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# NEW WORLD ORDER

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## Do You Know In What Day You Are Living?

Do you know in what Day you are living? Do you realise in what Dispensation you are alive? Have you not heard in the Holy Scriptures that at the consummation of the ages there shall appear a Day which is the Sun of all the past Days? This is the Day in which the Lord of Hosts has come down from heaven on the clouds of glory! This is the Day in which the inhabitants of all the world shall enter under the shelter of the Word of God.

This is the Day whose real sovereign is His Highness the Almighty. This is the Day when the East and West shall embrace each other like unto two lovers. This is the Day in which war and contention shall be forgotten. This is the Day in which nations and governments will enter into an eternal bond of amity and conciliation. This Century is the fulfilment of the Promised Century.

This Day is the dawn of the appearances of the traces of the glorious visions of the past prophets and sages.

Now is the dawn; ere long the effulgent Sun shall rise and station itself in the meridian of its majesty. Then you shall observe the effects of the

Sun. Then you shall behold what heavenly illumination has become manifest. Then you shall comprehend that these are the infinite bestowals of God. Then you shall see that this world has become another world. Then you shall perceive that the Teachings of God have universally spread.

Rest ye assured that this darkness shall be dispelled and these impenetrable clouds which have darkened the horizon shall be scattered, and the Sun of Reality shall appear in its full splendour. Its rays shall melt the icebergs of hatred and differences which have transformed the moving sea of humanity into hard frozen immensity. The vices of the world of nature shall be changed into praiseworthy attributes and the lights of the excellences of the Divine realm shall appear.

The principles of Bahá'u'lláh, like unto the spirit, shall penetrate the dead body of the world, and the love of God, like unto an artery, shall beat through the heart of the five continents.

The East shall become illumined, the West perfumed, and the children of men shall enter beneath the all-embracing canopy of the oneness of the world of humanity.



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## The King's Speech

There is a great and widespread desire for unity; voices are everywhere being raised, singly and on behalf of groups, for some practical realisation of the growing sense of human brotherhood. How greatly fitting, and encouraging, that His Majesty the King, whom recent events have proved to be enthroned in the affections of at least half a continent, should testify, at this time, to the essential oneness of human kind.

Speaking at the Guildhall, London, fresh from his triumphal tour of Canada and the United States, with the Queen by his side, His Majesty said: "The first and deepest (impression), is that, even in this age of machines and mass production, the strength of human feeling is still the most potent of all the forces affecting world-affairs. 'Over all nations'—as a North American historian has written—'over all nations is humanity.'"

How deep, how satisfying, is this truth; how timely is its utterance from one of the world's outstanding men; how grave the warning it implies of the emptiness of any attitude, any policy, any religion, which views human relationships in any way less than in their wholeness.

Mankind is groaning beneath the burden of disunity; it cries aloud to be led into the paths of unity, co-operation, brotherhood. But still the false prophets are allowed to control affairs. Exclusiveness in race, nation, religion, politics, is forced upon a disunited world. And yet over the whole is 'Humanity.' "The earth is but one country and mankind its citizens."

Hear the words of Bahá'u'lláh, the Messenger of God to this age. "Ye are all leaves of one tree, and drops of one ocean." "That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith."

Throughout the long story of mankind, large social groups have been formed on the basis of a common religion. If we are to have a world society, we need a world religion. The Bahá'í Faith fulfils this need. It is equally acceptable to

the Jew, the Christian, the Muslim, the Hindu, the Buddhist, to the white man, black man or yellow man. It proclaims the oneness of God and the oneness of mankind; the oneness of religion, and the limitations of religious systems, including its own. Past systems have been appropriate to past ages; the Bahá'í Faith is for this day. It will be re-stated for future ages. Bahá'u'lláh proclaims the equality of men and women, the essential harmony of science and religion, the necessity of education, the overcoming of prejudices, the basic goodness of life and of individual men and women. He shows us how to organise the modern world so that each human soul may be given the opportunity and encouragement to strive for its fulfilment. He outlines a plan of true collective security, of world government, of a world economy and a world society.

His message is for us, to-day. It will solve our problems and bring us peace.

## And Let Live

*By Marzieh Nabil Carpenter*

Unfortunately for humanity, the present writer lacks the energy to write a book which ought to be written by someone on a most engrossing subject: on the petty tyrannies exercised by human beings over their fellows. We hear a great deal these days about well-known autocrats, dictators, and Napoleons. The book in question would make no reference to these. It would deal rather with the unknown tyrants: the frail little women who have cowed an entire family; the husbands who keep their wives practically in striped uniform; the company presidents whose employees might just as well be building the Great Pyramid; the social leaders whose Word is Law. For not every autocrat receives the publicity he deserves. Full many a dictator is born to blush unseen.

In our search for dictators, we find that relatives, whether natural or legal, rank first. As a matter of fact, whenever one is looking for disagreeable human traits, one will be able to observe them best in one's relatives. The noblest example of humanity is usually the stranger. Within the family there is endless opportunity for the subjugation of one's kind. First and foremost, there is the marriage relationship. The marriage partner is frequently referred to in more vulgar American slang as "a ball and chain," and it is well known that things do not become slang unless they are true. We know at this writing a lady who is only five feet tall and yet has held



her husband prisoner for thirty years. Every once in a while, it is true, she releases him on bail or even grants him a parole, but when he is at home she all but wires his armchair for electricity. His duties include everything from remembering to wipe his shoes on the mat to preparing her afternoon tea. He may smoke only in the attic and at specified hours. He must let her know his whereabouts at all times. He must harbour no beliefs—religious, literary, climatic, or what have you—that have not first been censored by her. She sends him on countless errands (but he likes that because he stretches them out and so manages to stay away from home longer). When all else fails, she becomes violently ill, and keeps him at the bedside, administering pills and replenishing the hot water bottle. Incidentally the neighbours think that the dear little lady leads a very hard life with that cruel husband of hers. . . . We know—still at this writing (although we shall probably cease to if this writing is ever printed)—a handsome young gentleman who should, so far as his treatment of his wife is concerned, be wearing a leopard skin and swinging a stone club. He will vanish for weeks at a time, and then suddenly burst home in the middle of the night. He will take her to a party with the express purpose of neglecting her in public. He insists on a detailed report of everything she does, but refuses to give her the least information as to his own life; she is kept in ignorance of his whereabouts, his associates, even his income. All this in the Year of Grace 1939. . . .

Friends, too, do very well as dictators; there is the friend who prescribes a diet for you, and the other one who tells you that you ought to wear green. Each friend has his own little code of right living to which you must adhere if you are to get along with him; you may not quote poetry at X's, and you may not use perfume at Y's. Some friends even make pronouncements as to what other associates you may have; anyone not on their own list is forbidden. Other friends dictate your amusements; A will take you for a ride on a roller-coaster, but B insists that you hear Faust. There is the hostess who wants all the guests to have a jolly time playing games, whether the guests like games or not; this tyranny of host over guest is probably universal; an Iránian proverb says: "The guest is the donkey of the host." It probably accounts for the horror with which sensitive people approach any sort of social function. . . . The friend with the home remedy for your ailments is often the most difficult to deal with. . . . For all practical purposes, these unrecognised

rulers might just as well be greeted with a "Hail" and an outstretched arm.

The tyranny exercised by parents has often been analysed. The birth of a child presents a wonderful opportunity for domination. The parent assumes omnipotence; overnight, he has become a god. The child to him, is not a human being in its own right, but a zone of influence; and this attitude may continue until the child is long past middle age. We all know cases of men and women who have been cheated out of living their own lives, by parents who disguised an inexorable will to dominate, as feebleness and need. On the other hand, a two-year-old can often rule a household; the first thing the human soul learns, on reaching this planet, is just how much it can get away with.

Ever since the psychologists put us under the microscope, we have been aware that one of our major desires is to rule over others. Most of us are tyrants. The prophets and saints, diametrically our opposites, are often lauded for their meekness. We are not meek. Our constant, though hidden, desire is to dominate. This domination presupposes injustice; so long as each of us is alternately tyrant and slave, social happiness is impossible.

*(Reprinted from "World Order")*

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**"The humanitarian and spiritual principles enunciated decades ago in the darkest East by Bahá'u'lláh, and moulded by Him into a coherent scheme, are one after the other being taken by a world, unconscious of their source, as the marks of progressive civilisation. And the sense that mankind has broken with the past, and that the old guidance will not carry it through the emergencies of the present, has filled with uncertainty and dismay all thoughtful men, save those who have learned to find in the story of Bahá'u'lláh the meaning of all the prodigies and portents of our time."**

*Shoghi Effendi.*



# The Search For God

The *Daily Telegraph and Morning Post* of April 3rd, carries a letter, signed by four eminent men, which raises issues of supreme importance at the present time. *New World Order*, believing that the writers have touched upon the fundamental reasons of world unrest, as well as indicating the fundamental basis for world peace, gladly opens its columns for discussion of the questions raised, and cordially invites contributions from all its readers.

The letter is signed by Viscount Hambledon, the Rev. S. Wilson Ruscoe, Lord David Cecil, and Mr. Paul Hodder-Williams. They, in consultation with some friends, have reached certain conclusions. "It seems certain that the soul of the nation is awakening to its need of religion, and we regard this as perfectly logical. . . . Now arises a tragedy; on the one hand thousands are wistfully looking to religion as their hope, on the other they do not know where to go or what to do."

"Numbers of people, including many who have lapsed from their church allegiance, do not feel that institutional religion, as they understand it, offers them the reality they are seeking. It would be a disaster of the first magnitude if this awakening desire for God in the life of the nation were to be rendered ineffective just because it does not feel able to express itself within the present framework of organised religion."

"Our task lies in helping our fellow-men in their search for God in whatever way we are permitted. We visualise a Church reborn, not seeking, in the first place, support of itself as an institution, but spending fearlessly for God in the service of men."

"This leads us to the conviction that no religion is likely to win the wholehearted response of the people unless it brings justice, fellowship and unity of spirit into every department of life. The only way to achieve this is to set free the spirit of Christ through the action of converted individuals." . . .

Discussion of this letter is opened by  
Mr. Alfred Sugar.

## *How has the Church failed?*

Without wishing to judge or condemn, we must first find out why "the thousands who are wistfully looking to religion as their hope, yet do not know where to go or what to do." Why do they not go to the places where religion is proclaimed

and seek guidance from the men whose profession is religion?

In a world torn asunder by conflict, they do not turn to the Church because, among other reasons, the Church does not present to them that Peace in Unity which they seek. They see not One Church, but many churches; they are offered not one impregnable, eternal, Christianity, but a variety of conflicting doctrines. They see Christian denying fellowship in Christ to fellow-Christian. They do not see that clear, definite and trustworthy guidance which they seek. On the all-important question of participation in war the Church is not in unity; Christians differ fundamentally with respect to what Christ teaches.

## *To-day's Problems*

So, the writers of the letter under discussion, convinced that the Church as an institution does not provide the Christian solution of to-day's problems, feel that the only way is to set free the Spirit of Christ, through the action of converted individuals.

Admitting the need for spiritual renewal, will the action of converted individuals, unco-ordinated and without guidance in which they can place unquestioning faith, be competent to solve these problems? To-day's problems are problems of the adjustment of the conflicting claims of economic doctrines, political theories, national dignities, imperial rights, racial status, social privileges, scriptural interpretations. They are world-wide in their extent and universal in their relationship. They call for a wider organisation and a higher sense of human relationships than has yet been seen. Individual action, though important, can do little more than awaken other individuals to a sense of the necessity for further action.

There are two essentials if such further action is to be really effective. One is the application of a series of measures—economic, social, political—which will remove injustices and permit justice to be established, which will provide for the equitable adjustment of rival national claims, and which will be able to meet new difficulties as they arise. The other is the general acceptance of specific guidance by those who would follow the path of progress towards the attainment of that justice, fellowship, and unity of spirit which the writers of the letter plead for.

## *The Spirit of Christ*

This specific guidance must emanate from a source of Wisdom and Authority, higher than any sovereign or statesmen; it must compel the ready



allegiance of all who give allegiance to God; it must be above Race, Nation, and Religious System. Man needs Divine Guidance.

Christians are not alone in their faith in God. Muslims and Jews also proclaim their faith in Him; so do Buddhists, Hindus, and Parsees in their various forms of worship. Guidance which is to be accepted as Divine by these hundreds of millions of non-Christian believers must be presented to them in the name of an Authority which is universal, an Authority which speaks not in the name of any one religious system, but in the name of Religion.

Guidance as to what the "Spirit of Christ" really is, is found in the words of Jesus, "Before Abraham was, I am." The Spirit of Christ is the eternal, Holy Spirit, which found embodiment in Abraham, Moses, Jesus, Muhammad. The religious systems which were founded on the teachings of these Manifestations of God, were appropriate to their day and generation. They served the purpose assigned to them in the Divine Plan during the period of man's growth towards Universality. That stage has now been reached. The world is One; the world's problems are One; mankind is One; God is One; religion, the worship of God, is One.

To the degree that this comprehensive Truth is accepted by the peoples and the religions of the world, to that degree will we attain harmony, and the search for the solution of world problems will be undertaken in the spirit, not of self-interest, but of self-sacrifice.

The understanding of what the "Spirit of Christ" really is, confirms our faith in the truth that God never forsakes His children; that to-day, as in past ages, His guidance is with us; that if we will but open our eyes to the "Spirit of Truth," He will truly "lighten our darkness." The Holy Spirit, which again and again has been manifested in great Spiritual Leaders, has, in this age, been manifested once more. Bahá'u'lláh, the "Spirit of Christ" for this age, sheds the light of the Holy Spirit upon the problems and perplexities of our time. He reveals the essential oneness of the human world, and the essential unity of religious truth. In the light of His Revelation it is plain to see why the thousands who wistfully look to religion as their hope, do not know where to go or what to do. Religion has been presented to them in terms of separateness; separation from those who worship the One God in a different way, or by another Name; separation from the revelations of science; from the delights of art; from the intri-

cacies of law; from the intercourse of commerce; from the responsibilities of citizenship.

To-day, religion must unify. It must be the bond which holds together in fraternal unity all the children of God, the Father. It must be the source whence flows the inspiration which gives truth and life to all the manifold activities of man. The "Church reborn," which the writers of the letter visualise, is at this moment in process of birth. It will not be an institution as man builds institutions. Neither will it be a church as man establishes churches. It will be a New World Order, the pattern of which is given to mankind by Bahá'u'lláh. It will bring that "justice, fellowship, and unity of spirit into every department of life" which our friends long for.

## Love is God

*By Elizabeth Haddon*

I searched for God  
In this lone old world  
To find where He trod  
And to see His face,  
To know His mercy,  
His love, and His grace—

Searched 'mid the flowers  
And in Nature's charms  
For long weary hours—  
Sought o'er the sea,  
Eager to worship  
His divinity.

To church I would go  
To look for Him there;  
Only an echo  
I heard within;  
I failed to discover  
The cleanser of sin—

And growing weary  
Of seeking for Him,  
Finding life dreary,  
Awaiting the breath  
Of the dread healer,  
Merciful death—

At last I found Him—  
Fond, compassionate,  
Not fearsome or grim;  
One wild sweet night  
In my lover's eyes  
I found God's light.

**"TO DELIVER THE NATIONS"**

*See next issue.*



## New Horizons

"The earth is but one country, and mankind its citizens." *Bahá'u'lláh*.

"The interdependence of the modern world means that a world order sooner or later is inevitable. Either it will be imposed after a period of chaos, or it will come about because men perceive it to be desirable."—W. B. Curry in *News Chronicle*, June 23rd, 1939.

"Unity and peace, whether national or international, can grow only amongst men and nations who become spiritually equipped with faith and love." Message from eighteen British peers to American assembly for moral re-armament.

"We join with you in affirming loyalty to the moral and spiritual principles, more fundamental than any political or economic issues, which are the common heritage of our people." Message from two hundred M.P.s to the same assembly.

"The seat of reason is the individual, the soul. The object of society is to secure for souls their 'peace,' their freedom, the soil in which alone the spirit grows; and the world society of the future can only be a society of nations in which this fundamental condition of growth is acknowledged and respected."—Basil de Selincourt, *Observer*, March 26th, 1939.

"The system, which we should build now, must be one in which we solve common problems from a common point of view, and in which we make law binding upon nations. For this purpose we must create a common government and put our armaments at its disposal; it will then have power to enforce its laws and to guarantee independent national self-government for purely national problems."—Federal Union.

"The oneness of mankind is the ideal for which we are striving. In the harmony of the Redwoods we shall find the inspiration for a higher standard of patriotism than has yet been possible—world patriotism. The Persian seer once said 'Let not a man glory in this that he loves his nation, but that he loves his kind, that is human kind.' That indeed is true citizenship and the new citizenship for which we of the Men of the Trees are working, and the Redwoods of Northern California provide

a living inspiration. We wish that man might learn such calm as they."—R. St. Barbe Baker, Founder of the "Men of the Trees," in a nationwide broadcast to America, June, 1939.

"From the Atlantic to the Pacific and from the tropic to the Arctic, lies a large part of the earth where is no possibility of war between neighbours, whose peoples are wholly dedicated to the pursuits of peace, a pattern to all men of how civilised nations should live together. It is good to know that such a region exists, for what man can do once he can do again. By God's grace yours may yet be the example which all the world will follow."—His Majesty the King.

## Meditation

By 'Abdu'l-Bahá

Bahá'u'lláh says there is a sign from God in every phenomenon. The sign of the intellect is contemplation, and the sign of contemplation is silence, because it is impossible for a man to do two things at once—he cannot both speak and meditate.

It is an axiomatic fact that while you meditate you are speaking with your own spirit. In that state of mind you put certain questions to your spirit and your spirit answers; the light breaks forth and reality is revealed.

You cannot apply the name "man" to any being devoid of the faculty of meditation; without it man is a mere animal, lower than the beasts.

Through the faculty of meditation man attains to eternal life; through it he receives the breath of the Holy Spirit—the bestowals of the Spirit are given during reflection and meditation.

The spirit of man is itself informed and strengthened during meditation; through it affairs of which man knew nothing are unfolded before his view. Through it he receives divine inspiration, and through it he partakes of heavenly food.

Meditation is the key for opening the doors of mysteries. In that state man abstracts himself; in that state man withdraws himself from all outside objects; in that subjective condition he is immersed in the ocean of spiritual life and can unfold the secrets of things within themselves. To illustrate this, think of man as endowed with two kinds of sight: when the power of insight is being used the power of outward vision is withdrawn.



This faculty of meditation frees man from the animal nature, discerns the reality of things, puts him in touch with God. This faculty brings forth the sciences and arts from the invisible plane. Through the meditative faculty inventions are made possible, colossal undertakings are carried out. Through this faculty man enters into the very Kingdom of God.

Nevertheless, some thoughts are useless to man; they are like waves moving in the sea without result. But if the faculty of meditation is bathed in the inner Light and characterised with divine attributes, the results will be confirmed.

The meditative faculty is akin to a mirror: if you put before it earthly objects, it will reflect earthly objects. Therefore if the spirit of man is contemplating earthly objects he will become informed of earthly objects.

But if you turn the mirror of your spirit heavenwards, the heavenly constellations and the rays of the Sun of Reality will be reflected in your hearts, and the virtues of the Kingdom will be obtained.

Therefore, let us keep this faculty rightly directed—turning it to the divine Sun and not to earthly objects—so that we may comprehend the allegories of the Bibles, the mysteries of the Spirit, and discover the hidden secrets of the Kingdom.

May we indeed become mirrors reflecting divine realities and may we be so pure as to reflect the stars of heaven!

## Television—How It Works

*By A Layman*

Apart from a little prying around the B.B.C. Television Station at Alexandra Palace, this layman's experience of the subject consists of a few appearances before the television camera. This is an excellent way of learning how to "smile please," but is not recognised by the best authorities as adequate training in the engineering problems involved. But perhaps the impressions on a lay mind will be more intelligible to other lay minds, than the accurate and technical explanation of an electrical engineer.

First of all the television camera, as used at Alexandra Palace, is not a camera at all. It is an electrical device for turning a picture into an electrical current. This current is then broadcast, like ordinary sound, picked up by the receiver in your home and changed back into a picture as nearly as possible identical with the one in the studio. The

receiver does exactly the reverse of the camera, for it turns the current into a picture.

The basis of the process is photo-electricity. (Photo doesn't mean picture, but light—from the Greek word *phot.*) Photo-sensitive material is material which acquires a charge of electricity when light shines on it. The process is known as photo-emission, but don't ask what causes it—at least don't ask the writer. The main part of a television "camera" is an ordinary plate, a little bit smaller than a postcard, which has been covered with photo-sensitive particles. They are very small and very close together, millions to the square inch. So when light shines on the plate, each one of these particles will become charged with electricity. But, more fortunate still, the amount of the charge is proportionate to the amount of light; for instance the light reflected from a shiny nose will cause a greater charge than will the light reflected from a black eyebrow.

Bearing this in mind we can readily see that if the camera—that is the sensitive plate—is directed towards any particular scene, the light reflected from it will cause the millions of particles on the plate to be charged with electricity. Moreover the particles will be charged highly, or lightly, according to that part of the picture from which the light is reflected—from the white of the eye or from the dark pupil. In other words the sensitive plate will contain an accurate electrical record of the scene in front of it. In order to make this record as accurate as possible the television engineers throw a great deal of light on every scene and use as far as possible, light colours for clothing, walls, furniture, etc. White is never used but some dark colour is desirable in most pictures.

Having got the picture recorded, in the form of millions of electrical charges, it only remains to collect them, broadcast them, pick them up in their proper order and then turn them back into a picture.

The collecting is done by means of an electron gun. It is situated inside the camera and is aimed at the sensitive plate. It shoots a stream of electrons at it in a thin beam, like a thin stream of water. The effect of this is to carry away the electrical charge from each particle and leave it normal as it was before the light shone on it. The gun does not shoot at one spot only but is so arranged as to travel across the plate in horizontal lines, so that every part of the plate and every particle is bombarded by electrons. This is known as scanning. The present system in use at Alexandra Palace scans 405 lines in a second, which is fast enough to allow the sensitive plate to receive a new series of charges—or a



new picture—so rapidly that when seen by the naked eye on the receiver, the action looks continuous. Actually, of course, the viewer sees a number of separate pictures, one after the other, but following each other so fast as to deceive the eye. (It is the same with films.)

The electrical charges which are swept away by the stream of electrons, are carried in the form of an electric current to the aerial, where they are carried away by the television carrier wave. This is a wavelength of 6.7 metres, which means a frequency of 45 million vibrations a second.

The television receiver has an electron gun which is trained upon a fluorescent plate. This acts in a converse manner to the photo-sensitive plate in the camera. You will remember that the plate in the camera becomes charged with electricity when light shines on it. The plate in the receiver emits light when bombarded by electrons, and the amount of light emitted depends upon the intensity of the bombardment. The electron gun in the receiver is controlled by the wave sent out from the tele-

vision station, which tells it how to vary the bombardment in accordance with the variations in the sensitive plate in the camera. Thus the plate—or screen—in the receiver shows the same picture as was reflected on to the plate in the camera.

There it is. Simple. But undoubtedly one of the most wonderful of modern miracles. Ordinary films can be televised as well as live pictures and many of the best programmes are a mixture of the two.

The television studio is very similar to a film studio; arc lights and microphones and cameras (they look like cameras even if they aren't). The sound part of television is radiated in exactly the same way as other sound programmes, but on a very short wavelength. It is excellent for music.

The sports events and other programmes which are televised away from the studio, are done by means of a mobile unit. Cameras and the necessary power units are taken to the scene—the boat race or the cup final—and the pictures are then sent by telephone lines to the television station, where they are broadcast from the aerial.

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