperanto has been in wide use, more so than any similar language, all over the world, and the Bahá’ís have been encouraged by both the Master and the Guardian to learn it and to translate 40 Bahá’í literature into it. We cannot be sure it will be the chosen language of the future; but as it is the one which has spread most, both East and West, we should certainly continue to cooperate with its members learn to speak it, and translate Bahá’í literature into it.”

Directives from the Guardian

Author: Shoghi Effendi Source: India/Hawaii, 1973 edition Pages: 87

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67: ESPERANTO (The Subject of)

<http://reference.bahai.org/en/t/se/DG/dg-67.html.utf8?query=esperanto&action=highlight#>

“Regarding the subject of Esperanto; it should be made clear to the believers that while the teaching of that language has been repeatedly encouraged by ‘Abdu’l-Bahá, there is no reference either from Him or from Bahá’u’lláh that can make us believe that it will necessarily develop into the international auxiliary language of the future. Bahá’u’lláh has specified in His Writings that such a language will either have to be chosen from one of the existing languages, or an entirely new one should be created to serve as a medium of exchange between the nations and peoples of the world. Pending this final choice, the Bahá’ís are advised to study Esperanto only in consideration of the fact that the learning of this language can considerably facilitate intercommunication between individuals, groups and Assemblies throughout the Bahá’í world in the present stage of the evolution of the Faith.”

Arohanui: Letters from Shoghi Effendi to New Zealand

Author: Shoghi Effendi Source: Bahá'í Publishing Trust of Suva, Fiji Islands, 1982 edition Pages: 104

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(16) January 11th, 1927

<http://reference.bahai.org/en/t/se/ARO/aro-16.html.utf8?query=esperanto&action=highlight#gr4>

Dear Bahá'í Sister,

Our beloved Guardian has asked me to write to you for him. He is very pleased with your letter of Dec. 8th which reached him on Jan. 10th and he is very glad to hear of your activities in New Zealand. He will pray earnestly that your sincere efforts to make Bahá'u'lláh's Revelation widely known will bring forth much fruit and have a great result. In the newer countries minds are more open, and the people more ready and willing to receive this Great Message.

With regard to the Queen of Rumania's 3 articles—he will see that you receive them correctly. He considers the last one in which she acknowledges Muḥammad as a true Prophet of God to have great importance for the East and especially in Persia. This evening, I personally have had a most interesting conversation with Dr. Habíb of Kermanshah[+E6] who is now on a visit to Shoghi Effendi with his wife and little girl. He was telling us of the continued fanaticism of the Moslems of Persia—and how during two periods of the year especially, the fanatical Mullahs preach against the Bahá'ís from their pulpits—saying to the ignorant “No matter what evil things you have done during your life, or what sins you have committed, 26 if you kill a Bahá'í who is an enemy of Islam, or even if you take his property or severely injure him, all your own sins will be wiped out and forgiven for the sake of this good deed of destroying an enemy of the Faith!!” —in this way they incite the people to deeds of violence and persecution. He said that the Bahá'í teachings are spreading rapidly amongst the more educated classes—but it is difficult to teach the very poor and ignorant fanatical people—tho' when they do become Believers, they are very strong and faithful. The 2 periods of particular danger for the Bahá'ís in Persia are the fast month and the period of Moharram[+E7]—which lasts for 8 weeks.

Shoghi Effendi is very interested to hear of the engagement of your son to a Bahá'í young lady—and he prays that in future they may do a great work for the “Cause”. He hopes so much that you will recover your full health and strength, and he will pray especially for that. It is good to know that Esperanto is increasingly studied in New Zealand.

He will certainly pray for Miss Palter 1 and her Mother as you ask him to do—and also for your dear son and your two daughters. Please accept all best wishes from myself and Believe me
Yours in His Service,

Ethel J. Rosenberg

[From the Guardian:]

My dear and able co-worker:

I have read the issues of the “Herald” with deep joy and thankfulness. I will continue to pray at the holy shrines that the invincible power of Bahá'u'lláh may add to your present opportunities, extend the sphere of the Journal, and 27 enable you, individually and collectively, to mirror forth the beauty and the power of this Divine Revelation.

Your true brother,
Shoghi

Miss Palter was the fiancée of Bertram Dewing. The name is possibly misspelled, and may be “Miss Patton”. (Department of the Secretariat, Universal House of Justice. August 16th, 1979) [Back To Reference]

Japan Will Turn Ablaze!

Author: Various Source: Bahá'í Publishing Trust of Japan, 1992 revised edition Pages: 113

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5: Tablets to Japan

<http://reference.bahai.org/en/t/c/JWTA/jwta-32.html.utf8?query=esperanto&action=highlight#fr2>

Miss Alexander wrote in her account of the early days of the Faith in Japan, “After ‘Abdu’l-Bahá’s ascension every word He had written became a sacred treasure. When I began collecting the Tablets He had revealed to Japanese living in Japan, and one to Koreans, I found there were nineteen in all.” These Tablets were published in 1928, thus preserved for all time. In the foreword to the book Miss Alexander wrote: “The following are the Tablets which were revealed by ‘Abdu’l-Bahá to friends residing in Japan and Korea. There are nineteen Tablets revealed between the years 1916 and His passing in 1921. Eighteen of these Tablets were addressed to Japanese and one to Korean friends. Seven of those to Japanese were to school girls in Tokyo, the others, with two exceptions, were to young men, and five of these were addressed to blind young men, three having found the true Light of this Day.

“The first supplication by a Japanese in Japan to ‘Abdu’l-Bahá, was sent July, 1915 from a young student 1 in Tokyo who wrote his supplication in Japanese on a scroll. The following is the translation: ‘O my Master ‘Abdu’l-Bahá!... Although I am a base and poor youth in this world, I have been awakened and bathed in the ocean of Thy mercy and am so happy that I pity the king and the prince who are wandering about in the dream of temporal variance. Accept, O Master, my deep thankfulness from the bottom of the heart. I am very sorry though, when I think of our fellow men who take no thought of real happiness and do not rely upon the warm hand of Thy love. O my Lord, water me forever from the fountain of Thy mercy; I will never refuse Thy command whatsoever it may be. Forgive my sins and allow me to awaken my fellow men.’

“In February 1917 a reply to this supplication was received in Japan from ‘Abdu’l-Bahá. It had come in the contents of a letter from ‘Abdu’l-Bahá’s secretary and had been passed by the censor. This was the first Tablet received addressed to a Japanese resident in Japan and is the first herein published.

“The second supplication to ‘Abdu’l-Bahá was sent September, 1916 by a blind young Japanese 2 who wrote in Esperanto. After 30 receiving a reply from ‘Abdu’l-Bahá, the second Tablet herein published, he wrote again supplicating in English. The following words are a portion of his supplication: ‘O my ‘Abdu’l-Bahá whose image so calm and peaceful I dreamed of and it cannot be

effaced from my heart; whose Name makes my withered heart fresh and strong and who makes the fountain of love and light spring up in the bottom of my heart whenever I think of Thee. Make my heart to be always thirsty for the Fountain of Life. Make me strong enough to be able steadily to hold Thy torch of love firm and high. I confess to Thee that my heart sometimes withers like a flower in the day of summer, and loses its whole strength, nevertheless, my beloved Lord, give to me power that I can throw away every kind of prejudice and ignorance from my heart. Make my heart as pure and fresh as green grass of the spring pastures and let my soul grow more and more by Thy shower of Mercy!' In answer to this blind young man's supplication, 'Abdu'l-Bahá revealed a Tablet which is the third published herein."

Most of the original Tablets were translated in Haifa and sent to the recipients in care of Miss Alexander. One, to a group of students, was sent in care of Mr. Torii. A search in later years located only those Tablets addressed to Mr. Torii himself.

[Photograph with the following caption:]

Miss Yuri Mochizuki (Furukawa), the first Japanese woman to become a Bahá'í. 31

Lights of Guidance

http://bahai-library.com/hornby_lights_guidance_2&chapter=4

2028. Indirect Teaching: What It Constitutes

"As to your question as to what constitutes indirect teaching: It essentially consists in presenting some of the humanitarian or social teachings of the Cause which are shared by those whom we are teaching, as a means of attracting them to those aspects of the Faith which are more challenging in character, and are specifically and solely Bahá'í. The teaching of Esperanto, for instance, has been a very useful way of presenting the Cause indirectly to many people. It has opened many doors of contact for the believers, and has lately proved to be of tremendous help in introducing the Teachings into important social and intellectual circles."

(From a letter written on behalf of Shoghi Effendi to an individual believer, May 28, 1937)

<http://susangamage.com/bahaiquotes/quotepage.php?Quotes%2FEsperanto>

On March 14, 1932, Shoghi Effendi, through his secretary, wrote the following letter to Mr. Winthrop Lee, one of the officers of Esperanto Informo: "The Bahá'ís have always considered with deep interest and esteem the wonderful work of the Esperantists are achieving in putting into practise one of the foremost principles of their Faith. Many of their numbers have been encouraged to study that language and participate in promoting its many interests. They would therefore be very willing to cooperate with you in matters that are of mutual interest... . May God hasten the day when your hopes as well as ours will be realized." (Shoghi Effendi, Extracts from the USBN)

Letter

http://bahai-library.com/khanum_guardian_bahai_faith&chapter=10

In his letter addressed to the delegates and friends attending this nineteenth Universal Congress of Esperantists he writes:

My dear fellow workers in the service of humanity,
I take great pleasure in addressing you and wishing you ... from all my heart the fullest success in the work you are doing for the promotion of the good of humanity.

It will interest you, I am sure, to learn that as the result of the repeated and emphatic admonitions of 'Abdu'l-Bahá His many followers even in the most distant villages and hamlets of Persia, where the light of Western civilization has hardly penetrated as yet, as well as in other lands throughout the East, are strenuously and enthusiastically engaged in the study and teaching of Esperanto, for whose future they cherish the highest hopes ...

Century of Light

Author: Universal House of Justice Source: Bahá'í World Centre, 2001 edition Pages: 157

<http://reference.bahai.org/en/t/bic/COL/col-4.html.utf8?query=esperanto&action=highlight#fr6>

In the society and culture the Master was developing, spiritual energies expressed themselves in the practical affairs of day-to-day life. The emphasis in the teachings on education provided the impulse for the establishment of Bahá'í schools—including the Tarbíyat school for girls, 6 which gained national renown—in the capital, as well as in provincial centres. With the assistance of American and European Bahá'í helpers, clinics and other medical facilities followed. As early as 1925, communities in a number of cities had instituted classes in Esperanto, in response to their awareness of the Bahá'í teaching that some form of auxiliary international language must be adopted. A network of couriers, reaching across the land, provided the struggling Bahá'í community with the rudiments of the postal service that the rest of the country so conspicuously lacked. The changes under way touched the homeliest circumstances of day-to-day life. In obedience to the laws of the Kitáb-i-Aqdas, for example, Persian Bahá'ís abandoned the use of the filthy public baths, prolific in their spread of infection and disease, and began to rely on showers that used fresh water.