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# NEW WORLD ORDER

PUBLISHED MONTHLY

Vol. I, No. 4

3d.

April, 1939

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## Editorial

Sorely-tried and disillusioned, humanity is groaning for peace, for security. Tide upon tide of adversity has engulfed, battered and submerged Man's will and understanding. Inertia alternates with feverish activity, hope alternates with black despair, passion with brutal indifference. Cataclysmic forces, seemingly beyond the control of Man, rage and sweep over the world. Drift increases its momentum day by day, hour by hour. To what end, to what ignominious and inglorious end, is the question that lips utter and minds try to ignore.

The Nineteenth Century brought to Man undreamed-of powers, and the present century witnessed their rapid expansion and development. Wealth accumulated and production reached dizzy heights. And Man found a god of his own making to worship slavishly. He became boastful and vain-glorious. He relied on his own ingenuity to ride over every

storm, to raze every barrier. It is the old story of the Golden Calf.

An age of specialization had set in. Knowledge multiplied and problems became more diversified. Conflicting theories and thoughts crowded the stage, and Man was lost in a maze of details. Simple things of life were held to be of no account, and ethics suffered eclipse. Man hungered for complexities and his hunger was insatiable. God was banished from the board-room and the workshop, from the council chamber, from the deliberations of the mighty and the great. The law of the jungle became the law of mankind.

To-day we gaze upon a scene of pathetic frustration. And yet even now Man refuses to admit his mistake. He still gropes in the alleys of his fancy and imagination. He still asserts that his own unaided efforts will lead him to his desired goal. To the command,



"Love thy neighbour as thyself," he has turned an unresponsive ear. No mercy, no relief can he expect unless and until he obeys the laws of the universe.

From time immemorial Man has been called to the path of love and justice, charity and tolerance. To-day the same call resounds with greater emphasis, greater clarity. The march of evolution has carried him to the portals of a unified world—a world "in which Force is made the Servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one Common Revelation." And in the embrace of that new world Man will find peace and security. In that new world, there shall be no more of greed, no more of egotism, no more of prejudice, no more of hatred, demons that now poison his heart and mind, that have palsied his resolve and distorted his vision. For Man is not to perish, to meet the death of a cringing coward, but to reflect glories untold.

## Correspondence

Dear Sir,

God saw our pressing need, and showed a way,  
A means to beat this dreadful cult of hate.  
One year of good from a world in unison,  
Would wipe an age of evil from the slate.

These lines came into my head while thinking of the great need of the present day ; The Unity of Mankind.

While the material or physical side of this need is now practicable through the greatly increased facilities of travel and transport, it would be a great pity if, by a spirit of tolerance and mutual understanding, we could not bring about some unity in mental and spiritual outlook.

I fully believe that this greatly desirable consummation can be achieved without violence, which can only have a retarding effect on the furtherance of our great desire.

It is therefore with great enthusiasm that I hail the advent of the *NEW WORLD ORDER*, for I visualise its tremendous potentialities and indeed, in these days of conflicting opinion and "newspaper wisdom," one must welcome the words of truth.

Faithfully yours,  
G.H.H. (Bradford)

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*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*

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## A Modern Council School

By Marjorie Clayton

I spent a day in a boys' school, 300 boys aged between seven and eleven, and never once all day did I hear the word "Don't."

The day begins at nine, when the boys arrive, go straight to their form rooms and begin work right away. The ceremony known as School Assembly takes place at any time during the early part of the morning—there is no time-table in this school, boys and masters work as they feel inclined. And they *do* work. I went into two forms before the Assembly and everyone was very busy, but I noticed that in neither case was the master the dominant personality, holding forth at desk or blackboard while quiet well-drilled boys sat and fidgeted, listening or not ; in this school masters and boys really work together, the boys contribute their share to each lesson, and too a quiet conversation goes on while they work, much in the way that any other workmen chat during working hours while at the same time concentrating on the job in hand. I think this accounts largely for the absence of "don'ts"; if the boys are not rigidly controlled and kept in unnatural silence and order there is no energy bottled up to escape at the least opportunity in mischief and fooling. This system achieves genuine co-operation between masters and boys, and a controlled freedom in all the school activities.

This morning school assembly was announced by a small band of boys playing drums in the big hall to call out all the forms ; when all three hundred boys were out and scattered over the floor, the headmaster, the true genius of this establishment, called on a boy from the youngest form to take a hymn. Aged seven, he mounted a chair and facing the entire school gave out the hymn he had chosen—"All things bright and beautiful." He then turned to the master at the piano and conducted him and the boys in the singing. This was repeated by a boy from each form ; each boy chose his hymn and conducted the school to sing it exactly as he wished it to be sung. The skill of these young conductors was amazing. A master read the parable of the sower, and the headmaster went over it with the boys, in an entirely chatty and natural manner, so that the boys memorised and really understood its significance. A story was then read and acted spontaneously by a few boys and all returned to their class rooms.

I wandered round and found many interesting things. I found wonderful posters on the walls, posters from every country in the world. I found



that the boys learnt geography by corresponding with the captain and crew of a merchant ship. Letters arrived from this boat from all her ports of call, and long and wonderful letters they were too, full of vivid descriptions of the sea, the countries and the peoples of the world and answering all the many questions boys had written and asked them.

I found that much store was set in this school by a subject they called Music and Movement. It would take too long to describe this work in detail, but I watched all the classes and one I remember particularly, in which sixty boys moved to music, performing actions drawn from life, such as scything, ploughing, etc., and also running, walking, swaying to music, the whole big hall alive with this vast orchestra of movement.

That word 'alive' seems to epitomise this school; everything that is done is related to Life—not just school life, but actual living in the world.

## *The Renewal of Life*

*From an address given by 'Adu'l-Bahá at the Free Religious Association, Boston, Massachusetts, May 24th, 1912.*

Creation is the expression of motion. Motion is life. A moving object is a living object whereas that which is motionless is as dead. All created forms are progressive in their planes or kingdoms of existence under the stimulus of the power or spirit of life. The universal energy is dynamic. Nothing is stationary in the material world of outer phenomena or in the inner world of intellect and consciousness.

Religion is the outer expression of the divine reality. Therefore it must be living, vitalised, moving and progressive. If it be without motion and non-progressive it is without the divine life; it is dead. The divine institutes are continuously active and evolutionary; therefore the revelation of them must be progressive and continuous. All things are subject to re-formation. This is a century of life and renewal. Sciences and arts, industry and invention have been reformed. Laws and ethics have been reconstituted, reorganised. The world of thought has been regenerated. Sciences of former ages and philosophies of the past are useless to-day. Present exigencies demand new methods of solution; world problems are without precedent. Old ideas and modes of thought are fast becoming obsolete. Ancient laws and archaic ethical systems will not meet the requirements of modern conditions, for this is clearly the century of a new life, the century of the revelation of the reality and therefore the greatest of all centuries. Consider how the scientific developments of fifty years have surpassed and eclipsed the knowledge and achievements of all the former ages combined.

Would the announcements and theories of ancient astronomers explain our present knowledge of the sun-worlds and planetary systems? Would the mask of obscurity which beclouded mediaeval times meet the demand for clear-eyed vision and understanding which characterises the world to-day? Will the despotism of former governments answer the call for freedom which has arisen from the heart of humanity in this cycle of illumination? It is evident that no vital results are now forthcoming from the customs, institutions and standpoints of the past. In view of this, shall blind imitations of ancestral forms and theological interpretations continue to guide and control the religious life and spiritual development of humanity to-day? Shall man, gifted with the power of reason, unthinkingly follow and adhere to dogma, creeds and hereditary beliefs which will not bear the analysis of reason in this century of effulgent reality? Unquestionably this will not satisfy men of science, for when they find premise or conclusion contrary to present standards of proof and without real foundation, they reject that which has been formerly accepted as standard and correct and move forward from new foundations.

The divine prophets have revealed and founded religion. They have laid down certain laws and heavenly principles for the guidance of mankind. They have taught and promulgated the knowledge of God, established praiseworthy ethical ideals and inculcated the highest standards of virtues in the human world. Gradually these heavenly teachings and foundations of reality have been beclouded by human interpretations and dogmatic imitations of ancestral belief. The essential realities which the prophets laboured so hard to establish in human hearts and minds while undergoing ordeals and suffering tortures of persecution, have now well nigh vanished. Some of these heavenly messengers have been killed; all of them despised and rejected while proclaiming the reality of divinity. Soon after their departure from this world the essential truth of their teachings was lost sight of and dogmatic imitations adhered to.

Inasmuch as human interpretations and blind imitations differ widely, religious strife and disagreement have arisen among mankind, the light of true religion has been extinguished and the unity of the world of humanity destroyed. The prophets of God voiced the spirit of unity and agreement. They have been the founders of divine reality. Therefore if the nations of the world forsake imitations and investigate the reality underlying the revealed Word of God they will agree and become reconciled. For reality is one and not multiple.

The nations and religions are steeped in blind and



bigoted imitations. A man is a Jew because his father was a Jew. The Muhammadan follows implicitly the footsteps of his ancestors in belief and observance. The Buddhist is true to his heredity as a Buddhist. That is to say they profess religious belief blindly and without investigation, making unity and agreement impossible. It is evident therefore that this condition will not be remedied without a re-formation in the world of religion. In other words the fundamental reality of the divine religions must be renewed, reformed, revoiced to mankind.

From the seed of reality, religion has grown into a tree which has put forth leaves and branches, blossoms and fruits. After a time this tree has fallen into a condition of decay. The leaves and blossoms have withered and perished; the tree has become stricken and fruitless. It is not reasonable that man should hold to the old tree, claiming that its life forces are undiminished, its fruit unequalled, its existence eternal. The seed of reality must be sown again in human hearts in order that a new tree may grow therefrom and new divine fruits refresh the world. By this means the nations and peoples now divergent in religion will be brought into unity, imitations will be forsaken and a universal brotherhood in the reality itself will be established. Warfare and strife will cease among mankind; all will be reconciled as servants of God. For all are sheltered beneath the tree of His providence and mercy. God is kind to all; He is the giver of bounty to all alike, even as Jesus Christ has declared that God 'sendeth rain on the just and on the unjust'; that is to say, the mercy of God is universal. All humanity is under the protection of His love and favour, and unto all He has pointed the way of guidance and progress.

Progress is of two kinds, material and spiritual. The former is attained through observation of the surrounding existence and constitutes the foundation of civilisation. Spiritual progress is through the breaths of the Holy Spirit and is the awakening of the conscious soul of man to perceive the reality of divinity. Material progress ensures the happiness of the human world. Spiritual progress ensures the happiness and eternal continuance of the soul. The prophets of God have founded the laws of divine civilisation. They have been the root and fundamental sources of all knowledge. They have established the principles of human brotherhood. Fraternity is of various kinds, such as the fraternity of family, of race, of nation, and of ethical motives. These forms of fraternity, these bonds of brotherhood are merely temporal and transient in association. They do not ensure harmony and are usually productive of disagreement. They do not prevent warfare and strife; on the contrary they are selfish, restricted and

fruitful causes of enmity and hatred among mankind. The spiritual brotherhood which is enkindled and established through the breaths of the Holy Spirit unites nations and removes the cause of war and strife. It transforms mankind into one great family and establishes the foundations of the oneness of humanity. It promulgates the spirit of international agreement and ensures Universal Peace. Therefore we must investigate the foundation reality of this heavenly fraternity. We must forsake all imitations and promote the reality of the divine teachings. In accordance with these principles and actions and by the assistance of the Holy Spirit, both material and spiritual happiness shall become realised. Until all nations and peoples become united by the bonds of the Holy Spirit in this real fraternity, until national and international prejudices are effaced in the reality of this spiritual brotherhood, true progress, prosperity and everlasting happiness will not be attained by man. This is the century of new and universal nationhood. Sciences have advanced, industries have progressed, politics have been reformed, liberty has been proclaimed, justice is awakening. This is the century of human solidarity and altruistic service; the century of Universal Peace and the reality of the divine kingdom.

"Must a series of profound convulsions stir  
"and rock the human race ere Baha'u'llah can  
"be enthroned in the hearts and consciences of  
"masses, ere His undisputed ascendancy is uni-  
"versally recognised, and the noble edifice of  
"His World Order is reared and established?"  
(Shoghi Effendi).

## Facts and Queries

The great nations are budgeting for armament expenditure as follows (pounds sterling):—

|               |         |                       |
|---------------|---------|-----------------------|
| France        | - - - - | 212 millions          |
| Great Britain | - -     | 580 "                 |
| Japan         | - - - - | 188 "                 |
| United States | - -     | 321 "                 |
| Germany       | - - - - | } No official figures |
| Italy         | - - - - |                       |
| Russia        | - - - - |                       |

The League of Nations budget has been cut from one million, six hundred thousand, to one million, two hundred and seventy four thousand.

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

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## Lost Horizons

*(On February 25th, symposiums were held by Bahá'í Youth Groups in many parts of the world. Here are two papers presented by members of the Manchester and London Groups, respectively).*

### Helen Chessel

I want you to bring to mind first of all, how it was that man discovered that the world was round.

There were men fired by the thirst for knowledge, who were not content to stay hugging the shore like their fellows; they developed their sailing vessels from floating logs into ships capable of standing long voyages. They sailed farther away from the shore, nearer and nearer to where they thought the sea and sky met, nearer to where the sun rose and sank—the Horizon.

These men sailed ever onwards, though the general belief was that if they sailed too far out they would tumble over the edge. As time went on the people noticed that when a ship sailed away from land, it did not get smaller and smaller and then suddenly disappear from sight. The lower part of the ship sank from view first, then the masts, and finally only the top of the highest mast was visible, until there was nothing.

Thus the idea that the world was round came into being. Man found that the Horizon was not the end, that they in time sailed past the point where they thought Heaven and earth met, and found a new world with a new Horizon over which the same sun rose and sank.

So it is with humanity. It stands hugging the coast, overcome with superstition, prejudice, fear and bewilderment of a swiftly changing world, its faith shattered and old ideas crumbling—only a few will dare to imagine beyond the Horizon.

At such a time, a Manifestation of God appears, helping and teaching, ever guiding towards that Shining Sun. To-day there are many to whom the horizon is lost in the darkness of doubt and despair, and the black clouds of war. The bright world illumined by Christ's reflection of the Shining God is obscured, but to those whose eyes try to pierce the gloom, another Manifestation appears—Bahá'u'lláh, whose teaching dispels the clouds, if only humanity would spare the time to listen.

Yet there are some who say, "We need no light, we can find our own—we can sail our own ships and find other worlds,"—while others forget they had any quest, but sail round and round and are content.

Then again, those who should be spiritual leaders of humanity differ among themselves as to how to

steer the ship, and meanwhile calamities overtake them. The wars and the increasing number of men who think of themselves as conquerors, never caring for the pain, horror and injustice which they bring about go forward with their selfish and misplaced ambition. In the Hidden Words, Bahá'u'lláh says:

"O Children of Fancy!

Know verily, that as the radiant dawn breaketh above the Horizon of eternal holiness, the satanic secrets and deeds wrought in the gloom of night shall be revealed and made manifest unto the peoples of the world."

Youth, too, sees no horizon—what is there to look to? Nothing, they think, but a futile existence, until the shadow of some dark force, the culmination of prejudice and hatred, overtakes them. But is it not inconceivable that God Who has guided the ship of humanity for so long should suddenly let her sink? To me at any rate it is—although it would seem that this is the end, that the horizon is lost. We who are Bahá'ís know that this is not so.

Bahá'u'lláh says, "Superstitions have indeed encompassed the denizens of the earth and have prevented them from turning unto the horizon of certainty and its effulgence, radiances and lights." So you see just as superstition kept the people from sailing to the horizon in case they fell over the edge, so it is superstition and not the withdrawal of God's guidance that is keeping them from finding their new horizon.

Each great Captain or Manifestation of God has brought men nearer together. Through their spiritual and social education they have ended fights between families, then wars between villages, and finally civil war, while all the time countries have been brought more and more into contact with one another. Now God has not brought them nearer together so as to make war between nations easier; the inventions he gave to men have been misused—the aeroplane, the foremost instrument in bringing nations nearer, has also become the instrument by which bombs can quickly and efficiently be dropped on helpless people. Man stands aghast at the result of his own making. It is now up to man to unceasingly search for that lost horizon. God brought the countries nearer together so that we could have world unity, not world war.

Abdu'l-Bahá says, "Know this, that hardships and misfortunes shall increase day by day, and the people shall be distressed. The doors of joy and happiness shall be closed on all sides. Terrible wars shall happen. Disappointment and the frustration of hopes shall surround the people from every direction, until



they are obliged to turn to God. Then the lights of great happiness shall enlighten the horizon, so that the cry of "Thou Glory of the Most Glorious" may arise on all sides." And again, "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." We must each of us steadfastly sail our ships towards that horizon, and with Youth at the helm and faith as our guiding star we will eventually reach the shores of understanding.

### *Louis Rosenfield*

Far beyond the most inaccessible mountains of thought, beyond the furthest fringes of the veil of time, a lustrous star glows in the heart of an ethereal sky and the night is suffused with unparalleled beauty. This star of exquisite purity is shedding its brilliance upon a land of hope fulfilled.

It is night; a night of peace which will soon melt into a perfect dawn, proclaimed by song that welcomes in a day of joy and sweet concourse, of unity and goodwill, of fragrant utterances, laughter and blessedness. In that day the secret of perpetual youth is manifest, justice is triumphant, concord has ousted perversity, sympathy has put an end to intolerance. It is a day in which the utmost desire, the ultimate prayers of men and women have come true. The ruinous wars have passed away and the Most Great Peace has come. Trust, born of love and goodwill, characterises the affairs of man. He has shed his raiment of discontent and donned the cloak of faith and acquiescence; he has attained the blessed state of him who rejoices in his portion.

The day wears on, and the Sun of Truth shines with increasing power and splendour over the valley. The shadows of uncertainty and disillusion have been chased away by its effulgence; the fruits of knowledge and belief ripen in its sun-kissed orchards; innumerable rivulets of happiness and laughter trickle merrily from the heights of power to the fertile valleys of imagination below.

"Within every blade of grass is enshrined the mysteries of an inscrutable wisdom. From every rose-bush a myriad of nightingales pour out their blissful melody. Listen to their song. Inhale the fragrance of the rose. Both have a message for the human heart."

Look further into this land of promise. Here none are deprived of the essential rights of man. In a forgotten age, order had been maintained by authority, but now offences have dwindled under the all-pervading rays of the Sun of Truth and harmony

is the emblem of all human relationships. Gone for ever is the illusion that conflict is a pre-requisite of achievement. It has been supplanted by unity in endeavour, which was proved to be the touchstone of success. In this land racial nightmares could not exist. The sweet and invigorating breezes that caress the lofty plateau of reason have destroyed the canker of tribal fetish. The tattered remnants of religious and racial prejudices have been swept away and replaced by the all-embracing garment of unity in diversity. Here are proclaimed enchanting verses in a tongue that is known and loved by all. The spirits of all preceding cultures have reached their full expression and flower harmoniously in the pattern of existence. A consciousness of purpose animates each living soul and true religion is recognised as the dynamic of progress.

With the increase of prosperity each labourer is deemed worthy of his hire. The employer and the employed recognised their interdependence, and amity marks their deliberations. Trade disagreements have ceased to exist with the maturity of co-partnership. Exploitation had become a word obsolete in use and meaning, while monopoly is no longer exercised for the exclusive good of a few. Free access to natural resources is deemed as essential as the right to breathe, and the fruits of the earth are held to be the natural heritage of all. The administrators of funds discharged their duties in conformity with the highest essence of stewardship. Having a keen appreciation of their status, they have helped in transmuting economics from sordid individualistic associations, to the higher plane of public service.

In this sheltered valley the span of life has been increased by the utilisation of the scientific blessings which in that day have effectively banished the drudgery and servility of previous days. The constructive use of inventions for the benefit of humanity has released such an energy that the distant horizon has been set aflame. The perversity of the past has been remedied by a clear perception of the social aspect of unfettered research, and accordingly all endeavour is directed to the betterment of humanity.

The reconciliation of religion and economics is complete. Man is no longer motivated by the desire for personal gain. The subjection of self for the good of all resulted in general benefit, which increased the desire to serve. Thus a virtuous circle was instituted that gained added velocity with the passage of time. A new cycle of human power was engendered by courageous thought linked to joy in faith.

Business and morality are held to be one and indivisible. Since the first trickle of "square deals"



had become a mighty torrent, the hidden resentments and hushed-up tyrannies of a past generation had been swept away by the waters of self-expression, joined by the tributary of sincerity, swollen by the lofty snows of idealism, but guided by the firm banks of equity and moderation.

It had been gradually brought home to the people that there is a pattern in existence, a rhythm in human progress, a design in the ebb and flow of civilisation. When all intellectualism had proved abortive they had discovered, in the original teachings of the Prophets, the hidden meaning of creation, and had quickly attained the greatest citadel of consciousness—the realisation of the oneness of humanity.

Sparkling in the valleys and extending upward to the towering hills can be seen the temples, built to symbolise this unity of conception.

"New broken like blossoms on the blue  
 "Their domes dream upward into space,  
 "Their cloud of symbols bring to view  
 "Man's centuried quest for spirit's grace.  
 "These rhythms wrought exultant to a crown of  
 unity—joy born of sacrifice.  
 "Achieved through aeons of aspiring life  
 "That rose and fell upon the tides of time  
 "A foam of souls that chart the sea of truth  
 "By stars that stream from Prophets' eyes  
 "These portals through which races pass  
 "Reborn, to bud and bloom anew."

The star of exquisite purity is shining. Its brilliance penetrates the darkest labyrinths of despair, its full glory is seen from the highest pinnacle of faith. In the far distance it sheds its light upon a handful of seekers who, guided by its splendour, with firm steps and radiant hearts are travelling slowly towards their goal.

They have found their lost horizon and the sanctuary of the soul.

## *The Nature of Religion*

*From the Writings of*

*Bahá'u'lláh*

And now concerning thy question regarding the true nature of religion. Know thou that they who are truly wise have likened the world unto the human temple. As the body of man needeth a garment to clothe it, so the body of mankind must needs be adorned with the mantle of justice and wisdom. Its robe is the revelation vouchsafed to it by God. Whenever this robe hath fulfilled its purpose, the Almighty will assuredly renew it. For every age

requireth a fresh measure of the light of God. Every Divine Revelation hath been sent down in a manner that befitted the circumstances of the age in which it appeared.

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 communions 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.

## *Chains*

*By Elsie Paterson Cranmer*

I have made words on bright and lovely things,  
 Have gathered jewels from each passing hour,  
 Have harvested the world's imaginings  
 And dug into the mystery of man's power.  
 Of trees and earth and beauty have I sung  
 Made stars against the fluttered curtained dark  
 On intellectual quest. With laving tongue  
 I have lipped the golden waters of the lark.  
 I have sat in meditative fantasy  
 And gathered buds of dream . . .  
 I did not waste the hours,  
 No, no, I did not waste the hours.  
 These were Thy works, O God. These were of Thee.  
 Yet all these songs are less than naught to me  
 Because I have not sung thee intimately.  
 Oh, Orient Christ, Who shone from East to West  
 Even according to ancient prophecy.  
 With stammering words I find the difficult praise  
 And spend my poemless days  
 Searching for sweet and fitting rhyme  
 To set this great strange harmony of Thine.  
 Meanwhile, the bright birds of the mind are crouched  
 Ready to spread their wings and sing their part.  
 Meanwhile the dumb mouth and the beating heart ;  
 It is not time, my soul. It is not time.



## New Horizons

"I'm sick to death of unreal barriers and divisions, whether they are between denominations, classes, schools of thought or nations. The world's job is one job." Dr. Sidney Berry, reported in *News Chronicle*, March 2nd, 1939.

The *Sunday Times* of March 19th reports the consecration of a hostel for German child refugees, by the Bishop of Chelmsford and Rabbi M. Perlzweig, jointly. "Dr. Wilson recited two prayers and followed with the Lord's Prayer, in which many Jews joined."

The Consultative Committee on Secondary Education makes far-seeing and far-reaching recommendations in its report. "The curriculum should be thought of in terms of activity and experience rather than of knowledge to be acquired and facts to be stored." "The internal organisation of the corporate life of a school for specific purposes should be left to the pupils, even though it can be done more easily by the staff."

A Youth City is being planned for London. It is proposed as a home for the thousands of students who come to London every year from all parts of the world. The organisers intend to make it "the home of an Order of Chivalry."

"And He (the Lord) shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more . . . . And there shall come forth a rod out of the stem of Jesse and a Branch shall grow out of his roots . . . . And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together . . . . And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." *Isaiah*.

"Soon will the present-day order be rolled up, and a new one spread out in its stead." *Bahá'u'lláh*.

## Review

"The World Court for International Justice and Safety"

By Charles L. Nordon

Mr. Nordon's monograph is a masterly effort at presenting "A new technique for the prevention of War." It is written in an unusual manner and unusual style which makes it attractive reading. Mr. Nordon writes as an expert, and yet he manages to avoid the pitfalls into which authors of that calibre are apt to stray. His language can be easily understood and there are no pomposities, no trying to weave complicated designs where simple patterns would suffice. His plea is impassioned, and happily lacks the sombre tones of the academic world. All this does not mean that Mr. Nordon uses the speech of the soap-box orator. On the contrary, his argument and his composition have great poise, restraint and dignity.

"Peace," writes Mr. Nordon, "in its true significance is a state of mind and not of action." To this the sad history of the last two decades provides eloquent testimony. Peace is not merely the absence of armed conflict, and failure to recognize this truth has brought many a noble attempt to grief. Peace plans to become effective must have the guarantee of a changed consciousness; and a new outlook, in order to make itself a tangible value, must find embodiment in institutions suitable to its requirements.

One cannot question in principle the soundness and the urgency of the scheme proposed by Mr. Nordon, although one may disagree with the details of his organization. He makes a passing reference to a "League of Vengeance pledged to render punishment to those found guilty of plotting the destruction of those who have done no wrong." Surely the "League of Vengeance" is a misnomer, if by that is meant an International Force designed to prevent aggression. Mr. Nordon does not specifically put such a force at the disposal of his Court of Justice. Opinion might differ as to the constitution of an International Force, but the fact is that as long as within every State a Police Force remains a necessity, a World Court will need the same instrument to ensure obedience to its rulings.

Mr. Nordon's book pleads for sanity. It should reach a large public.

(Walter Judd, 2/-)