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# NEW WORLD ORDER

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### *Editorial*

There are certain stages in the process of development which may be regarded as more significant than others. These stages are the periods of transition, the times when the direction is set for the next stage, or eon or dispensation. Such a time is one of doubt and disturbance, doubt as to what the next stage will be, disturbance because of the fundamental values which are being modified. In the long story of emergent evolution these stages have been marked by a mutation of the germ plasm. Species which have taken advantage of the new opportunity have continued in the life stream; those which have not have remained in their primitive condition. The elephant and certain amoeba which are known to be millions of years behind, are examples of this.

The human soul is subject to similar transitional stages. The development from infancy to childhood, to adolescence, to youth and eventually to

maturity, takes place at certain predictable ages, which are all marked by characteristic disturbances. The infant cries for its mother's breast; the child clings to her apron strings; the changing adolescent and youth are profoundly affected by the deep physical and psychological changes taking place within him. The normal individual makes these changes successfully. The one who does not rise to the new potentiality becomes a moron. How many people to-day who have reached the age of maturity, are in reality only elderly boys and girls?

Mankind itself passes through periods of transition, all marked by doubt and disturbance. Patriarchy, Feudalism, Free Cities, Nationhood, have been the stages of social development. Can anyone doubt that the present day is another of those pregnant moments when a new life is opened to the sons of men? Nationhood, as an ultimate, is on



trial. The human spirit is confronted with the opportunity of spiritual and social maturity. It must make its choice now, whether to go forward into a world consciousness, or to remain like the amoeba or the moron.

The periods of transition in society are coincident with the appearance of a Manifestation of God. He it is Who dissolves the rigidity of the existing attitude and sets the course for the next period of growth. It was Moses Who united the tribes of Israel into a nation. It was Jesus Who taught the intrinsic value of each human soul, a teaching which has resulted in the conception of democracy. To-day it is Bahá'u'lláh Who writes: "Through the movement of Our Pen of glory We have, at the bidding of the omnipotent Ordainer, breathed a new life into every human frame and instilled into every word a fresh potency. All created things proclaim the evidences of this worldwide regeneration." The new direction which He has set for the human spirit is summed up in one sentence. "The world is but one country and mankind its citizens."

## The Reality of Man

By 'Abdu'l-Bahá.

*A talk delivered at the Fourth Annual Conference of the National Association for the Advancement of Coloured People, Chicago, April 30th, 1912.*

According to the words of the Old Testament, God has said, "Let us make man in Our image, after Our likeness." This indicates that man is of the image and likeness of God; that is to say, the perfections of God, the divine virtues, are reflected or revealed in the human reality. Just as the light and effulgence of the sun when cast upon a polished mirror are reflected fully, gloriously, so likewise the qualities and attributes of divinity are radiated from the depths of a pure human heart. This is an evidence that man is the most noble of all God's creatures.

Each kingdom of creation is endowed with its necessary complement of attributes and powers. The mineral possesses inherent virtues of its own kingdom in the scale of existence. The vegetable possesses the qualities of the mineral plus a virtue augmentative or power of growth. The animal is endowed with the virtues of both the mineral and vegetable plane, plus the power of the senses. The human kingdom is replete with the perfections of all the kingdoms below it, with the addition of powers peculiar to man alone. Man is therefore superior to all the creatures below him, the loftiest

and most glorious being of creation. Man is the microcosm, and the infinite universe the macrocosm. The mysteries of the greater world or macrocosm are expressed or revealed in the lesser world, the microcosm. The tree, so to speak, is the greater world, and the seed in its relation to the tree is the lesser world. But the whole of the great tree is potentially latent and hidden in the little seed. When this seed is planted and cultivated, the tree is revealed. Likewise the greater world, the macrocosm, is latent and miniaturized in the lesser world or microcosm of man. This constitutes the universality or perfection of virtues potential in mankind. Therefore, it is said that man has been created in the image and likeness of God.

Let us now discover more specifically how he is the image and likeness of God and what is the standard or criterion by which he can be measured or estimated. This standard can be no other than the divine virtues that are revealed to him. Therefore, every man imbued with divine qualities, who reflects heavenly moralities and perfections, who is the expression of ideal and praiseworthy attributes, is verily in the image and likeness of God. If a man possesses wealth, can we call him an image and likeness of God? Or is human honour and notoriety the criterion of divine nearness? Can we apply the test of racial colour and say that man of a certain hue—white, black, brown, yellow, red—is the true image of his Creator? We must conclude that colour is not the standard and estimate of judgment and that it is of no importance, for colour is accidental in nature. The spirit and intelligence of man is the essential; and that is the manifestation of divine virtues, the merciful bestowals of God, the life eternal and baptism through the Holy Spirit. Therefore be it known that colour or race is of no importance. He who is the image and likeness of God, who is the manifestation of the bestowals of God is acceptable at the threshold of God, whether his colour be white, black or brown; it matters not. Man is not man simply because of bodily attributes. A standard of divine measure and judgment is his intelligence and spirit.

Therefore, let this be the only criterion and estimate; for this is the image and likeness of God. A man's heart may be pure and white, though his outer skin be black; or his heart be dark and sinful, though his racial colour is white. The character and purity of the heart is of all importance. The heart, illumined by the light of God, is nearest and dearest to God; and inasmuch as God has endowed man with such favour that he



is called the image of God, this is truly a supreme perfection of attainment, a divine station which is not to be sacrificed by the mere accident of colour.

## New Horizons

"Japan and China were represented at the new £100,000 'Temple of Youth' buildings, Clubland, Camberwell Road, when young people of eight nations laid commemoration stones."

(*Daily Telegraph and Morning Post*, 3/4/39.)

"A rallying-cry is what we want, some vital stimulus that will unite all the isolated good works that are being done, in night classes and clubs and community centres, into a nation-wide youth movement.

"I'm told there is a club near Newcastle which is a converted power-house, and some instinct told them to go on calling it the 'Power House.'

"I can think of nothing better to express what I mean by a British Youth Movement. Let us have 'Power Houses' up and down the land that will turn the 'derelict age' into the 'golden age' for all our children."

(*The Man in the Street—The Star*.)

"Man is the supreme Talisman. Lack of a proper education, hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God, he was called into being; by one word more he was guided to recognise the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom."

(*Bahá'u'lláh*.)

## Victory Tablet

He is God, exalted is He!

It has been known that God, glorious is His mention, is sanctified from the world and what is therein, and that the meaning of victory is not this, that any one should fight or strive with another. The Lord of "He doeth what He willeth" has committed the kingdom of creation, both land and sea, into the hand of kings, and they are the manifestations of the divine power according to the degrees of their ranks; verily, He is the potent, the sovereign. But that which God, glorious is His mention, has desired for Himself is the hearts of His servants, which are treasures of praise and love of the Lord and stores of divine knowledge and wisdom.

The will of the Eternal King has ever been to purify the hearts of His servants from the promptings of the world and what is therein, so that they may be prepared for illumination by the effulgences of the Lord of the Names and Attributes. Therefore must no stranger find his way into the city of the heart; so that the Incomparable Friend may come into His own place—that is, the effulgence of His Names and Attributes, not His Essence, exalted is He—for that Peerless King has been and will be holy from everlasting above ascent or descent.

Therefore, to-day victory neither has been nor will ever be opposition to any one, nor strife with any person; but rather what is well-pleasing is that the cities of men's hearts, which are under the dominion of the hosts of selfishness and lust, should be subdued by the sword of the word of wisdom and of exhortation. Every one, then, who desires victory must first subdue the city of his own heart with the sword of spiritual truth and of the Word, and must protect it from remembering aught else besides God; afterwards let him turn his efforts toward the citadel of the hearts of others. This is what is intended by victory; sedition has never been nor will ever be pleasing to God, and that which certain ignorant persons formerly wrought was never approved by God. If you are slain for His good pleasure, verily, it is better for you than that you should slay.

To-day the friends of God must appear in such wise among God's servants that by their actions they may lead all unto the pleasure of the Lord of Glory. I swear by the Sun of the Horizon of Holiness that the friends of God never have regarded nor will regard the earth or its transitory riches.

God has ever regarded the hearts of His servants, and this too by reason of His most great favour, that perchance mortal souls may be cleansed and sanctified from earthly states and may attain unto the everlasting places. But that Real King is in Himself sufficient unto Himself and independent of all; neither does any advantage accrue to Him from the love of contingent beings, nor does any hurt befall Him from their hatred. All earthly places appear through Him and unto Him return, and God singly and alone abideth in His own place which is holy above space and time, mention and utterance, sign, description, and definition, height and depth. And no one knows this save Him and whosoever has knowledge of the Book.

There is no God but Him, the mighty, the bountiful!



## Correspondence

Dear Sir,

Thank you very much for the fourth issue of *New World Order*, every word of which I have read with deep interest and gratitude.

You are lighting the way to understanding and peace in a world darkened by fearful forebodings and despair. Our troubles are the direct result of our forgetfulness of a supreme power—the Divine Architect of the Universe Himself. Is it too late for all to realize the oneness of mankind and turn our efforts into universally constructive channels?

I enclose three more subscriptions to the *New World Order*, which I believe will ride the strong seas of a world in conflict, for you have discovered the secret by which the brotherhood of mankind can be realized.

Yours very faithfully,

R. ST. BARBE BAKER.

Founder, *The Men of the Trees*.

## First Impressions

By Mary Coulson.

*(The editors are very happy to print this talk which was given by Mrs. Coulson to a Bahá'í community. In our view it exemplifies that simple, rational faith, and acceptance of Divine guidance, which are humanity's greatest needs.)*

Here, in very simple language, I will try to give you my brief impressions and crave your indulgence, for I am, of course, the most ignorant amongst you regarding the Faith and I do want you to understand that I am just an ordinary wife and mother and have jotted down these notes during my household duties.

I do not think I could explain my first thoughts better than by quoting a verse as best I can, which I came across in a book, many years ago, when I was very young. "If I hungered and had two loaves of bread, I would sell one of them to buy white hyacinths to feed my soul." You see, we must be fed spiritually as well as bodily and, if you remember, Christ Himself said, "Man cannot live by bread alone." It seems to me, especially as we are living in an age when thought is being revolutionised, we need to adjust ourselves, as the majority of us have forgotten how to think seriously about Life, and wander about in a spiritually blind state.

The story of the family life of Bahá'u'lláh and his Son appeals to me strongly, for it is far easier to understand and explain to our children, who are very practical these days, than the many differ-

ent versions of the miraculous birth of Christ. They were fathers of families, and that I like best of all, though, like Christ, they possessed humility, wisdom and graciousness. As the prophets of old set down laws for justice to suit the times in which they lived, so Bahá'u'lláh's doctrine of justice appears to be suited to our time.

Living in this new world of ours we can understand Him more clearly for, as Christ gave His parables to illustrate to the people their world (if you remember, the disciples said "Why speakest thou to them in parables?" and He answered that it was not given to the people to know the mysteries of the Kingdom of Heaven, so he spoke to them in terms they would understand), so Bahá'u'lláh deals with our up-to-date problems, and it is plain to see that the Cause of Bahá'u'lláh is the same as the Cause of Christ, and both have had to suffer great prejudice and persecution.

I read the passage "We desire but the good of the world, yet they deem us a stirrer up of strife and sedition worthy of bondage," and the thought passed through my mind how prejudiced and suspicious people are of the truth, which will always be veiled from them until they cast away the fetters which bind them to distrust of each other and to enmity of religion and race, which fetters help to keep us from realizing that Brotherhood of Man of which Christ and Bahá'u'lláh both speak. To quote 'Abdu'l-Bahá, "When religion shorn of its superstitions, traditions and unintelligent dogmas, shows its conformity with science, then there will be a great unifying, cleansing force in the world, which will sweep before it all wars, disagreements, discords and struggles and then will mankind be united in the power of the love of God."

The prayers I have read and heard I think consist of a beauty and sincerity we are not able to find in most of our prayer books, which sadly need re-writing in my opinion, and I am a great believer in prayer, as I have had occasion to use it so often in sickness and in trouble. For by faith in prayer much can be brought about, as only those of us who have had or been in contact with serious illness or trouble know.

Regarding marriage, only those of us who are happily married can realize the harmony and love, oneness, relationship and union which must exist if marriage is to be a success and a happy and healthy family reared—I mean healthy mentally as well as physically. In this I firmly agree that girls should be educated, as Bahá'u'lláh advises, and fitted for marriage and motherhood, yet the number of women who believe that, so long as they feed and clothe their children, their duty is done,



is enormous. I do not think it necessary for a college education, of course, but for women to be taught the ordinary things which go to make a good mother and housewife, such as a sound elementary education, good cooking, needlework and a sensible outlook on life, from a religious point of view.

'Abdu'l-Bahá says if the mother is educated, then her children will be well taught. When the mother is wise, then will the children be led into the path of wisdom. If the mother be religious, she will show her children how they should love God. If the mother is moral, she guides her little ones into the ways of uprightness, which should be our chief object in life, for are we not the first teachers of our babies? We should try to "bring them up in the way they should go, so that they will never depart from it."

If a woman marries she should try to make it her career. (It has been mine for ten years, and very interesting I find it.) I am old-fashioned enough to believe that a mother, in ordinary circumstances, has a full-time job if she does it conscientiously, but of course this is a matter of opinion, as some women do manage a home and a career successfully.

An educated woman is a great help to her husband and we often hear great men attribute the secret of their success to the help and counsel of their wives, and in the affairs of the present-day world, we can do a great deal if we keep our minds up to date.

During the early part of married life, especially when there are babies, a mother finds it rather difficult to get about amongst people she would like to meet, and in my own case, books and my wireless are the chief means by which I can keep my mental outlook bright and up to date, which I must do if I wish to keep step with my daughters when they grow up.

You know, I think the reason for so much trouble and unhappiness that young people experience during their growing-up years would be overcome if they had the help and sympathy of their parents. I feel strongly about this, as when I was in my 'teens I was unofficial cubmistress and had, therefore, ample opportunity of studying young people. Just before my marriage my husband and I helped a troop of Boy Scouts in a poor part of Manchester, and we became acquainted with several cases of boys who were awkward and naughty at first, yet when we had had them a few weeks and gained their confidence, they turned out to be fine fellows and we often found the trouble lay at home with their parents. I remember there was one boy who was terrible. I found out he could draw and paint beautifully, but his people thought it a

ridiculous talent to possess and because he was not a good scholar, which artistic people seldom are, took no interest in him, and when he left school, put him to work in a bake-house. He tells me now that he hopes his son will be artistic and then he will have every chance, as he himself often feels discontented with life. A tragedy indeed, which could have been avoided if his parents had only understood, but no amount of talking made any impression on them.

The same with our young girls. I thank God often for a good, wise and understanding mother, and I know I am envied even now because of her. She is a firm believer that the girl of to-day is the mother of to-morrow and has brought me up on those lines. Of course, whether I am a success, is not for me to say.

Speaking of the majority of the churches, I myself have gone to different places of worship and have come away feeling rather disappointed, having heard *that* kind of sermon before and prayers which seem of no help at all to us at this present time. I think the Bahá'í Faith is just the kind of belief for us and our children to follow, as Bahá'u'lláh so truly realized our needs, especially of those of us who grew up during the Great War and have been sickened by the state of things which followed afterwards. For as Christ told the world of yesterday, "I am come that ye may have life and have it more abundantly," so Bahá'u'lláh says to us, "This servant has assuredly come to vivify the world."

You see "when I was a child I thought as a child, but when I became a man I put away childish things." We need more satisfying beliefs suited to our time. We have grown up mentally by means of education, science has advanced and therefore we need spiritual advancement, which in the majority of our churches is denied us and the doctrines are practically the same as two or three hundred years ago. (Extract from article by well-known politician: "Organised religion has ceased to give us comfort, but that is because the churches are suffering from the same illness as we are. They too seem to have lost faith and hide that loss in the repetition of dogmas and performance of ceremonies which lead to the veiling of the teaching of their respective Founders.") We hear of people, who have done wrong according to the laws of society, being refused spiritual comfort in some of our churches. There is the case of the man who has been in prison, and the divorced person. I once asked a church worker to persuade an unmarried mother to attend her church, but no, she thought it would not suit the congregation and



the minister had to study them. Her idea was that a wrong was a wrong and, although I tried to point out that if the girl tried to lead a good life and bring her boy up in the right way, God would forgive her, she failed to see my point. I have since found out that this unmarried mother has become a better Christian, in many ways, than most religious church-going people I know.

I think I can just mention here that, knowing how God has allowed us to develop physically, mentally and scientifically throughout the ages, it is impossible to believe that He intended to leave us undeveloped from a religious point of view; therefore, it is reasonable to believe that He sent Bahá'u'lláh to us in this present time, as He sent Christ two thousand years ago, so that religion and science may go hand in hand.

I am greatly impressed by the simple way the Bahá'í Faith explains to us phrases in our Bible, more clearly than has ever been done before and, as one brought up a Unitarian, I am impressed by the description of the Resurrection, Paradise and Hell.

The Archdeacon of Warrington says, "Though a man may look at his Bible, he does not read and expound it. No one under fifty knows his Bible." But I think the church is to blame, for they do not teach little children properly and the Bible is never fully explained to us when we grow up, in fact, a lot of people lose interest in it altogether. This passage appeals to me, "our teaching must be deeper, intenser, wiser, more loving and imbued with a spirit which none can withstand. Only study of the teachings, prayer and meditation will achieve this. In our everyday lives our motives and faith must be as clearly outlined as is the Bahá'í World Order in the welter of international affairs."

I think here I can safely suggest that the Teaching of the Bahá'í Faith would be of great advantage in our colleges and universities of to-day. I am not speaking from ignorance, for we have two ordinary teachers and two headmasters in our family, small wonder that I asked to go into an office, is it?

I am greatly impressed by the simple way Bahá'u'lláh and His Son explain to us the material side of our lives and the notes I have read on Health and True Civilisation leave me with too much to think about and no comment to make, but only to think how happy the nations would be if such advice were carried out, and we can only hope that, if not in our time, then in the future, such things may come to pass. But, as one who was interested

in the Scout Movement for years, I cannot leave this passage without quoting: "According to the direct and sacred command of God, we are forbidden to utter slander, are commanded to show forth peace and amity, are exhorted to rectitude of conduct, straightforwardness and harmony with all the kindreds and peoples of the world. We must obey and be the well-wishers of the governments of the land, regard disloyalty unto a just king as disloyalty to God Himself and wishing evil to the government a transgression of the Cause of God."

I am, as a lover of nature, interested in Bahá'u'lláh and His Son's love of flowers, fields and gardens, for to me the beauty of nature is one of God's greatest gifts to man, but I fear we do not always appreciate it. We hear of large harvests that would feed hungry people, but things are allowed to go to waste. I suppose we must blame man's laws for happenings like that. Speaking of harvests—when reading of how 'Abdu'l-Bahá cultivated cornfields in anticipation of famine, my thoughts went back to when I was small, hearing the story of Joseph, who did the same thing for Egypt.

Nature, along with music, is given us to inspire us, and 'Abdu'l-Bahá's love of flowers, which was like a beautiful harmony, a concentrated attention, is only understood by those of us who are sensitive to such things.

"Ye are all fruits of one tree, the leaves of one branch, the flowers of one garden. Glory is not his who loves his country, but glory is his who loves his kind," is one of the teachings I like best, depicting the Unity of Mankind we have been brought up to desire, and "of one tree are ye all the fruits, the tree of Life." This saying reminds me of when a very little girl, I used to sit during Sunday School anniversaries and, when the sermon became hard to understand, gaze upon the large stained glass window of the Tree of Life and think how lovely the sun made the green leaves and golden fruit look, and when evening came and the sun no longer shed its rays upon the window, I was very much surprised to find that it had lost none of its beauty, which seems to me symbolic of the Everlasting Glory in the Unity and Brotherhood of Man.

I will not tire you any longer with what to you must seem very simple, but conclude with the teaching which impresses me above all: "To be a Bahá'í simply means to love all the world, to love humanity and try to serve it, to work for universal peace and universal brotherhood."



## Review

"The Mother"—A Play by Karel Capek.

English Version by Paul Selver and Miles Malleson.

*The Playhouse.*

"Karel Capek's last play," and written under great spiritual stress. The last days of Capek's brief life were clouded with deep sorrow. He saw ruin approaching the things which he cherished. And so "The Mother" reflects a sense of futility. No, it solves nothing, but opens a vista into a tormented soul. The Mother is called time and again to bear the desolate loss of persons dearest to her. Once it is the husband, who dies on the field of honour. Once it is the eldest son, who visits the scenes of his father's heroism; but on a different quest. He goes to conquer disease, falling before its onslaught. In succession, other sons embrace death, in their own seeking: one is an airman attempting to break records, another is a revolutionary fighting for peace and justice; the third is an anti-revolutionary standing in defence of order. At last the Mother is left with a boy in his 'teens, a poet and dreamer. To him, she clings with all her might, but there are forces stronger than a mother's attachment. He too is wrung away. He too goes to meet the unknown.

The mother cries aloud to know the reason why they drive themselves to destruction, to be told that she cannot understand. Sublimity of heroism fails to impress her agonised soul. It is only a sense of loss which pervades her thought, feeling and reaction. They tell her that they could not do otherwise, that what they did had to be done, and in this argument she finds no logic.

"The Mother" is a moving piece, an essay in emotions, that one will have to accept for what it is. The dead occupy the stage most of the time. They are handled with consummate skill, both by the author and the actors. There is nothing morbid, creeping or sensational about these dead as they converse and argue with the Mother. Miss Louise Hampton plays the Mother with restraint and dignity; hallmarks of a true tragedienne. She is supported by a very competent cast.

*Since going to press this play has been withdrawn.—Ed.*

## Ramnath

*By Elizabeth Haddon.*

Ramnath, Ramnath, what do you see in the sky  
But the cold pale stars and the strange old moon?  
When the soft breezes blow by  
What do you hear but whisp'rings of the trees?  
*O White Man, I can see things that you do not see:  
More than cold pale stars and the strange old moon:*

*Wondrous tales are told to me  
In the soft scented breezes blowing by.*

Ramnath, Ramnath, why does your face look so wise

And inscrutable as the age-old Sphinx?  
What do you hear in the cries  
Of a bird of prey, and the waters' murmurings?  
*O White Man, voices I hear in the still dark night  
Have made me wiser than the age-old Sphinx:  
The call of a bird in flight*

*Is fraught with wisdom, and the waters too are wise.*

Ramnath, Ramnath, are we not mortal you and I?  
So why do you hear things that I cannot hear?  
When you look into the sky

Why do you see things that I cannot see?  
*O White Man, do East and West worship the same things?*

*Is the dark night the same as the bright day?  
Are Winters the same as Springs?*

*Are you and I the same—you white, I black?*  
White Man, Black Man, One Vision ye have got . . .  
Allah or Jehovah, the name matters not.

## Bahá'u'lláh

*(Continued.)*

*By H.*

Bahá'u'lláh offers a common platform on which the diverse religions of Mankind can meet and attain harmony. He teaches that religion is subject to the process of evolution, that religious truth is not absolute, but relative to the age in which it is revealed. He strongly disclaims distinction and difference where the station of the High Prophets is concerned; they are all the bearers of the same Word; they are empowered by the same Authority; they do not speak of their own findings and conclusions, but of the Message entrusted to their care. They provide the spiritual hierarchy that binds Man to God. To know them is to know God, and beyond them none can ever reach and none can



ever hope to explore. Humanity has never been bereft of their guiding hand, and will never be so, as long as it endures on this planet. Stage by stage. They lead Man along his path of growth, giving him more and more of the truth which is the life-force of the Universe. In the light of such explanation, history assumes a form hitherto unknown.

The story of Man is shown by Bahá'u'lláh as a great epic, moving in ordained rhythms. The High Prophets give the measure and the beat. History is defined in terms of their mission and achievement. Every civilisation, every forward move in the course of history takes its roots in their work. Their advent is not conditioned by the wills of men, neither are they bound by the whims and fancies, calculations and preferences of their contemporaries. Bahá'u'lláh calls them Divine Physicians. At intervals ordained by the Creator they are raised to diagnose man's sickness and administer a cure. Whatever they endorse is the need of the time, and whatever they reject is harmful to the ordered evolution of Mankind. Man may attempt to hinder their purpose, but their writ prevails at the end.

Conflict and contention amongst the followers of different communions are the results of prejudice, ignorance and perversion. Every High Prophet has accorded recognition and rendered tribute to those preceding Him, and every High Prophet has foretold the coming of those destined to appear in future times. Among them no denunciation rages, among them no opposition has ever been countenanced. Bahá'u'lláh maintains that estrangement is now to be ended. Man is approaching maturity wherein a true understanding of the oneness of the High Prophets will be possible. He will come to realise that each Prophet has fulfilled the work and the expectations of His predecessor and will see one Revelation unfolding throughout the ages.

And here, in the words of the Guardian of the Bahá'í Faith, is the picture of the world forecast by Bahá'u'lláh. Utopian it may seem to eyes that fail to read the signs and the portents of this century, but real it will be to minds that have broken with effete reasoning.

"The Unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united,

and in which the autonomy of its state members and personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualise it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by this world legislature, and will safeguard the organic unity of the whole Commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilisation, the focus towards which the unifying forces of life will converge and from which the energising influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be tapped and fully utilised, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated."

Such is the world called forth by the message of Bahá'u'lláh.

(Concluded.)