

THE NEW WORLD ORDER

PUBLISHED MONTHLY

3d.

Vol. 1, No. 6.

June, 1939.

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Editorial

At the port of Jiddah, a pilgrim-boat was in flames. Other ships hurried to the rescue of her passengers. From one of them an officer scanning the burning boat with field-glasses, caught sight of a solitary figure on the top-deck. It was that of an old man calmly spreading his prayer-mat. Below there was terror and confusion. Above was this old pilgrim preparing to meet his Creator with composure and dignity. He knelt on his mat and raised his hands in prayer. And death embraced him like a companion. That officer was the witness to a scene of majestic beauty:—tragedy paling before the shining example of faith. No trace was there of panic, despair and defeat. Faith had overcome them.

Simon Peter was a simple, untutored fisherman, and his knowledge was very meagre. One day Jesus passed by the shore of the lake where Peter and his brother Andrew plied a humble trade. While at their work, the Master encountered them. In those two rugged, uncouth fishermen, Jesus saw souls responsive to His supreme call "And He saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets and followed Him." Peter, it was, who recognized in Jesus, "The Christ, the Son of the living God." This was the measure of his reward:—"And I say also unto Thee, that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee

the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shalt be loosed in heaven."

Qurrat'ul-'Ayn was a very learned woman. Most of her life had been given to the pursuit of knowledge. Many were there among the divines of her age, who bore eloquent testimony to her attainments. A time came when a number of enlightened people were travelling in quest of the Prophet Whose advent they expected. Qurrat'ul-'Ayn believed intensely in this Educator before He had spoken His word. To one of the travellers she confided a letter addressed to the "Promised One." "Say to Him, from me," she said, "The effulgence of Thy face flashed forth, and the rays of Thy visage arose on high." Qurrat'ul-'Ayn became a sustaining pillar of the Faith of the Báb, the pioneer of the emancipation of her enchained sex in the East.

Faith bestows super-human power upon human beings. Faith transcends all limitations. How urgently does our world need the purifying power of such faith, described as "Conscious knowledge." It lies within the reach of every man and woman; its gifts are denied to none. Faith is neither blind imitation, nor is it ostrich-like behaviour. The present age has yet to discover the true nature of faith, to explore its boundless possibilities, to draw freely from its never-ending reserve of herculean strength. To-day Man flounders in his wayward pride. But the day cannot be far off when he, once again, will tread the solid ground of faith.

Offer to Subscribers

The editors will be pleased to send an extra copy of the July number to any subscriber, for passing on to a friend. Send your name and address on a postcard and just say you would like an extra copy, or send us the name and address of your friend and we will send a copy with a covering letter.

Material and Divine Civilisation

(Part of a talk given by 'Abdu'l-Bahá at Hotel Schenley, Pittsburgh, Pennsylvania, U.S.A., on May 7th, 1912.)

Bahá'u'lláh teaches that the world of humanity is in need of the breath of the Holy Spirit, for in spiritual quickening and enlightenment true oneness is attained with God and man. The "Most Great Peace" cannot be assured through racial force and effort; it cannot be established by patriotic devotion and sacrifice; for nations differ widely and local patriotism has limitations. Furthermore, it is evident that political power and diplomatic ability are not conducive to universal agreement, for the interests of governments are varied and selfish; nor will international harmony and reconciliation be an outcome of human opinions concentrated upon it, for opinions are faulty and intrinsically diverse. Universal Peace is an impossibility through human and material agencies; it must be through spiritual power. There is need of a universal impelling force which will establish the oneness of humanity and destroy the foundations of war and strife. No other than the divine power can do this; therefore it will be accomplished through the breath of the Holy Spirit.

No matter how far the material world advances it cannot establish the happiness of mankind. Only when material and spiritual civilization are linked and co-ordinated will happiness be assured. Then material civilization will not contribute its energies to the forces of evil in destroying the oneness of humanity, for in material civilization good and evil advance together and maintain the same pace. For example, consider the material progress of man in the last decade. Schools and colleges, hospitals, philanthropic institutions, scientific academies and temples of philosophy have been founded, but hand in hand with these evidences of development, the invention and production of means and weapons for human destruction have correspondingly increased. In early days the weapon of war was the sword; now it is the magazine rifle. Among the ancients men fought with javelins and daggers; now they employ shells and bombs. Dreadnoughts are built, torpedoes invented and every few days a new ammunition is forthcoming.

All this is the outcome of material civilization; therefore although material advancement furthers good purposes in life, at the same time it serves evil ends. The divine civilization is good because it cultivates morals. Consider what the prophets of

God have contributed to human morality. His Holiness Jesus Christ summoned all to the "Most Great Peace" through the acquisition of pure morals. If the moral precepts and foundations of divine civilization become united with the material advancement of man, there is no doubt that the happiness of the human world will be attained and from every direction the glad-tidings of peace upon earth will be announced. Then humankind will achieve extraordinary progress, the sphere of human intelligence will be immeasurably enlarged, wonderful inventions will appear and the spirit of God will reveal itself; all men will consort in joy and fragrance, and life eternal will be conferred upon the children of the kingdom. Then will the power of the divine make itself effective and the breath of the Holy Spirit penetrate the essence of all things. Therefore the material and the divine or merciful civilizations must progress together until the highest aspirations of humanity shall become realized.

New Horizons

The Annual Report of the Women's International League is a highly encouraging document. We quote the following resolutions:—

"... if democracy is to be preserved in a world of totalitarian claims, the democratic countries must

- (a) consciously and assiduously preserve and extend the freedom of the Press and of speech;
- (b) educate young citizens deliberately for world citizenship;
- (c) increase educational facilities, including the raising of the school-leaving age;
- (d) extend real equality of opportunity to women; and
- (e) devote more attention to the claims of all to economic security."

"At the same time this Council reaffirms its belief in collective responsibility not only for preventing aggression, but for establishing a just and economic world order which should include international control of raw materials and access to raw materials necessary for the full development of self-governing peoples."

"The statesmen who set themselves to restore international security and confidence must act as good citizens of the world, and not only as good Frenchmen, Italians, Germans, Americans or Britons." *The Duke of Windsor*.

Design

By Marguerite Wellby

Wandering through the fields and woods we pause to marvel at the pale beauty of a primrose, at the delicate tracery of trees outlined against a Spring sky, we are delighted by the gambols of a small, white lamb and by night we gaze enraptured at the cool and brilliant splendour of the stars. In all these things there is beauty, in all these things there is design; a design which is executed faithfully, unquestioningly, without the slightest deviation from the original pattern, and the result is harmony.

Let us turn our gaze from the realm of nature to the realm of man: here is no design executed faithfully, unquestioningly according to the pattern, following the laws of the universe, and here, therefore, we do not find universal harmony and beauty, but conflict, chaos and tragedy. But before turning away in despair let us look fearlessly, let us peer deeply and penetratingly, perhaps a design lies hidden in the midst of this confusion.

Firstly, what is a design? A design is an idea, a mental conception of a form, which is given substance and reality when executed or interpreted through the medium of material. An architect will give his design a material form through the medium of stone, brick or marble. A musician will interpret his musical design by means of a violin or a piano. The design is first conceived and then given form. If a design is not followed as was intended by the designer, the result is not the expression of the conception of the designer. Is this the fault of the designer or of the executors of the design? If half the bricks are left out of a building by the executors of a perfect design, whose fault is it if the completed edifice is indeed a strange shape?

Let us apply this principle to the life of man. Is there a man who has not asked himself at some time what is the purpose of life, what are the essential things in life, what is the design or plan of which his individual life is a part?

The design of human life is a divine conception: the conception of the great unknowable artist, God the Creator. The design that is so apparent in the mineral, the vegetable and the animal kingdoms, whether it be in the form of a daisy or a star, an ant or an elephant, is in reality the expression of a law. Life in these three kingdoms is subject to laws, it is not haphazard or unplanned. It becomes evident then that in the realm of Nature the expression, in material form, of the design of the Creator is the same thing as the execution of the will of the Creator.

The great distinction between the world of man and the world of nature is that man is free to choose whether he will manifest the perfect design of the Creator in his life or not, whereas the world of Nature is bound by the law, is powerless to resist it, is a passive expression of the divine will.

As the artist has his paints, his brushes and his canvas wherewith to execute his picture, so man has his life, that thing which he himself is powerless to create, wherewith to give expression to the divine design. Herein lies the greatest of all mysteries, the mystery of free will. For how else can the design of the Creator be given form in the life of man, except through the medium of man's actions, for the execution of which his material body is used, in the same way as the artist's paints are used. The divine design is innate in the life of every human being, but whether we give it expression or not rests with us: "And now, concerning thy question regarding the creation of man. Know thou that all men have been created in the nature made by God, the Guardian, the Self-Subsisting. Unto each one hath been prescribed a pre-ordained measure, as decreed in God's mighty and guarded Tablets. All that which ye potentially possess can, however, be manifested only as a result of your own volition. Your own acts testify to this truth."

"Had He so willed, the Creator could have subjected man to His law in the same way that He has subjected the other realms of life: 'If God had pleased He had surely made all men one people.' His purpose, however, is to enable the pure in spirit and the detached in heart to ascend, by virtue of their own innate powers, unto the shores of the Most Great Ocean, that thereby they who seek the Beauty of the All-Glorious may be distinguished and separated from the wayward and perverse. Thus hath it been ordained by the all-glorious and resplendent Pen. . ." Christ enunciated this same truth in the parable of the separation of the wheat from the tares.

Since, however, the Creator is inconceivable and unknowable, how can man know the design that He has planned for his life? Let us suppose that there were an architect who could not be seen or known; how could his designs reach the workmen who were to give them form? There would have to be an intermediary who could communicate with the architect, receive the designs and the explanations and give them to the workmen.

Religion teaches that this is how man receives the plan of his design for living a perfect life. The divine messengers, among whom are Moses, Buddha, Zoroaster, Christ, Muhammad, the Báb and

Bahá'u'lláh, bring the divine plan to the world of man. The design which they bring is for both the individual and the social life. The holy books or scriptures are the great books of design. We find the same spiritual pattern running through them all—the Koran, the Bible, the Baghavad Gita, the Beyan, the writings of Bahá'u'lláh and all the books of the divine messengers. Any apparent variation will be found only in the application of the spiritual laws to everyday life. Since mankind has been continuously progressing, it is evident that the social form of such laws as those of reward and retribution must vary in accordance with the stages of development through which he passes. Therefore, such variation may be said to be in the very nature of the design. In all the holy books, or books of design, man is exhorted to justice, truth, love, brotherhood, and is urged to give them form in his life. He is taught to get the necessary power or inspiration for the execution of the design by communion with the great designer Himself, by prayer.

The design brought by Christ and all the Manifestations of the divine Will, has been given form, however inadequately, through the medium of the lives of their followers. One of the best examples of this is to be found in democratic countries, where the design revealed by Christ, displaying the intrinsic worth of every human soul, has been given form in the social ideal of justice and freedom for all men. But where has the design brought by Christ been followed faithfully, without deviation from the will of the Creator? The sermon on the Mount embodies the essence of Christ's teachings. Where in the modern world can we find this given complete expression? Nowhere, and yet we are bewildered at the state of chaos and misery that is prevalent, and many men in their blindness and overwhelming stupidity have blamed not themselves but their Creator for this condition.

It is impossible now to find the original, perfect design brought by any great Messenger. The books of design have been altered and added to by man in his attempt to make them compatible with his own desires. What is needed to-day is a new design which will embody and relate all the existent designs in perfect harmony. It is necessary for a Messenger to come in order to erase from the scroll on which the design for man's life is displayed, the super-imposed tracings of man, so that it will become clear again; then to unfold the scroll a little more, displaying yet more of its beauty to mankind and causing him to realise the continuity of the design throughout the ages.

Where can we find a design that is more suited

to this age, that embodies its needs more fully, than in a faith that "recognizes the unity of God and of His Prophets, upholds the principle of an unfettered search after truth, condemns all forms of superstition and prejudice, teaches that the fundamental purpose of religion is to promote concord and harmony, that it must go hand-in-hand with science, and that it constitutes the sole and ultimate basis of a peaceful, an ordered and progressive society. That inculcates the principles of equal opportunity, rights and privileges for both sexes, advocates compulsory education, abolishes extremes of poverty and wealth, exalts work performed in the spirit of service to the rank of worship, recommends the adoption of an auxiliary international language, and provides the necessary agencies for the establishment and safeguarding of a permanent and universal peace?"

Such, in essence, is the Faith of Bahá'u'lláh. Bahá'ís see in His teachings the renewal of the ageless design and are fully conscious of the fact that the divine design is ever in the course of fulfilment. The more closely it is followed the more the beauty of it will become apparent, and ever more and more of it will be revealed. As in nature, the process of unfoldment is a gradual one. The right to behold the divine design is withheld from none, but the will to see it rests with every individual.

Let us open our eyes to its eternal beauty and live consciously: conscious of ourselves as a channel for the divine will, as material necessary to give the great design a visible form on this earth.

The Dawn

By Claudia Aldridge.

The mists are gathering . . .
 Yet far beyond, the sun arises,
 Painting with golden streaks, a purple sky.
 A storm-tossed world, groaning beneath the burden.
 Pauses—and with hush awaits the Dawn . . .
 At the first strains of the mystic Nightingale
 Darkness is shaken—but gathering force,
 Makes one last bid for sovereignty.
 Clearer then the dulcet tones are heard
 And darkness fades . . .
 Slowly, the earth awakens to another day,
 A Day of God—in which a world is born.

"The call of God, when raised, breathed a new life into the body of mankind, and infused a new spirit into the whole of creation. It is for this reason that the world hath been moved to its depths, and hearts and consciences of men been quickened. Ere long the evidences of this regeneration will be revealed, and the fast asleep will be awakened."

'Abdu'l-Bahá.

Religion The Music of Life

By Horace Holley.

(Reprinted from the American magazine *World Order*, by kind permission of the editors.)

Music is the form of spiritual energy which can penetrate a number of levels of being with a dominating power concealed in delicate beauty. Upon the rational mind, if sufficiently attentive, it traces a mathematical design. Within the soul it evokes moods and transforms attitudes. When soul, mind and sense are in union, it creates the dance. To the dancer, music brings the fulfilment of being. Its rhythmic pulse evokes in physical and spiritual movement a response to a higher power which exalts complete captivity to the condition of truest freedom. Seeking to become one with the music, the dancer transcends himself. The pattern traced by his body is but the visible similitude of subtler patterns woven within his aspiring self.

A deaf person beholding the dancer can never grasp the motive of his physical response nor ascend the spiritual flight of consciousness to the begetting rhythm that has created the power of design in a discordant world. From his steadfast silence he attains no awareness of the music. The motive he attributes can never embrace the reality of the dancer's experience.

That willing captivity is the valid image of spiritual experience in the life of faith. Religion is the music of life. Those who are touched by its supernal beauty worship by an endeavour to respond, and their quality of response is a mystery eluding unfaith at every point.

Religion is that symphony sounded from a realm on high whose instruments are men. The lover of God finds himself part of an orchestra. Captive to the rhythm revealed beyond all sullen discord and all sterile silence, he realises utter freedom in his immersion within its ordered beauty and knows fullest liberty in his association with the others of the orchestra, that union of diverse instruments in the perfect oneness of revealed reality.

Eternal is the melody of truth, eternal the orchestra of faith, though of its members many may pass through the gate of martyrdom and all pass through the door of physical death. No reflection of earth, no refinement of the world is that symphony of truth. Its energy is superhuman and its pattern is the nature of heaven ever more fully revealed.

Religion has no worship save the exaltation of being in the captivity that bestows endless freedom. Unfaith has no substitute for the worship emanating from conscious response, though it build altars of

gold and gleaming ruby, and multiply churches in all cities of all lands. Unfaith warns of awe for the written notes but stops men's ears to the music. Unfaith weaves a silken case for the instrument but snaps the strings that quiver to respond.

With philosophy we have muffled the hearing of the soul; with morality we have rewritten the sacred, flaming symphony in the discordant tones of worldly business and politics. What the world calls worship is a marble cenotaph raised over the bones of Him who for a brief life on earth was the music, and fleeing to the world of spirit continues the symphony for those who were quickened and attuned.

The man of faith reveals the effect of an energy whose source and cause bewilders, disturbs and angers the man of unfaith to whom mystery makes the supreme challenge of fear. The symphony of faith denies the discords of the world, and that denial is the obliteration of the reality of the men of discord.

Hence must the men of discord carry ravage and ruin through the nations. They consume in malicious fire the very pillars of civilisation. They destroy culture, they overthrow altars, their anger levels the works of men to the elemental earth. But that which they ravage is not the means of worship nor can their bitter physical flame penetrate to the capacity of faith to be captive to an unearthly power.

Symphony and discord are simultaneous in time but can never be coeval in reality. They are coincident in place, but never commingle in their essence. Though anger rule from the throne of Caesar, its dominion is restricted to the realm of darkness and its authority ends at the boundary of the love of God.

"Only when the lamp of search, of earnest striving, of longing desire, of passionate devotion, of fervid love, of rapture, and ecstasy, is kindled within the seeker's heart," Bahá'u'lláh has cried above the discord of this troubled age, "and the breeze of His loving-kindness is wafted upon his soul, will the darkness of error be dispelled, and mists of doubts and misgivings be dissipated, and the lights of knowledge and certitude envelope his being. . . .

"Then will the manifold favour and outpouring grace of the holy and everlasting Spirit confer such new life upon the seeker that he will find himself endowed with a new eye, a new ear, a new heart, and a new mind. He will contemplate the manifest mystery of the universe, and will penetrate the hidden mysteries of the soul. He will discover in all things the mysteries of Divine Revelation, and

the evidences of an everlasting Manifestation."

Peace and inner assurance descend to the soul aspiring upward to the Music of Divine Peace. Peace augments among men as men realise their diversity contains a majestic harmony celebrating the One, the All.

The Promises of God

From the writings of Bahá'u'lláh.

The time fore-ordained unto the peoples and kindreds of the earth is now come. The promises of God, as recorded in the holy Scriptures, have all been fulfilled. Out of Zion hath gone forth the Law of God, and Jerusalem, and the hills and land thereof, are filled with the glory of His Revelation. Happy is the man that pondereth in his heart that which hath been revealed in the Books of God, the Help in Peril, the Self-Subsisting. Meditate upon this, O ye beloved of God, and let your ears be attentive unto His Word, so that ye may, by His grace and mercy, drink your fill from the crystal waters of constancy, and become as steadfast and immovable as the mountain in His Cause.

In the Book of Isaiah it is written: "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of His majesty." No man that meditateth upon this verse can fail to recognise the greatness of this Cause, or doubt the exalted character of this Day—the Day of God Himself. This same verse is followed by these words: "And the Lord alone shall be exalted in that Day." This is the Day which the Pen of the Most High hath glorified in all the holy scriptures. There is no verse in them that doth not declare the glory of His holy Name, and no Book that doth not testify unto the loftiness of this most exalted theme. Were we to make mention of all that hath been revealed in these heavenly Books and holy Scriptures concerning this Revelation, this Tablet would assume impossible dimensions. It is incumbent, in this Day, upon every man to place his whole trust in the manifold bounties of God, and arise to disseminate, with the utmost wisdom, the verities of His Cause. Then, and only then, will the whole earth be enveloped with the morning light of His Revelation.

KNOW
YOU
DO

A Simple Story

By David Hofman.

Hasan, in pursuit of his lifelong search, came one day to a strange country. He stood entranced at the view which lay before him. A wide plain, watered by a gleaming river, covered with trees and rich vegetation, lay basking in the sunlight. In the distance the towers of a white city flashed brilliantly the morning light.

Hasan felt his heart lift at sight of this fair land and thought that here he would surely find the object of his quest. As he walked towards the city he noticed how fresh and green everything appeared; the earth itself seemed to smile.

Passing through a small wood he suddenly heard the sound of blows, and turning a bend in the path he came upon a scene that filled him with sorrow. Three men were belabouring with cudgels another man who made no effort to resist them but bore their blows with patience. Hasan approached and inquired:

"Why, my friends, in this beautiful place, must you so illtreat a fellow being?"

One of the men with a cudgel replied:

"This vile creature has denied his faith and is stirring up sedition among the people."

Hasan turned to the prisoner and asked him why he had denied his faith. He replied:

"I have not denied. I have only told the people that the sun is shining."

"What does he mean?" inquired Hasan of the man with the cudgel.

"He is a worthless creature, sir, unworthy your attention," the man replied.

"But surely," said Hasan, "it is obvious that the sun is shining beautifully."

Hardly had he uttered these words than the men with cudgels became convulsed with rage and set upon him. They beat him and tore his clothes and finally bound him by the wrist to the other prisoner and marched them away to the city. Hasan was too old a traveller to complain of such treatment and he hoped to have an opportunity of talking with his fellow sufferer.

His hope was soon fulfilled for upon entering the city his captors threw him and his friend into a filthy prison. No light came through but Hasan quickly found that they were not the only tenants. The small room was crowded. He sank down into a corner with his companion and asked him to explain these strange events.

"You must know," began his friend, "that in our

country the sun has been obscured for several hundred years. Our religion has promised us that it would one day shine again in great glory, but the religious doctors and wealthy men do not want it to do so, for they would lose their power over the people and the affairs of the country. And so they encourage the people in their old ways, and deny that the sun has risen."

"But surely," said Hasan, "everyone must know it is shining. How can they believe otherwise?"

"The theologians have interpreted the words of the Prophet to mean that the sun will rise in the West, and they tell the people that since it has risen in the East, it is not the sun, but something false, and the people in their abysmal ignorance and fear, believe them. Everyone in this prison, and in others throughout the country, is here because they recognise the sun and proclaim its beauty."

"How could I have ever thought to find my journey's end in this place," sighed Hasan. And he began to think of a way to escape. His companion divined his thoughts and said to him.

"You must count yourself as exceedingly fortunate; you have seen and recognised the light of the sun and even in this dark place still know that it is shining. But do not think to escape, for if you will examine closely you will find that it is not the prison walls which enclose you and obscure the light, but dark clouds covering the face of the sun. These are the clouds of ignorance, of greed, and hatred which make the people persist in their cry that it is still night time. Only by dispelling these clouds can we bring the people out of their sleep and let the whole earth rejoice in the light of the new day."

Hasan realised that it was as his companion said and he walked out of the prison and stood once again in the brilliant sunshine; but everyone around him went in fear and secrecy and carried lanterns as though it were still dark. Each citizen protected himself by a large body of soldiers, and all the houses were fortified.

Hasan could have wept to see human beings behave so stupidly. But he knew that his search was ended. The rest of his life would be devoted to telling the people that the sun had truly risen and was mounting ever higher in the sky.

IN
WHICH
DAY

Review

"The Song Celestial"—by Howard Colby Ives.

"The Song Celestial" does not lend itself to the usual process of reviewing. Its expansive range and consummate sweep, its delicate shades and rich colourings, its stirring melody, its penetrating appeal stand above the level of mere description; they must be experienced. The keynote is the compelling call of the spiritual world.

The song moves in the form of a dialogue between Man and God.

"'Tis not from sages, nor from learned books
that man gains wisdom. In his secret breast
A Chamber lies wherein he sometimes looks
And listens. There his troubled soul finds rest,
And there, if he adores, his life is blest.
The gloomy dust which rises from men's minds,
In their eternal search for certainty,
Obscures the spirit's vision, and so blinds
The eye of heart that, failing Truth to see,
They grope and wander in perplexity.
But sometimes—Ah, that blessed unwarned hour!
The dust is scattered by a mystic breeze:
Upon man's heated mind there falls a shower
From Fount Celestial, and his heart finds ease
Which only God can give—such hours are these."

And so in Three Hours man holds converse with God. He is told that the knowledge of his Creator is reached through his recognition of God's chosen Messengers. They alone can lead him to the bliss of true knowledge. Man is afraid of death. He is shown the mission of death which is carrying man to regions beyond, and not setting seal to life and existence.

"Investigate Reality and ponder
And thy blind eyes shall open to My Wonder."

Man is bewildered by dogma and creed. He pleads for deliverance and illumination, and is told that he has to seek the Guide who will bring him

certitude and peace. Man begs to know the Guide and is admonished:—

"O Heart presumptuous! O thy hasty word!
Is it easy, then, to find Thy Lord
Amongst thy fellow-men? if Him you find
He may not be at all unto your mind."

Man complains that his wants and needs detract and depress him, and hears a stern warning:—

"And dost thou dare to dream that My pure seed,
The topmost point of My creation, Man,
Is left outside the all-enclosing span
Of My protecting, My providing Hand,
Or that for him alone I have not planned?"

Man is tortured by poverty, greed and selfishness rampant in the world, and is told:—

"When man attains the station of re-birth,
Into My Kingdom's Love no more shall dearth
In midst of plenty curse the race of Man:
The meek shall then inherit the earth."

God has ordained a new order of unity and justice which is gradually taking shape amidst breakdown and strife. He has issued His Word which is irresistible.

"With my great Besom now I sweep the world.
Soon all the flags of evil shall be furled.
The self-called great shall learn how small they are
When My transcendent Oneness they ignore."

And man understands:—

"Now to Myself at last—at last—I die!
And, risen to true Life, armed with Love's sword,
I march beneath Thy banner, nor care when,
Nor where, nor how I meet my shining Lord
Enthroned in Man, for I shall know Him then."

Mr. Ives has composed an epic song that will reverberate through centuries unborn.

H.

The Landon Press, Chicago, Ill. \$1.25.

Obtainable from Bahá'í Publishing Trust, 46, Bloomsbury Street, W.C.1. 6/.

YOU ARE LIVING?

SEE NEXT ISSUE