

# THE NEW WORLD ORDER

PUBLISHED MONTHLY

Vol. I, No. 3.

3d.

March, 1939.

## CONTENTS

Editorial.....	
Bahá'u'lláh .....	<i>H.</i>
New Horizons.....	
Synthesis .....	<i>David Hofman</i>
Correspondence .....	<i>Gerald Cooper; Marjorie Clayton</i>
Review—"Geneva".....	<i>D.</i>
The Goal of a New World Order.....	<i>Shoghi Effendi</i>

### Editorial

The sheer weight of human calamity to-day obscures the issues at stake. Faced with the hard facts of poverty, unemployment, persecution, destruction and the heavy burden of taxation, man has sought relief by adjustments in the material fields of economics and politics and by resort to the old ways of power diplomacy.

We believe that the chaotic state of affairs is the result of a deeper sickness than bad economics or bad politics. These are, indeed, symptoms. The disease has its root in the human spirit.

The type of society which we build depends upon the answer we give to certain fundamental questions. What is the purpose of life? What is the nature of human relationships? The answers are the determining factor in social organisation. If we say to glorify the state and raise it above others, we shall have some sort of totalitarianism. If we say to fight the devil we shall be faced

with the same problem as that which faced Europe centuries ago, when fears were expressed that there would not be enough people left to do the work, because of the great numbers retiring into monasteries and convents. If we say there is no purpose in life and human relationships are what we choose to make them, we shall probably have no social order at all; there is no historical precedent to go upon. But we do know this, that when such an idea does start to spread, the society in which it appears begins to crumble.

Throughout history, the most satisfying and the most inspiring answer has been given by religion. And it is for this reason that the ideals of religion have shaped social theory. It can be strongly argued that the vindication of democracy in Europe in the nineteenth century was the triumph of the Christian ideal.

It would be sheer rationalism to choose the type



# Bahá'u'lláh

(Continued)

of social order we like best and then to seek for a religious principle which would give it roots. But if, in the true scientific spirit, we examine the teachings of all the Founders of the world religions, we find that they have all given, in essence, the same answers to our questions. Jesus said He came that we might have life and have it more abundantly, and He commanded us to love our neighbour as ourselves. The Christian ideal therefore, as embodied in democratic theory, was to provide an order in which every individual would have equal rights to development and a share in the benefits of communal life. Muhammad taught brotherhood and established laws by which members of society would enjoy its benefits.

Social systems, having failed to cope with new conditions, are on trial to-day; and not only social systems, but the very conception of life which gave them birth. If we are to build a new order there must be first an acceptable and authoritative answer to our questions. It is found in the Revelation of Bahá'u'lláh. He affirms that the purpose of life is, through the fullest development of the human reality, to attain eternal life. Such a purpose requires a social order in which the possibilities of this development are open to every individual. This order, He declares to be a world order, in which all human beings have full rights to liberty and justice. The relationship between human beings of all races, creeds, colours and classes is the same as that which should exist in a democratic country. "The world is but one country and mankind its citizens." "Ye are all leaves of one tree and drops of one ocean."

But a social system alone will not solve the world's problems. The most perfect order imaginable would be quickly disrupted by men who were not inspired by love for the spirit of man, that spirit which exists in each individual and is, we are told, in the image of God. As long as men, either individually or as a nation, race or religious body, consider themselves better than others, human brotherhood will remain a dream.

We do not have to go abroad to find this fault.

---

*Help to make "NEW WORLD ORDER" more interesting. Our Correspondence Column is open for discussion, questions, or statement of views. We bar only politics.*

---

Bahá'u'lláh states that His advent is inseparably bound up with a cardinal event in the course of social evolution. Mankind is coming of age. He maintains, and it is His task to define this fact, and both inspire the vision and provide the basis of a new order. To this end He dedicated His life. No measure of suppression sufficed to thwart His purpose. Four times exiled, cast into two dreary prisons, held in hate and execration, His life became a monument of living martyrdom. Yet His Cause thrived and flourished. To-day, over the five continents, stand some eight hundred communities associated with His Name.

The maturity of the human race, as explained by Bahá'u'lláh, denotes the emergence of a world commonwealth composed of federal units—the national states. A world commonwealth means a unified humanity, and the oneness of mankind is the central theme of His message. He declares that the achievement of this unity is inevitable. It may be delayed but it can never be prevented.

Here is no doctrine of fatalism involved. Bahá'u'lláh views the progress of man from a commanding height, and can thus describe the next stage with absolute certainty.

Unity, however, is not uniformity. It is the integration of component parts. To create a unit and call it unity is a fatal error of judgment and entails disastrous results. Unity is the harmonious functioning of units in a universal scheme. Bahá'u'lláh maintains that such co-operation is impossible unless motivated by a spiritual impulse. The individual is not called upon to conceive unity, but to realise unity inherent in the design of creation. This understanding cannot be reached on a plane crowded and jostling with provincialisms of every description. It is possible, and essential, to rise to a level above limited interests, and there man can perceive the fundamental oneness of the human race and the interdependence of human destinies.

Bahá'u'lláh stresses the necessity of independent investigation. Prejudices of every hue are the products of blind acceptance and ignorance. A diseased mind is a fettered mind. Traditions that remain unquestioned provide chains for the human intellect. However, independent investigation does not denote an outright negation of values upheld by society, but an honest attempt at evaluation. Search and investigation, impelled by humility and not arrogance, sustained by an earnest desire to



know and explore, and fortified by the use of every faculty, will deliver man from his shackles.

Moderation and courtesy find a remarkable accent in the teachings of Bahá'u'lláh. In the modern world they are oftentimes conspicuous by their absence. Our lines of thought, patterns of behaviour, and economic and political theories, show more and more a tendency to veer to extremes. And outrageous denunciations are appallingly in vogue. To hurl abuse is becoming the rule rather than the exception. Little respect is shown for the feelings and susceptibilities of the other man.

Courtesy is upheld by Bahá'u'lláh as a cardinal virtue, but courtesy should not be confused with either false praise or abject acquiescence. It implies primarily a recognition of the dignity of human life.

Opposite to moderation stands fanaticism. One can be a fanatic even in indifference. And a wide gulf yawns between a zealot and a zealous man. Once upon a time religious fanaticism was the curse of humanity (not that it has entirely died out) but to-day it takes second place to another fanaticism no less virulent and destructive. Bahá'u'lláh urges moderation in all affairs. It means a balanced operation of heart and mind.

Lack of equilibrium is an outstanding characteristic of the present age. Life is scarcely viewed as a whole. Society, although all-inclusive in theory, does not reflect its basic principle in fact. Cures and plans that abound in scores are chiefly centred around a few assumptions which, no matter how sound in their conception, do not encompass the multifarious aspects of human life, individual or social.

The whole trend of the teachings of Bahá'u'lláh is towards the establishment of equilibrium. He speaks of the equal rights of men and women. This teaching strikes deeper than an outward equality; it implies a proper balance between the masculine and the feminine principles. He reveals the essential harmony of science and religion. The conflict that raged between the two is abated but not stilled, and no understanding has been attained. The controversy is not so fierce because religion is more or less subdued. Bahá'u'lláh explains that Truth is one and indivisible, although to it there are many façades, and that religion and science both seek Truth. Obviously they cannot take the same line of approach, because they deal with different values, but their end is the same. Whatever masquerades as religious truth and runs contrary to the established facts of science, is superstition. Science on the other hand, has accepted limitations. It cannot legislate, it can-

not draw ethical and moral conclusions. Religion has ever supplied that need.

H.

(To be concluded)

*Erratum.*—In the last paragraph but one of the first instalment of this essay (February number) it states: "On May 28th, 1832, came the end." This should read: "On May 28th, 1892, came the end."

## New Horizons

"... there are, as we know, psychological, moral, and spiritual forces at work, and without a profound spiritual regeneration of the nations of the world—and I do not in any way except our own—I do not know whether we shall in fact succeed in fulfilling what must be the fundamental purpose of the noble Lord, as it is of every one of us—namely, the prevention of war."—Lord Halifax in the House of Lords.

"The central problem of human life, even when every possible material and administrative improvement has been made, will remain the resolution of conflict in terms of some higher set of values."—Professor Julian Huxley at Foyle's Luncheon.

"So much, then, for the disease. What of the cause? Put briefly, it is that the world has lost its foothold. And that foothold is—God." Sir Edward Villiers.—*Sunday Express*, February 5th.

"The vitality of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it."—Bahá'u'lláh.

"The Purpose of the one true God, exalted be His glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communities of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated." Bahá'u'lláh.

---

Subscription to "NEW WORLD ORDER" is 3/6 a year. Send your Postal Order or Cheque to "The Editor,"

46 Bloomsbury Street,  
London, W.C.1.

---



# Synthesis

By David Hofman

The human race—an analyst rampant upon the field of the universe—has, with all the fervour of a small boy taking his first watch to pieces, dissected everything from cabbages and kings to the more intricate phenomena of brain and emotion. Nothing has been left untouched.

The results of all this probing have been, so far, very one-sided. Aeroplanes and telephones, the tools and methods of human activity, are revolutionary, but the development in attitude and philosophy which should result from the new panorama of knowledge, is painfully retarded, as witnessed by our inability to live decently in the world which we have uncovered. The general comment upon new feats of analytical skill is too often "I wonder what they will do next." In the mass mind the connection between the work of science and the relationship of the individual to world affairs, has not yet been made, so that humanity stares in vulgar awe at the new magicians, placidly accepting better radios, cheaper motor cars and a wider variety of goods, but failing utterly to recognise the urgent obligation to change the social, racial, national and religious attitudes which prevailed in a world of geographical barriers, oil lamps and one hoss shays.

When anthropology, biology and psychology, have successively failed to establish any essential differences in humanity, we proclaim the false theory of race superiority more loudly than ever, we reinforce the prejudices ingrained in us in childhood and subsequently cherished by an outworn social convention. As the world's economy comes nearer to collapse the fiercer becomes our economic nationalism. In the face of historical fact, of the revelations of physicists, of the vast array of knowledge available to us, we deny the Divine purpose in history, thereby sanctioning the aimlessness of a generation brought up to futility. Religious factions, bereft of spiritual force, persist in claiming exclusive right to salvation, regardless of the fact that Moses, Muhammad and Jesus Christ either foretold or confirmed each other. Church and state, industry, art and politics are all regarded as separate interests, each desirous of influencing the legislative organ for their own especial benefit. Even the individual is educated to regard himself as a separate unit in a hostile society and he looks upon his profession as the weapon with which he will maintain himself.

Humanity is desperately in need of some omni-

scient synthesist who could show that all the cogs and spring and pinions which we have uncovered, are essential parts of one vast organism, purposeful and living; who could prove that the law of gravity applies to international relations, that the polygon of forces is applicable to industry and social order, that the laws which govern the behaviour of light are the laws of human thought and conduct. Newton discovered why the apple fell down and not up; it was subject to the same law which maintains the billions of stars in their ordered positions. Is it possible that man, the microcosm, is not subject to the same laws which govern the macrocosm?

Philosophers have, some more clearly than others, been able to perceive this essential inter-relationship, but they have been unable to translate the cosmic laws into common sense terms, applicable to human conduct. All creation, except man, obeys the law involuntarily. Man has free will and the knowledge of the law and is able to obey, and enjoy peace and order, or to disobey and live in chaos—as we do at present. But his knowledge of the law in social terms is not a result of his own investigation. It has been given to him.

Brahm, Moses, Zoroaster, Christ, Muhammad, are the true Synthesists—the Dawning-Places of Oneness—and the translators of cosmic law into rules of human conduct. When they, the Prophets, say "love thy neighbour" or "thou shalt not steal" they are not expressing some arbitrary command which, as individuals, they know will be good for man. They are translating into human terms that one essential law which operates throughout existence. The theorem known as the triangle of forces is equally valid for human relationships as for spring balances hooked to nails driven into a bench, but it requires the unerring perception of the Prophet to make it understandable to human beings.

Bahá'u'lláh, and all the Prophets of the past, agree that the one law permeating the universe is the law of love. 'Abdu'l-Bahá explains that this is the power which makes order and balance in every phase of existence, which attracts atoms to form elements, which makes equilibrium in the firmament and which, when allowed to direct human affairs, makes peace and happiness in the world.

Religious revelation in the past has laid stress upon the individual application of this law, that is, upon individual conduct. Bahá'u'lláh in this day, maintains this emphasis but places an equal emphasis on the fact that society as a whole must apply the law, through principle and institutions capable of transcending limited interests.



Addressing the eminent Swiss philosopher, Dr. August Forel, 'Abdu'l-Bahá wrote, . . . "every reality is but an essential requisite of other realities. Thus to connect and harmonise these diverse and infinite realities an all-unifying Power is necessary, that every part of existent being may in perfect order discharge its own function."

This all-unifying Power, Divine Will, Love, must be the guide of human affairs before the parts of humanity can in perfect order discharge their own function. But who is to interpret it in social terms applicable to modern needs? Where is the voice to arrest the mad whirl of an hysterical age? Can any man, philosopher, priest or king, assume the rôle of cosmic messenger, capture the hearts and minds of all the world and so thrill them with the splendour of his theme as to rouse a passionate desire for integration with the magnificent plan which he unfolds before their eyes?

Only the Manifestations of God can do this. Only They have done it. Moses, Christ, Muhammad and Buddha have changed the course of history and over long periods of time have retained the allegiance of vast portions of the human race. Today the converging lines of Christian, Mosaic, Islamic and Buddhist culture have reached the point where integration is necessary if the great contributions of each are to be preserved. A new translation of cosmic law is necessary if mankind is to be preserved from self-destruction.

The particular characteristic of this age, its universality, makes it urgent that synthesis be apparent not only in the individual philosophy but in the form and pattern of social institutions on a world wide scale. In other words, a time has been reached when the essential oneness of the whole universe must be reflected in the structure of the human world. Not only must the term microcosm apply to man the individual; it must be true of mankind.

The achievement of this end is the distinctive purpose of the Bahá'í Faith. Recognising the Prophets of the past as the springs from which have originated the tributary streams of the one great river of human progress, Bahá'u'lláh calls their followers to the Divine Unity, proves that They all came for the same end and federates their aims in the common purposes of a world civilisation. This He achieves through the principles of a World Order which even now can be seen to be emerging from the welter of a nationalistic era.

Commanding men to regard the human race as one family, to recognise the equality of men and women, to use an international language, to

regard religion which is not in conformity with reason as superstition, to realise the basic oneness of all religions, to establish an international tribunal for the preservation of peace throughout the world, He is not voicing His own personal ideas for a new world order but is unveiling to human consciousness the law which will insure security and progress on earth. He, the Great Synthesist, teaches man that everything in creation is part of one great equilibrium; that whatever tends to upset it is contrary to law and brings its own result or punishment. Thus, prejudice, being opposed to love and harmony, must be abandoned before the world of man can be in proper balance.

But the integration of cultural patterns is not the only, or even the most important, work of synthesis to be achieved. Actually this will be brought about by individual acceptance of the Oneness of Humanity. In the same way that the United States became a nation by the individuals of the original states consciously identifying themselves with the United States of America instead of solely with Massachusetts or Pennsylvania, so will the New World Order be a reality when Englishmen, Germans, Japanese and Italians accept the greater glory of loyalty to mankind instead of the ultimate of national loyalty.

There is another integration to be made. That of the individual with society. Bahá'u'lláh teaches that there is no individual fulfilment except through social activity. "It is made incumbent on every one of you to engage in some one occupation, such as arts, trades, and the like. We have made this—your occupation—identical with the worship of God, the True One." Each and every person must identify himself with humanity as a whole, must take an active part in the work of the world and through association with other people must put into practice the spiritual precepts which he learns from the scriptures. Only in this way can true spiritual development be achieved. 'Abdu'l-Bahá says that we cannot believe in spirituality unless we see results, a pragmatic test at once appealing and challenging to the western mind.

The unifying of the various phases of human activity is yet another requisite of world order. Bahá'u'lláh shows that there is no essential difference between business and religion, art and politics. Industry and education are not separate interests but integral parts of the one stream of human progress. They must all be infused with that "all-unifying Power" and directed towards the same end—the advancement of humanity. Social action must be the purpose of effort, not individual reward.



## Correspondence

Dear Sir,

How Can I Help?

I believe the first important thing I can do is to think and talk in a constructive way. This means I must understand what is happening in the world to-day, and so appreciate how the mind of man is, despite every obstacle, moving inevitably towards a world consciousness.

In conversation with others I will not, above all, adopt a negative "don't know what the world's coming to" attitude. I DO know that there is taking place a remarkable and definite change in the trend of thought, but a negative or obstructive attitude on my part may hinder and delay this development in my circle of acquaintances.

Mainly then, I can help by my mental attitude, by taking a real interest in my fellow men, knowing that whatever their colour, creed, or race, they are members of my world and are as anxious for settlement of world problems as I am. My attitude must be, "I believe; I will help if possible, but in any case I will not obstruct."

Yours faithfully,

Brixton.

GERALD COOPER.

Dear Sir,

The Bahá'í Faith presents certain principles to the world to-day, amongst which are Universal Peace, the Unity of Mankind, and the Unity of Religion. The response from so many people is, "Of course that seems perfectly splendid, but it is all too idealistic."

In speaking of an ideal there can be no question of degree; an ideal is an infinite possibility.

To give an example of what I am trying to say: Christ presented to the Roman world the ideal of Equality. Every man, however weak, poor, or despised, is of equal importance in the sight of God. How utterly remote, how far, far too idealistic such a conception must have been in those days of slavery, and yet after hundreds of years of evolution and struggle it became the most cherished ideal of Christendom.

An ideal is not a finite and absolute goal to be achieved during the lifetime of a single man, but by a gradual process of growth and development the potentialities of such ideals as Universal Brotherhood are slowly unfolded, impelled always by the faith and courage of those individual men and women who work towards them.

Yours faithfully,

Chelsea.

MARJORIE CLAYTON.

## Review

"Geneva." St. James.

Does Mr. Shaw really believe that serious matters must be coated with sugar, like pills, before the public will take them? Let me say at once that the play is worth seeing, but that did not lessen the tediousness of what I heard described as "Shaw doing his act." The sugar coating is exceptionally thick. The presentation of the plot, which would normally take about five minutes, occupies the first two acts. There is one highlight here, when a bishop, after fainting twice as a result of the ordinary conversation of Commissar Posky, finally dies of shock when the church is accused of financing a secret and subversive society "for the propagation of the Gospel."

Battler, Bombardone and General Flanco de Fortinbras are summoned before the international court. The British Foreign Secretary (excellently played by Ernest Thesiger) is present with a "watching brief" on behalf of the British Government. Through all the bombast and squabbling, one point emerges; that as long as Camberwell feels superior to Peckham it will be hard to reconcile the countries of the world. A Deaconess enters, and distributing pamphlets all round, tells them she has the complete answer. "Take all your troubles to Jesus." The assembly is asked if they accept the Sermon on the Mount and answer unanimously "No." The end of the play, although brought about by the old trick of making the earth jump out of its orbit so that life will soon be extinguished, is excellent for bringing out characteristic reactions. The Foreign Secretary hurries home to consult with his cabinet; Bombardone will fight to prevent his country being used as a passage to the equator; Battler has a mystical idea that he may think of something better; General Flanco goes home to administer the last sacrament to those who accept, and to shoot those who don't. Most interesting is the Deaconess, who is grief-stricken by the thought that now she is going to die she will no longer have any troubles to take to Jesus.

The Judge sums up. Man is a failure and the creative spirit which made him will have to make something better.

This all may sound very gloomy, and perhaps there is some need for coating the pill. But man has been re-created before; why should he not be so to-day? The creative spirit which made him can certainly re-make him when he loses his spiritual vitality.



Cecil Truncer gives a fine performance as Bombardone, and even makes him likeable, not only because of a few well timed digs at Battler. Battler himself is never affable, never humorous (intentionally), but always burning with paranoiac messiahship. Walter Hudd plays a difficult part well. I thought Ernest Thesiger was brilliant.

D.

## 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.)*

*(Concluded.)*

The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organised attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

### The Federation of Mankind

To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonise or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterise present-day society! It would

indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of welding the American states into a single federation, similar though they were in certain traditions, a task infinitely more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterised its component parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of diplomacy and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realise that nothing short of intense mental as well as physical agony has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilisation.

### The Fire of Ordeal

Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as subsidiary adjustments preludeing that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the discordant entities that constitute the elements of present-day civilisation, into the integral components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the Hidden Words, "*the peoples of the world*" that "*an unforeseen calamity is following them and that grievous retribution awaiteth them,*" throws indeed a lurid light upon the immediate fortunes of sorrowing humanity. Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed



in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder.

I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: *"And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake."*

Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that *"another war, fiercer than the last, will assuredly break out"*?

Upon the consummation of this colossal, this unspeakably glorious enterprise — an enterprise that baffled the resources of Roman statesmanship and which Napoleon's desperate efforts failed to achieve—will depend the ultimate realisation of that millennium of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfilment of the prophecies uttered by the Prophets of old when swords shall be beaten into ploughshares and the lion and the lamb lie down together. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualised by Bahá'u'lláh—a World Order that shall reflect, however dimly upon this earthly plane, the ineffable splendours of the 'Abhá Kingdom.

One word more in conclusion. The proclamation of the Oneness of Mankind—the head cornerstone of Bahá'u'lláh's all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental potentates of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the salvation of a greatly suffering world, a promise that its realisation is at hand.

Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial potency which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world.

## The Mouthpiece of God

Surely the world, contracted and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilisation, stands in dire need of a restatement of the Truth underlying all the Revelation of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a transformation of society as radical as that which He has already accomplished in the hearts of those men and women, so diversified and seemingly irreconcilable, who constitute the body of His declared followers throughout the world?

That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its salient features must fast crystallize in the consciousness of those who are in authority, few indeed can doubt. That its modest beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stand associated only those whose hearts are tainted by prejudice can fail to perceive.

Ours, dearly-beloved co-workers, is the paramount duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that Edifice the foundations of which Bahá'u'lláh has laid in our hearts, to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with unremitting fervour that He may hasten the approach of the realisation of that Wondrous Vision which constitutes the brightest emanation of His Mind and the fairest fruit of the fairest civilisation the world has yet seen.

Might not the hundredth anniversary of the Declaration\* of the Faith of Bahá'u'lláh mark the inauguration of so vast an era in human history?

Haifa, Palestine,

November, 28, 1931.

\* 1863.

*Copies of the complete letter are obtainable at the Editor's Office.*

Price per copy 2d., post free 2½d.