

THE NEW WORLD ORDER

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Editorial

The trouble and stress of these days is rooted in deeper soil than that of international relationships. It disturbs once united societies, and penetrates below the social structure to the heart of the individual. Man himself is the victim of discord and uncertainty, and an easy prey to fear. Faith in his own works and confidence in the future, are departing from human life.

This condition is due, in great part, to the progressive decline in the fortunes of the post-war world. The increasing chaos in international affairs, the deterioration of the world's economy, the mounting burden of armaments, the internal dissension which threatens many nations, the undermining of moral sanctions, and the eclipse of religion as a constructive social force, are symptoms of a graver malady than has been experienced since the dark ages.

We believe that we are living in an age of

transition, but an age in which the tremendous changes in external conditions, have not been paralleled by a similar change in outlook. Science and technology have drawn all parts of the earth into close association and interdependence, while the attitudes of a previous age still persist—dangerously. Competitive national economy, racial superiority, religious exclusiveness, class distinction, the final authority of the sovereign state, are still dominant theories. The nations have retreated from the ideas of international authority and of voluntary federation, such as that envisaged in the plan for a United States of Europe. Class interests are becoming more sharply defined, and religious groups still attempt to convert others to their way of salvation.

The transition of attitude, from one stage of consciousness to another, has still to be made. The real conflict then, is due to the pressure of new

conditions upon an outworn ideology whose time-honoured methods and institutions are crumbling before the array of new facts.

Our policy is based on the universal principles enunciated by Bahá'u'lláh in the latter half of the last century. They are comprehensive and timely and are directed to the practical realisation of world unity. We uphold the principle of collective security; of an international House of Justice, elected from all the nations and invested with executive authority; we regard a world economy, unhampered by trade barriers and restrictions as an essential part of any peace programme; we believe that profit sharing and co-operation in industry will lead to greater justice. Universal education; equal rights for both sexes; the adoption of an auxiliary international language, to be taught in all the schools together with the mother tongue, are included in our programme. We believe that the harmony of religion and science is necessary to progress and peace, and we declare the fundamental oneness of all revealed religions. We hold the Founders of all the world religions in equal reverence, believing them to be Revealers of the same Truth, according to the needs and capacities of different ages.

The oneness of mankind is the central theme of our outlook, a oneness which we maintain can be objectified in the organisation of a world order. Unity in diversity is our object, a free and democratic association of all the peoples of the earth in a single federated world state.

World events, in swift succession, are making such a federation imperative. We hope to assist that transformation of consciousness which must be made before we can feel and think as world citizens.

We invite

CORRESPONDENCE

of a non-political nature on all matters which have a bearing on the problem of world order. Letters will be printed, or not, at the discretion of the editors.

Revaluation of Peace

By Beatrice Irwin

The concrete vision that peace evokes is one of ordered stability in which the relation of the parts to each other and to the whole is visible, not in a mere crudity of statement, but in something that we call a plan or pattern.

In our chaotic moment, the word peace is growing into a mass murmur of incredible volume and power, whose cumulative insistence is rising and advancing like a high tide towards the shore of wreckage on which humanity stands staring at thousands of shattered hopes.

The need of the hour therefore, is to evaluate this word as universally as possible.

The desire for peace is a basic hunger of life, and it is a sublimated expression of love, that demands satisfaction in terms of individual as well as of collective experience.

Upon this deep issue humanity is now being obliged to concentrate its attention because the fate of our planet and our civilization weighs in the balance.

New visions are dawning in our minds! We no longer desire the peace of a sequestered inertia, nor of a material security. It is not even a religious aloofness, nor the absence of war that we crave, but the deeper and more dynamic peace of a human unity, whose necessity has been created by the dearth, disorder, and spiritual starvation from which we are suffering.

We clamour for a peace of order, of spiritual self-expression, and of co-operative love in human relations.

Reality of peace in the individual is a state of active content, in which the heart, mind and soul are working harmoniously toward the same end.

Peace in the nation is a condition in which resources function and circulate fully and freely for general welfare, because certain conclusions and methods have been collectively accepted, and certain aims outlined as desirable of achievement.

Peace in the world, results from the maintenance of just perspectives, and their interaction unfolds latent possibilities in both individual and nation, enabling them to work in unison for mutual benefit.

In short, peace in our day, signifies the altruistic versus the egoistic engineering of all energies. The act, or establishment of peace depends upon this positive response of harmony to a negative condition of discord, and is effected by an effort of vision and choice. The result of this act means the rebirth of lands, and higher standards of human expression; and a new civilisation.

Are these not good reasons for desiring and achieving world peace?

Peace societies multiply, yet how many of us analyse peace in relation to its social and planetary issues, or are willing by personal sacrifices to further the consummation of this golden state to which we aspire.

Leaden individuals will certainly never create the new world citizenship of human understanding upon which alone universal peace can be established.

The present world panorama reveals an earthquake of mentality, in which aims, ideals and values are so disrupted and distorted, that the clearest thinkers are liable to confusion, and in face of such a situation are even apt to excuse themselves from any attempt to solve the growing complexity of the situation.

Such a negative attitude however, can only deepen the gloom and delay the hour of liberation; therefore let us formulate our definitions of peace clearly. Let our vision rest upon an horizon of reality created by inner certainty.

Life will not become more worth while, intelligent and peaceful until we arise to make it so—"for mind is the action of the soul's powers. Let us give our lives, our fortunes, our achievements in order that a new state of existence may be diffused throughout the earth. Had the principles of unity taught by Christ remained in the hearts, men would have refrained from war. Universalism must be retaught."*

New Horizons

"This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed as a garden and a paradise. It is the hour of unity of the sons of men and of the drawing together of all races and classes."—*Abdu'l-Bahá*.

"I firmly believe that presently an outpouring of the Spirit will come. But I also believe that when it comes there may be a great demolition. God's rivers may break their banks and seek new courses. The harvest for which we have long been praying may require a new alluvium."—*Hugh Redwood*.

"Religion is world loyalty."—*A. N. Whitehead*.

"Nations should realise that they are neighbours. As members of a great community, when one member suffers all suffer. In this neighbourly relationship there should be no place for suspicion and mistrust."—*The Archbishop of Canterbury*.

* *Abdu'l-Bahá*

Bahá'u'lláh

*An interview recorded by
Professor Edward Granville Browne*

Bahá'u'lláh, Founder of the Bahá'í Faith, was in the prison of Acca in the Holy Land. In 1890, Edward Granville Browne, of Cambridge University, visited him, and recorded his memories of the occasion in the introduction to a book called "The Traveller's Narrative." This is the only account, by an Occidental, of an interview with Bahá'u'lláh.

"My conductor paused for a moment while I removed my shoes. Then, with a quick movement of the hand, he withdrew and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going and whom I was going to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner, where the divan met the wall, sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called *táj* by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain!

"A mild, dignified voice bade me be seated, and then continued: 'Praise be to God that thou hast attained! . . . Thou hast come to see a prisoner and an exile. . . . We desire but the good of the world and the happiness of the nations; yet they deem us a stirrer-up of strife and sedition worthy of bondage and banishment. . . . That all nations should become one in faith and all men as brothers; that the bonds of affection and unity between the sons of men should be strengthened; that diversity of religion should cease, and differences of race be annulled—what harm is there in this? . . . Yet so it shall be; these fruitless strifes, these ruinous wars shall pass away, and the "Most Great Peace" shall come. . . . Do not you in Europe need this also? Is not this that which Christ foretold? . . .

Yet do we see your kings and rulers lavishing their treasures more freely on means for the destruction of the human race than on that which would conduce to the happiness of mankind. These strifes and this bloodshed and discord must cease, and all men be as one kindred and one family. Let not a man glory in this, that he loves his country; let him rather glory in this, that he loves his kind.'

"Such, so far as I can recall them, were the words which, besides many others, I heard from Bahá. Let those who read them consider well with themselves whether such doctrines merit death and bonds, and whether the world is more likely to gain or lose by their diffusion."

The World in Travail

By David Hofman

It is a common fault to associate the idea of war solely with military violence, and to designate the intervals between physical combat as peace. Nothing could be farther from the truth.

We are perpetually at war, socially, economically, politically or physically. The latter phase appears when tension in the other fields of human endeavour has become too acute to be relieved by the inadequate machinery now existing for the adjustment of national and class differences.

Our world is operated on the war principle. Although it is recognised that all parts of the globe are mutually interdependent, this knowledge has not been allowed to affect the philosophy of international relations, which, in practice, recognises no higher authority than the sovereign state. Having in the course of history relinquished individual, family, city and state autonomy to a wider interest, we now stubbornly refuse to cede national autonomy to the widest interest of all, that of the human race. We even refuse to acknowledge this interest. Hence, in an age when geographical, ethnic and physical barriers are obsolete, we persist in maintaining separate sovereignties, all believing their interests to be mutually competitive, and all pursuing whatever course they consider most advantageous to themselves, regardless of its effect upon other groups. In fact, national trade policies are designed with the hope of securing an advantage at the expense of some other country, a hope which is not only shattered, but which, following a spiritual law, brings destruction upon friend and foe alike.

Up to now, tariffs have been an instrument of national aggression or defence. Through modern statistics we know the exact population of the earth;

we know the amount of food and clothing needed; we know where these things are grown and produced; we know the dependency of all parts upon each other. Knowing these things, would it not seem reasonable to make some kind of parcelling out or allotting of jobs to the different parts of the world—some to grow wheat, others cotton, others wool, others to make steel, others automobiles, others clothing—according to the diversified needs of humanity. This does not suggest limiting of national enterprise. But it is now impossible for any country to be self-sustaining, so let the nations of the world stop attempting to maintain all industries within their boundaries and turn to other countries for those commodities which they cannot produce efficiently in their own. In other words, peace, economically, requires a world plan which will make full and efficient use of the varying capacities of peoples and places, and at the same time will weld them into a co-operative structure free from opposed groups capable of hampering the flow and reflow of world trade.

The social war is just as apparent and just as destructive of human happiness as physical or economic war. Under the intense pressure of competition accentuated by tariffs and other trade barriers, it becomes a matter of life and death for industry to cut expenses. Human effort is the most expensive item in production, and in the face of the war principle human rights and humanitarian considerations go to the wall. A company finds it cheaper to operate its plant at night; workers are compelled to work during the night and to sleep during the day, thus depriving them of normal social contacts even with their families. This is but one example of war in industry.

Such a condition is brought about by absence of any plan relative to supply and demand. Industries within the nation, each capable of supplying more than the national consumption, are forced to fight each other to death for markets, a procedure which entails constant reduction of the wages and spare time upon which their markets depend.

It is constantly reiterated that the interests of capital and labour are identical. They are in a peaceful world, but business is not yet organised on a peace basis, it still operates on the competitive or war principle. In the same way that knowledge of the economic interdependence of nations has not affected national policy, so knowledge of the mutual interests of worker and employer has not yet resulted in social co-operation. Social peace requires a planned and scientific adjustment between supply and demand, a practical relation-

ship between capital and labour which will recognise and strengthen their interdependence, and a fuller measure of security than at present obtains even in the most enlightened countries. But this programme must go hand in hand with the plan for economic peace; it is actually dependent upon it, for social peace cannot be brought about until world trade is stabilised upon a peaceful, co-operative basis.

Political differences between countries, in the absence of any authority higher than the state, are always possible causes of military war. There is serious and urgent need of an international body, judicial and arbitral, whose decisions will be accepted in all cases of national disputes. In a constitutional country differences between the states may be carried to the Federal court, which has authority to enforce its decisions. In the international sphere no such machinery exists and consequently nations maintain heavy armaments to protect themselves from bandits and highwaymen. It has been said that the sovereign state is the last wild beast in the political jungle. It would be just as true to characterise it as the last relic of the days before law and order, when men went armed to the teeth and settled their differences by the duel.

Governments maintain and use their armed forces for the protection or furtherance of national economic interests, but lying within and across these national boundaries are the lines of social contest, of racial and religious prejudice, so that when we say the world is at war it is not a matter of clearly outlined units being opposed to each other, but of a chaotic mixture of hatreds and enmities transverse all lines of demarcation. Loyalties have become greatly multiplied and greatly muddled, and there is no guarantee that another outbreak of physical war would be confined to national belligerents. It is highly probable that the spark which ignites the present powder heap will sear the world with the horrors of civil war, of minority group uprisings venting the pent-up hatred of long years of oppression, and of every conceivable human evil in addition to the bestialities of international war.

It is patently obvious that in every sphere of human enterprise disintegration threatens. The very structure of civilization itself is crumbling. And primarily because in a physically altered world man himself has not adjusted his philosophy to meet the conditions which surround him. In an age of universality we still persist in provincialisms and worship of local interests: we think of our neighbours as foreigners; we exalt nationalism

above humanity; we proudly display our law and order and justice and simultaneously engage in a vulgar show of muscles to intimidate the rest of the world.

Where in all this muddle is the power of reconstruction? Where is the plan, sufficiently inclusive, sufficiently far-seeing, sufficiently practical, sufficiently appropriate to modern conditions, sufficiently idealistic to command devotion — the plan which can bring order out of chaos and effect a further integration of separate interests? Can any existing theory of economy, of government, of social order, be characterised as the salvation of humanity? Can any scheme which competes with existing forms do more than add to the tumult?

Is it not a fact that the impulse of renaissance must be so pervasive, so tremendous, as to effect a world-wide change of attitude? Any plan for world order must be so all-inclusive as to attract the most diverse and incompatible people and be capable of welding them into an organic unity. It must imbue them with an unquenchable spirit of universality, of modernism, which will transcend all time-honoured prejudices of race and nation, class, religion and language. It must be capable of directing this spirit into constructive and effective channels. It must synthesize every phase of human activity, must substitute peace for war, must reorganise the world upon a new principle. It must be the summation of the highest ideals and aspirations of this age.

Facts and Queries

The ten commandments of Moses are the basis of society in the Western world.

Through the influence of Jesus Christ the teachings of Moses and of the Hebrew prophets have been translated into hundreds of languages.

Through the influence of Muhammad, more than two hundred millions of mankind recognise the word of Christ as the word of God, and a large part of the Muhammadan world await the return of Jesus Christ. In the Koran the word of Moses and the word of Christ are stated to be divine.

Why are Judaism, Christianity and Islam separate and opposed?

The Arabs and the Jews are both children of Abraham, the Jews through Jacob, the Arabs through Ishmael.

Review

"The Spirit of India," by W. J. Grant

Mr. Grant has written a delightful book which might well become a standard work on India and her life and outlook. The publishers tell us that: "Applying always the Indian standard of values, Mr. Grant examines the main features and problems of the country to-day; its trade, cities, religions, philosophies, caste system, defence, agriculture, and so on. At the same time, a full and sympathetic impression is conveyed of the 'face' of the land as it exists to-day, with its teeming range of interest, varying from the beautiful and picturesque to the uncivilised and squalid." The author in his preface declares with emphasis that "India has a soul choice and individual. My object in this book is to give that soul wings. There are no nebulous weavings of the imagination, however. Facts are stated with clearness and precision. But my constant endeavour is to give facts breath. To make them twinkle in vivid silver, not just as points of light, but as things that pulse and quiver as the sweetest and grandest of our constellations."

And "The Spirit of India" bears out fully both statements. Mr. Grant writes with reverence and deep sympathy and understanding. He finds great beauty in the subject of his study and depicts it with rich and delicate colours. Very clearly and convincingly he portrays the essential contrast between the Indian and the western range of values.

But he is harsh on the west. True, the materialism of western civilisation has proved a miserable failure. It has dragged the world into its present straits. But materialism is the disease of western civilisation and not the noble conception itself. One can equally well point out that the passivity of Eastern thought has been barren and futile. It has deadened action and initiative; and true bliss does not lie the way of inaction. Yet we cannot dismiss Eastern thought as dangerous and illusionary because passivity has laid on it its dead hands. There is much that is great in both systems of thought, in both outlooks and ways of life, but neither, alone, is socially creative. There must be exchange, and a balanced exchange, between East and West. The world has fast become a physical unit. A spiritual renaissance commensurate with the demands of a unified world is the urge of the hour. Therein the East will find rest, and the West composure.

"The Spirit of India" is lavishly and beautifully illustrated. To miss reading it is to miss one of the good things of the day. (Batsford, 10/6.)

H.

The Goal of a New World Order

By Shoghi Effendi

(Extracts from a letter written by the Guardian of the Bahá'í Faith in 1931, to the Bahá'ís of the Western world.)

That the unrest and suffering afflicting the mass of mankind are in no small measure the direct consequences of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the imposition of a staggering burden of reparations upon the vanquished, have, to a very great extent, been responsible for the maldistribution and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, accentuated the phenomenal fall in prices and thereby relentlessly increased the burdens of impoverished countries, no impartial mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of vindictiveness, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to perpetuate and foster, has led to an enormous increase of national competitive armaments, involving during the last year the aggregate expenditure of no less than a thousand million pounds, which in turn has accentuated the effects of the world-wide depression, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the post-war theory of self-determination has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so injurious to the healthy flow of international trade and to the mechanism of international finance, is a fact which few would venture to dispute.

It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the grievances it left behind, has solely been responsible for the unprecedented confusion into which almost every section of the civilised world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasise—that the fundamental cause of this world unrest is attri-

butable, not so much to the consequences of what must sooner or later come to be regarded as a transitory dislocation in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the imperative needs of a rapidly evolving age? Are not these intermittent crises that convulse present-day society due primarily to the lamentable inability of the world's recognised leaders to read aright the signs of the times, to rid themselves once for all of their preconceived ideas and fettering creeds, and to reshape the machinery of their respective governments according to those standards that are implicit in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-embracing dominion, implies nothing more or less than the enforcement of His scheme for the unification of the world—the scheme to which we have already referred. "In every Dispensation," writes 'Abdul-Bahá, "the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind."

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilisation it behoves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quá non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdul-Bahá, the authorised Expounder of His teachings. "You can best serve your country," was 'Abdul-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned him as to the best manner in which he could promote the interests of his government and people, "if you

strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world."

In "The Secret of Divine Civilization,"* 'Abdul-Bahá's outstanding contribution to the future reorganisation of the world, we read the following:—

"True civilisation will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilised to ensure the stability and permanence of this Most Great Covenant. In this all-embracing Pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicions of others. The fundamental principle underlying this solemn Pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission; nay, the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure."

"A few," He further adds, "unaware of the power latent in human endeavour, consider this matter as highly impracticable, nay even beyond the scope of man's utmost efforts. Such is not the case, how-

* Published in its English translations under the title: "The Mysterious Forces of Civilization."

ever. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favoured ones, the unrivalled endeavours of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavour, ceaseless endeavour, is required. Nothing short of an indomitable determination can possibly achieve it. Many a cause which past ages have regarded as purely visionary, yet in this day has become most easy and practicable. Why should this most great and lofty cause—the day-star of the firmament of true civilisation and the cause of the glory, the advancement, the well-being and the success of humanity—be regarded as impossible of achievement? Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.”

Seven Lights of Unity

In one of His Tablets ‘Abdul’-Bahá, elucidating further His noble theme, reveals the following:—

“In cycles gone by, though harmony was established, yet, owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay, even among the peoples of one and the same continent association and interchange of thought were will-nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-suffi-

ciency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

“Behold how its light is now dawning upon the world’s darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom, which will surely come to pass. The fourth candle is unity in religion, which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendour. The fifth candle is the unity of nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass, inasmuch as the power of the Kingdom of God will aid and assist in their realisation.”

(Concluded next month.)

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