

THE NEW WORLD ORDER

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Editorial

The post-war world was inundated with pacts and manifestos, plans and programmes. There was a deluge of pious aspirations and vague idealism. To-day we stand high and dry on an eminence of supreme bewilderment.

The end of the last war was thought to be the beginning of a new order. The conception of a world free from war and misery was taking shape in countless minds. Hopes soared sky-high. But before long it was discovered that things were not moving in the desired direction. Hence desperate attempts at producing plans and programmes. The result was more confusion; and more plans and panaceas took the field. But confusion persisted and verged on chaos. Symptoms were mistaken for the root-disease and vigorously assailed from every imaginable approach and frontage. At last there was chaos.

Such, in brief, is the story of the post-war world.

But why? The reason is simple, so simple indeed that it has, on many a precious occasion, been joyously overlooked. It may sound very old-fashioned and perhaps that accounts for its oversight by uncompromising modernists. Worse still, it bears the label of platitude. Yet strangely enough, with all such manifest disadvantages it rings true, now as ever. The world required a "change of heart," an enlightened consciousness, and that it did not obtain.

The agony of the last war gave birth to the possibilities of a new order—but the babe of a new world was weak and in dire need of right nourishment. That steady sustenance could only come from the uplifted consciousness of Mankind. Instead, forms hollow of spirit, plans mechanical and soulless, programmes verbose and narrowly-conceived, arguments one-sided and contentious, hopes blind and ill-founded, thoughts nebulous and

irrelevant, ideals half-expressed and half-understood were loosed upon the feeble child. Naturally it fell ill, and naturally, disturbing symptoms increased and multiplied with breath-taking speed.

"Change of heart," so simple and yet so profound, was and is, the food of a new world. Remedies sought on the plane of conflict merely aggravate the ailment; treatment of symptoms provides but momentary palliatives while the sick body yields more and more to the ravages of the disease.

"Change of heart" is intensely practical. It stands at the core of the mission of every great revealer of Truth in the past and in the present. Above everything else it is a rational attitude, as much as man is a rational being. A sentimental outburst does not imply a "change of heart," since the former is a passing phase while the latter remains a dynamic force.

"Change of heart" means to-day an understanding of the essential bonds that link man to man, an abiding consciousness of unity transcending every barrier and impediment which keeps men and nations apart.

The Gospel of St. John recounts a visit to Jesus Christ in the dead of night. The visitor was "Nicodemus, a ruler of the Jews." He asked questions and received an answer which puzzled him. And Jesus said, "Marvel not that I said unto thee, ye must be born anew." The Master had raised the conflicting issues baffling His visitor to a realm above all conflict, and Nicodemus could not discern the only fact which mattered at all.

Bahá'u'lláh wrote some fifty years ago, "Though the world is encompassed with misery and distress, yet no man hath paused to reflect what the cause or source of that may be. Whenever the True Counsellor uttered a word in admonishment, lo, they all denounced Him as a mover of mischief and rejected His claim. How bewildering, how confusing is such behaviour."

Facts and Queries

The following figures represent the earnings of the chief wage earners of families in Great Britain.

73.7% earn less than £4 per week.

21% earn between £4 and £10 per week.

5.3% earn £10 or more per week.

In a great number of hotels and restaurants in England, students and visitors from India, Africa and the West Indies are refused admittance on account of their colour.

Have we any claim, except an Act of Parliament, to be called a Christian country?

Bahá'u'lláh

Bahá'u'lláh was born on November 12th, 1817, in the capital city of Iran. His family was of high renown and His father held a ministerial post in the government of the country. His childhood and early youth were passed in the precincts of the court, where His extraordinary talents and qualities brought Him well to the notice of the people. When His father died, Bahá'u'lláh did not accept the office which was left vacant. His heart and attachments resided elsewhere. The poor, and the needy, the oppressed and the down-trodden, claimed His time and attention.

At the age of twenty-seven there came to Him a message from Shiraz, the delectable city of Southern Iran, famed for its poets and roses. The message was from the Báb, announcing His advent as a Prophet of God. Bahá'u'lláh responded to the call with no hesitation. Not only did He offer His allegiance to the Prophet of Shiraz, but He actively engaged in declaring and disseminating the Truths that the Báb's teachings enshrined. It was a very bold step to take, because the mission of the Báb would soon arouse the bitter hatred of the ruling classes. In openly embracing and advocating the new Teachings, Bahá'u'lláh willingly sacrificed Himself.

He was a member of the nobility of the land, and the noblemen of those days were not as a rule seekers of deep knowledge. But Bahá'u'lláh showed remarkable scholastic attainments which astounded the learned and the doctors of religious law and theology. At a later period, Bahá'u'lláh challenged His detractors to investigate the circumstances of His early youth and find out that He had not attended schools or seminaries to gather the fruits of knowledge and learning.

Before long the followers of the Báb were subjected to severe persecution. The Báb Himself, after several years of imprisonment, was put to death in July, 1850. Almost all of His first disciples, together with thousands of others, met with martyrdom. Bahá'u'lláh weathered the storm, although He suffered persecution and the torture of the bastinado.

In 1852 a demented Bábi made an attempt on the life of the King. Once again persecution came into full swing. Bahá'u'lláh was imprisoned and kept for four dragging months in a foul dungeon. He tells us that it was in the prison-cell of Tihiran that He was given the knowledge of His Divine Mission.

His innocence proved, Bahá'u'lláh was sent into

exile, and all His estates and properties were confiscated. After a winter journey, fraught with hardships, He and His family arrived at Baghdad in the early part of the year 1853. Imprisonment and an exhausting journey had told heavily on His health. Enemies hoped that His end was near. But He recovered, and before the year was far advanced, He was engaged in rescuing the followers of the Báb from the depression into which they had fallen. He restored their morale and the lofty vision that they had originally possessed. No sooner had He begun the task of educating the Bábis than He encountered opposition from a few self-seeking individuals. And so He retired to the Mountains in the North of Iraq with the purpose of preventing division. Deprived of His guidance, the Bábis sank again into disunity. They longed for His return, but did not know where to find Him, until news was heard of a sage living in the mountains, whose identity, to some of them, was unmistakable.

Bahá'u'lláh could not refuse their earnest pleading. He had voluntarily withdrawn from the scene of action, so as not to cause schism. But time had proved His indispensability. He returned to Baghdad, and re-led the Bábis into a life of devotion and service. Henceforth His authority was cheerfully recognised. His fame spread abroad and many from diverse walks of life came to see Him and benefit from His wisdom. Thus it was that enemies realised the doom of their hopes and set about plotting afresh against Bahá'u'lláh and His people. Bahá'u'lláh withstood their assaults and declared His willingness to put His proofs to the test. But they ran away from reasoned argument. The result of their intrigues was yet another exile, this time to Constantinople.

Twelve days prior to His departure on April 21st, 1863, Bahá'u'lláh declared to His immediate followers that He was the Promised One of all Faiths, the Great Educator, whose praise had been the constant theme of the writings and the utterances of the Báb. None raised a voice of dissent.

His sojourn at Constantinople lasted for four months. During that period He refused to enter any plea, and maintained a dignified silence. Then He was sent to Adrianople, where He was kept for five years. First from Adrianople, and later from Akká, Bahá'u'lláh issued a series of letters to a number of the sovereign heads of the world. In these letters, He counselled peace, and obedience to the spiritual laws of the Universe.

Once more plots were hatched against Him. His own half-brother became His Judas. He was

accused of sedition and treacherous designs against the Caliph at Constantinople, and a further exile was decreed—incarceration in the penal fortress of Akká in the Holy Land. He arrived on the last day of August, 1868, accompanied by His family and some seventy of His followers. Here was a dreaded prison to which they would commit dangerous criminals to perish; sanitation was non-existent. The prisoners fell victims to raging epidemics; and here Bahá'u'lláh lost a son. After two years of untold suffering they were taken out and confined to houses in the town. The following nine years were spent within the walls of Akká.

The townsmen, at first maliciously hostile, had gradually realised their mistake. They came to see in Bahá'u'lláh a unique figure. Officials and notables could no longer treat Him as a prisoner. Rules and regulations imposed by the authorities at Constantinople had not been revised, but those who had witnessed the moral grandeur, affability and forbearing nature of the Prisoner could not enforce them. And so one day Bahá'u'lláh drove out of the gates to take residence in a house in the vicinity of Akká. No one prevented Him. He went further afield and pitched His tent on Mount Carmel—the mountain on which Elijah dwelt and by the slopes of which Jesus walked. This, Bahá'u'lláh had promised while still in the fortress of Akká—during the days when His followers from distant lands used to come on foot only to catch a glimpse of Him behind the bars, and that from beyond the third moat. Now His followers could reach His presence.

The Mansion of Bahji, a few miles to the north of Akká, sheltered Him during the last years of His life. To-day an adjacent shrine contains His earthly temple. At Bahji He received a visit from Edward Granville Browne of Cambridge University. Professor Browne was the only Westerner who purposely sought His meeting, and who left to posterity a vivid pen-portrait of Bahá'u'lláh. On May 28th, 1892, came the end.

This in the barest outline is the story of the life of Bahá'u'lláh. But this is not all. What of His work? What of the incalculable influence that He exerted in His lifetime, and still, with increasing momentum, continues to exert over the lives of men in the five continents? What of His sublime vision of a redeemed and regenerated humanity? What of His noble Word that epitomises the "Spirit of the Age"?

H.

(To be continued.)

New Horizons

The Declaration of Lima, signed by twenty-one Republics of North and South America, affirms the identity of principles which create the spiritual unity of the American Republics. It guarantees consultation, with probable common action, in the case of any political, economic or cultural threat to the territory or Republican institutions of any of the signatories.

The following points were affirmed:—

Respect for international law.

Equality in sovereignty.

A pledge to maintain liberal trade policies among themselves and with other nations.

The outlawry of religious or racial persecution and a guarantee that human beings will always be accorded the right to earn a livelihood under conditions of human dignity.

Machinery was set up for financial consultation, which can be used to stabilise inter-American currency.

* * * * *

Newfoundland has been connected by radio telephone with the rest of the world.

Economic Happiness for the Human Race

By 'Abdu'l-Bahá

"It seems as though all creatures can exist singly and alone. For example, a tree can exist solitary and alone on a given prairie or in a valley or on the mountainside. An animal upon a mountain or a bird soaring in the air might live a solitary life. They are not in need of co-operation or solidarity. Such animated beings enjoy the greatest comfort and happiness in their respective solitary lives.

Man, on the contrary, cannot live singly and alone. He is in need of continuous co-operation and mutual help. For example, a man living alone in the wilderness will eventually starve. He can never, singly and alone, provide himself with all the necessities of existence. Therefore, he is in need of co-operation and reciprocity.

Although the body politic is one family yet because of lack of harmonious relations some members are comfortable and some in direct misery, some members are satisfied and some are hungry, some members are clothed in most costly garments and some families are in need of food and shelter. Why? Because this family lacks the necessary reciprocity and symmetry. This household is not well arranged. This household is not

living under a perfect law. All the laws which are legislated do not ensure happiness. They do not provide comfort. Therefore a law must be given to this family by means of which all the members of this family will enjoy equal well-being and happiness.

Is it possible for one member of a family to be subjected to the utmost misery and to abject poverty and for the rest of the family to be comfortable? It is impossible unless those members of the family be senseless, atrophied, inhospitable, unkind. Then they would say, "Though these members do belong to our family—let them alone. Let us look after ourselves. Let them die. So long as I am comfortable, I am honoured, I am happy—this my brother—let him die. If he be in misery let him remain in misery, so long as I am comfortable. If he is hungry let him remain so; I am satisfied. If he is without clothes, so long as I am clothed, let him remain as he is. If he is shelterless, homeless, so long as I have a home, let him remain in the wilderness."

Such utter indifference in the human family is due to lack of control, to lack of a working law; to lack of kindness in its midst. If kindness had been shown to the members of this family surely all the members thereof would have enjoyed comfort and happiness.

Bahá'u'lláh has given instructions regarding every one of the questions confronting humanity. He has given teachings and instructions with regard to every one of the problems with which man struggles. Among them are the teachings concerning the question of economics that all the members of the body politic may enjoy through the working out of this solution the greatest happiness, welfare and comfort without any harm or injury attacking the general order of things. Thereby no difference or dissension will occur. No sedition or contention will take place. The solution is this:

First and foremost is the principle that to all the members of the body politic shall be given the greatest achievements of the world of humanity. Each one shall have the utmost welfare and well-being. To solve this problem we must begin with the farmer; there will we lay a foundation for system and order because the peasant class and the agricultural class exceed other classes in the importance of their service. In every village there must be established a general storehouse which will have a number of revenues.

The first revenue will be that of the tenths or tithes.¹

¹Not similar to those collected by the Church.

The second revenue will be derived from the animals.

The third revenue, from the minerals, that is to say, every mine prospected or discovered, a third thereof will go to this vast storehouse.

The fourth is this: whosoever dies without leaving any heirs all his heritage will go to the general storehouse.

Fifth, if any treasures shall be found on the land they should be devoted to this storehouse.

All these revenues will be assembled in this storehouse.

²As to the first, the tenths or tithes: we will consider a farmer, one of the peasants. We will look into his income. We will find out, for instance, what is his annual revenue and also what are his expenditures. Now, if his income be equal to his expenditures, from such a farmer nothing whatever will be taken. That is, he will not be subjected to taxation of any sort, needing as he does all his income. Another farmer may have expenses running up to one thousand dollars we will say, and his income is two thousand dollars. From such an one a tenth will be required, because he has a surplus. But if his income be ten thousand dollars and his expenses one thousand dollars or his income twenty thousand dollars, he will have to pay as taxes, one-fourth. If his income be one hundred thousand dollars and his expenses five thousand, one-third will he have to pay because he has still a surplus, since his expenses are five thousand and his income one hundred thousand. If he pays, say, thirty-five thousand dollars, in addition to the expenditure of five thousand, he still has sixty thousand left. But if his expenses be ten thousand and his income two hundred thousand, then he must give an even half because ninety thousand will be in that case the sum remaining. Such a scale as this will determine allotment of taxes. All the income from such revenues will go to this general storehouse.

Then there must be considered such emergencies as follows: a certain farmer whose expenses run up to ten thousand dollars and whose income is only five thousand, he will receive necessary expenses from this storehouse. Five thousand dollars will be allotted to him so he will not be in need.

Then the orphans will be looked after all of whose expenses will be taken care of. The cripples in the village—all their expenses will be looked after. The poor in the village—their necessary expenses will be defrayed. And other members who for valid reasons are incapacitated—the blind,

² 'Abdu'l-Bahá explained that these figures were only an example of how taxation should be scaled.

the old, the deaf—their comfort must be looked after. In the village no one will remain in need or in want. All will live in the utmost comfort and welfare. Yet no schism will assail the general order of the body politic.

Hence the expenses or expenditures of the general storehouse are now made clear and its activities made manifest. The income of this general storehouse has been shown. Certain trustees will be elected by the people in a given village to look after these transactions. The farmers will be taken care of and if after all these expenses are defrayed any surplus is found in the storehouse it must be transferred to the National Treasury.

This system is all thus ordered so that in the village the very poor will be comfortable, the orphans will live happily and well; in a word, no one will be left destitute. All the individual members of the body politic will thus live comfortably and well.

³ For larger cities, naturally, there will be a system on a larger scale. Were I to go into that solution the details thereof would be very lengthy.

God is not partial and is no respecter of persons. He has made provision for all. The harvest comes forth for everyone. The rain showers upon everybody and the heat of the sun is destined to warm every one. The verdure of the earth is for everyone. Therefore there should be for all humanity the utmost happiness, the utmost comfort, the utmost well-being.

The man who thinks only of himself and is thoughtless of others is undoubtedly inferior to the animal because the animal is not possessed of the reasoning faculty. The animal is excused; but in man there is reason, the faculty of justice, the faculty of mercifulness. Possessing all these faculties he must not leave them unused. He who is so hard-hearted as to think only of his own comfort, such an one will not be called man.

Man is he who forgets his own interest for the sake of others. His own comfort he forfeits for the well-being of all. Nay, rather, his own life must he be willing to forfeit for the life of mankind. Such a man is the honour of the world of humanity. Such a man is the glory of the world of mankind. Such a man is the one who wins eternal bliss. Such a man is near to the threshold of God. Such a man is the very manifestation of eternal happiness. Otherwise, men are like animals, exhibiting the same proclivities and propensities as the world of animals. What distinction is there? What prerogatives, what perfections? None whatever! Animals are better even—thinking only of themselves and negligent of the needs of others.

³ He taught that the wage system should be replaced by profit-sharing.

Review

"Facing Mount Kenya," by Jomo Kenyatta

Here is a book which should be welcomed throughout the world. It is remarkable, in that it is written by an African who is not afraid to discuss quite frankly every aspect of the religious, social and economic life of his own people.

Every chapter is full of interest, but chapter ten, dealing with the Gikuyu religion, should be studied closely by people in the West.

Jomo Kenyatta has managed to retain his primitive belief in Mwene-nyaga, the Great White Spirit. He is no convert to missionary propaganda, which has too often been used in Africa as the spear-head of political and economic conquest. The reader will realise that his people who dwell in the foothills of Mount Kenya have a profound belief in the High God, and because their life and belief is different from ours, it is not necessarily inferior. In fact, it may be that Africa will yet make a valuable contribution to the solution of social problems throughout the world.

I think it was Augustus, Bishop of Hippo, who said, "There is always some new thing coming out of Africa." This book comes to us like a refreshing breeze wafted from that snow-clad mountain beyond whose summit dwells the Controller of the Universe.

It is well for us to realise that the Gikuyu beliefs are deeply rooted in the hearts of the people and influence their lives. What impressed me personally when attending religious ceremonies was their belief in prayer. There were occasions when I went prepared to be interested, but came away deeply moved. The secret of this power is explained in Jomo Kenyatta's revealing chapter on the religion of his people.

A word about the man himself. Medium height, bearded, with poise and natural dignity which place him beyond the current prejudices of race and colour. He brings with him into every gathering a sense of the oneness of mankind. Malinowski, in his foreword, places him among the foremost anthropologists of the day. He is, indeed, the first African to interpret his people with the open-mindedness of scholarship, untainted by conventional beliefs. Jomo Kenyatta is a nephew of the late paramount chief of the Gikuyu people, and his name is derived from the mountain which is the shrine of his people's beliefs. (Secker and Warburg, 12/6.)

St. B.

Correspondence

Dear Sir,

There is a remarkable paragraph in your first number which I am hoping to publish, both in my writings and at my forthcoming lectures. This is the paragraph which states:—

"Through the influence of Muhammad, more than two hundred millions of mankind recognise the word of Christ as the word of God. . . . In the Koran the word of Moses and the word of Christ are stated to be divine."

I, a follower of Jesus, who have preached in Muhammadan mosques, and who have many Muhammadan friends in Africa and Britain, would have these words, astounding as they will be to millions, given to our world.

When the West understands that the Moslem is the thought brother of the Christian in many ways and that Muhammad regarded Christ as a great Prophet, we shall see an end to some of the misunderstanding between East and West. It is to help this that THE NEW WORLD ORDER has come.

It is indeed, a happy coming, for it synchronises with the flux of our world towards fraternity, and that despite the froth of dictatorship on the surface.

Faithfully yours,

SHAW DESMOND.

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.)

(Continued.)

A World Super-State

Over sixty years ago, in His Tablet to Queen Victoria, Bahá'u'lláh, addressing "the concourse of the rulers of the earth," revealed the following:—

"Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body, which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians

who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."

In a further passage Bahá'u'lláh adds these words:—

"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears of this Wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? Some form of a world Super-State must needs be evolved in whose favour all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labour definitely recognised; in which the clamour of religious

fanaticism and strife will have been for ever stilled; in which the flame of racial animosity will have been finally extinguished; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, "has been raised; regard ye not one another as strangers. . . . Of one tree are all ye the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens. . . . Let not a man glory in that he loves his country; let him rather glory in this, that he loves his kind."

Unity in Diversity

Let there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to re-mould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralisation are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralisation on one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

"Consider the flowers of a garden. Though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their

beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonising the divergent thoughts, sentiments, ideas and convictions of the children of men."

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honoured institutions, if certain social assumptions and religious formulæ have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake every human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

The Principle of Oneness

Let there be no mistake. The principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a re-awakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious co-operation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the

nature of those essential relationships that must bind all the states and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by Providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and the demilitarisation of the whole civilised world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realisation is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

So marvellous a conception finds its earliest manifestations in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual diffusion of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganised society.

(To be concluded.)