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# NEW WORLD ORDER

PUBLISHED MONTHLY

Vol. 1, No. 8.

3d.

August, 1939.

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

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## "To Deliver The Nations"

The past age was an age of wondrous achievements. All the inventions were perfected; new discoveries created; new fields of human activity developed; new undertakings gave deeper significance to the law of co-operation; new arts helped to make life more beautiful; and new international laws are now in process of formation to bind all nations of the earth together. The international tribunal of justice will soon be organised in accordance with the principles of Bahá'u'lláh, and then all the differences will be adjusted before the members of that impartial tribunal.

Therefore, as a result of these changes in

the outer world, it has become part of the heavenly wisdom in the inner world to create a new spiritual plan for the propagation of the religion of God. Thus the divine believers may obtain a new joy and a new happiness and display an extraordinary effort in the promotion of the reality of the religions of God, to deliver the nations from old, superannuated prejudices and diffuse the fragrances of the flowers of the primal Truth; to unfurl the flag of love, amity, unity and the oneness of the world of humanity and remove the international misunderstandings from amongst the nations of the world.

'Abdu'l-Bahá.

*"New World Order" is published at  
46, Bloomsbury Street, London, W.C.1.  
Annual subscription 3/6 post paid; single  
copies 3½d. post paid.*

## Save Us From Intellectualism

The problem before humanity to-day is not a problem which intellectuals alone can resolve. Let us say at the start that we fully admit the value of learning and of the scholarly mind; we do not deprecate a wide and inclusive knowledge. What we consider as entirely irrational is the attitude called the intellectual pose. It may be a platitude to say that the human intellect has very definite limitations, but the fact remains that "intellectuals" try to expand its realm to absurd dimensions.

One of the characteristics of our age is an insatiable desire for complexities. The more ridiculously we tie ourselves up into intellectual knots, the better qualified we seem to be to pass judgment on human relationships. The "man in the street" cannot contemplate, let alone scale the heights on which intellectuals move and make merry with their charming theories; he is made dizzy; he feels crestfallen at his own inability to pursue the lofty mazes which they tread; and finally he is disillusioned.

Does the intellectual realise this? Does he know that his most cherished theories, the finest flowers of his intellectual wizardry, are but ashes on the palate of a world which is spiritually starving?

Life is a whole. Departmentalising life, laying exclusive accent on any one phase of human activity, emphasising one or more faculties to the exclusion of others, is bound to upset that even balance which we seek under the name of peace and tranquillity. Every such over-emphasis is only another dead-weight forcing man deeper into the morass. And yet the intellectual persists in asserting the primacy of the intellectual approach. Experience is against him; common sense is against him; the reactions of the common man whose highest interests he wishes to serve, are against him.

In the darkest hours of human destiny light has not reached the world through the scintillating theories of the age. Rome, nearing the abyss, had an abundant intellectual crop, but a dearth of spiritual vision. Her philosophers and orators were helpless in face of the onrushing tide. As it was then, so it is to-day.

The common man cries aloud for the gift of understanding. Above all, his soul, exposed to the cold blasts of adversity, craves warmth; and that blessing the intellectual is unable to confer. We need a statement, an appeal, a vision—anything but a theory—a vision simple yet profound, which can stir the depths of every human heart and uncover the gems hidden in every human soul.

## Kindness to Strangers

*By 'Abdu'l-Bahá.*

When a man turns his face to God he finds sunshine everywhere. All men are his brothers. Let not conventionality cause you to seem cold and unsympathetic when you meet strange people from other countries. Do not look at them as though you suspected them of being evil-doers, thieves and boors. You think it necessary to be very careful, not to expose yourselves to the risk of making acquaintance with such, possibly undesirable people.

I ask you not to think only of yourselves. Be kind to the strangers, whether they come from Turkey, Japan, Persia, Russia, China or any other country in the world.

Help to make them feel at home; find out where they are staying; ask if you may render them any service; try to make their lives a little happier.

In this way, even if, sometimes, what you at first suspected should be true, still go out of your way to be kind to them—this kindness will help them to become better.

After all, why should any foreign people be treated as strangers?

Let those who meet you know, without your proclaiming the fact, that you are indeed a Bahá'í.

Put into practice the teaching of Bahá'u'lláh, that of kindness to all nations. Do not be content with showing friendship in words alone, let your heart burn with loving kindness for all who may cross your path.

O, you of the Western nations, be kind to those who come from the Eastern world to sojourn among you. Forget your conventionality when you speak with them; they are not accustomed to it. To Eastern peoples this demeanour seems cold, unfriendly. Rather let your manner be sympathetic. Let it be seen that you are filled with Universal Love. When you meet a Persian or any other stranger, speak to him as to a friend: if he seems to be lonely try to help him, give him of your willing service; if he be sad, console him; if poor, succour him; if oppressed, rescue him; if in misery,

comfort him. In so doing you will manifest that not in words only, but in deed and in truth, you think of all men as your brothers.

What profit is there in agreeing that universal friendship is good, and talking of the Solidarity of the Human Race as a grand ideal? Unless these thoughts are translated into the world of action, they are useless.

The wrong in the world continues to exist just because people talk only of their ideals, and do not strive to put them into practice. If actions took the place of words, the world's misery would very soon be changed into comfort.

A man who does great good, and talks not of it, is on the way to perfection.

The man who has accomplished a small good and magnifies it in his speech is worth very little.

If I love you, I need not continually speak of my love—you will know without any words. On the other hand if I love you not, that also will you know—and you would not believe me, were I to tell you in a thousand words, that I love you.

People make much profession of goodness, multiplying fine words because they wish to be thought greater and better than their fellows, seeking fame in the eyes of the world. Those who do most good use fewest words concerning their actions.

The children of God do the works without boasting, obeying His laws.

My hope for you is that you will ever avoid tyranny and oppression: that you will work without ceasing till Justice reigns in every land, that you will keep your hearts pure and your hands free from unrighteousness.

This is what the near approach to God requires from you, and this is what I expect of you.

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Leaders of religion, exponents of political theories, governors of human institutions, who at present are witnessing with perplexity and dismay the bankruptcy of their ideas, and the disintegration of their handiwork, would do well to turn their gaze to the Revelation of Bahá'u'lláh, and to meditate upon the World Order which, lying enshrined in His teachings, is slowly and imperceptibly rising amid the welter and chaos of the present day civilization.

—Shoghi Effendi.

## Marriage

By Mary Coulson.

In the Bahá'í Marriage Tablet, which no words of mine can describe, so divine is it, appear these words: "No mortal can conceive the union and harmony which God has designed for man and wife. Nourish continually the tree of your union with love and affection."

How happy everyone would be if married life was lived as is advised; and it can be so, because I firmly believe that Bahá'í parents, who begin to love their children from the very first, yes, even before birth, and train them according to the teachings of Bahá'u'lláh, need have no fear of them making disastrous marriages, for they will know just the right kind of partner to choose, marrying more for the spiritual things of life than the material. You know, in spite of the fact I am grown up, I must confess that I still believe marriages are made in Heaven.

Now as a wife and mother I know perfectly well that the material things of life are essential, but in my short life I have known more happy marriages where love is the main factor than where there has been no love at all, and when I tell you that I come in contact with people who are out of work, or husband and wife have both to work to keep a home together and exist on the barest necessities, and yet have dared to marry in these circumstances knowing, some of them, that there is very little hope of ever being rich, and yet are so happy, it does prove that love for each other is the main thing. The love between husband and wife must be more than physical, it must be that spiritual love which stands the test of the ups and downs of life, and that kind of love is the love, faith and courage that comes from God if we try and walk in the path of righteousness. Before I leave this subject I would like to tell you I know of one wife and mother who has experienced trials and trouble such as few of us would be able to bear, and yet she is one of the happiest and most loving women I know, and often says she does not know where she would have been if she had not had faith in God, Who has never forsaken her yet, and Who has helped her even to the extent of performing miracles so great that she and her family feel awe-inspired at the thought of them, and in that family are sons who are highly respected in their profession (a profession that is usually noted for its tough men), yet they have never forgotten the goodness of God and still continue to thank Him.

I beg of you not to ask me this lady's name, as

she gave me permission to tell you this on that condition; but whenever I have sickness in the house, as happens in the best-regulated homes, I think of her and feel ashamed that I have such a little faith sometimes.

A marriage built up on the lines advised in the Marriage Tablet will surely produce children of love, and we like to think they are born into the world by the approval and blessing of God, of the love of man and wife. To a child born thus it is understandable that love is the greatest force in its life. My two little girls often break away from their play and come to me, saying, "Mummy, I do love you and daddy hundreds and thousands," which reminds me that during the war I asked one of my brothers how much he loved me, as he teased me so much as brothers do, and he answered "Oh, as much as a pound of sugar," which pleased me ever so much, as sugar was indeed precious in those days. I tell you this merely to illustrate that a child often classes love along with the things they value most.

There are parents, I am sorry to say, who do not value this show of love in their children, which is a great mistake, as no child has ever been ruined through real love, and the love between members of a family is a precious thing, and withstands the chill wind of adversity, and as my parents brought we children up to love in this way, so my husband and I are trying to bring ours up in the hope that they will bless and confide in us when they are grown up, as we do in our mother now.

You know, it has often passed through my mind these last few years how difficult it seems for young people in the world to-day, and I have wondered if I am bringing my children up in the right way to overcome the trials they are likely to meet in years to come. Last summer I paid a visit to the Rev. Mother Superior of a small Convent, and as she sat in her chair, her white habit making her kind face look more like a rosy apple than ever (although these people are of a different faith to our own, yet I have never spoken to one of them and found them anything but happy, kind and gentle), we discussed young people. (This Convent, by the way, is devoted to the care of girls who have gone astray.) This was her advice: "Give your little ones all the love and understanding which was given by your mother to you, and God will point out the way to you. No child in my experience ever suffered through real parental love, and in after years, whether they be men or women, it serves as a protection from evil. Half the girls we have with us now have never had the proper parental love which is every child's right." She

went on to tell me that she found out that children born of a marriage without spiritual love often grow up lacking spiritual beauty, and sometimes look almost soulless. I thought a great deal of these words as I walked through the lovely, peaceful grounds, taking with me her blessing for my family, kisses and presents for Joan and Brenda, till I was surprised when I found myself out in the world again.

A few weeks afterwards I was introduced to the Bahá'í Faith, and I truly believe, along with my husband, that the way has been shown to us. We, along with other Bahá'í parents, can now face the future with confidence, for herein lies the key to the success of the future generations of the world, and our children, when they reach manhood and womanhood, will meet the difficulties of the world with hope, faith and courage, which can only be brought about by the teachings of the Bahá'í Faith.

'Abdu'l-Bahá says: "Love is the highest honour for all the nations of men. This love is good. It will purify and illuminate the world. O friends of God, be ye manifestations of the Love of God and lamps of guidance in all the horizons, shining by the light of love and harmony. How beautiful is the shining of this shining."

## Southport Convention of Religions

For seven days, August 20th to August 27th, Southport, Lancashire, will be the scene of a gathering expressive of the modern search for unity. The leading religions of the world will be presented and grave modern problems will be discussed in the light of religion. "Religion and Poverty," "Religion and Racism," "Religion and Nationalism," "Religion and World Peace," are some of the subjects. Many Christian denominations will be represented as well as Judaism, Buddhism, Islám, Hinduism and the Bahá'í Faith. The Convention is being organised by the Ramakrishna-Vivekananda Vedanta Society. The Mayor, Aldermen and Councillors of Southport have lent their support and are giving a civic reception to the delegates.

"New World Order," the organ of the Bahá'í Faith in England, makes a plea now that this great opportunity should not be wasted on the superficial differences of forms of worship, differing rites and ceremonies or other non-essentials. Rather let us seek to unveil the essential Truth which lies enshrined in all true religion. Modern problems will not be solved by ritual or ceremony, or the repetition of any creed. They will succumb to the power of the Holy Spirit. That power will come when we are united.

## Review

### The Heart of the Gospel. George Townshend.

Lindsay Drummond, 7/6.

Read this book. It is the most challenging statement that has come from the Christian Church in this century. Taking his stand by the Bible, Archdeacon Townshend shows world history as the unfoldment of the plan of God, whose immediate aim is the spiritualising of the entire human race. But he is intensely practical, and his interpretation of spirituality is a challenge to Church and State alike, to our politics, our social order, our way of life, our trade and commerce.

"What the early Christians did, we can do. The opportunity given to them is repeated in our time. . . . The civilisation into which they were born was cankered at the heart, and was dying of irreligion. . . . All too few as the early Christians were, they rebuilt the world and changed the history of mankind. . . . We, in a like emergency, are called on to undertake a like task."

Although the Bible is mainly concerned with the history of the Israelites, it is nevertheless a world history concentrated in the experience of a single small nation. That this experience is a valid guide to all people, in all ages, becomes more and more apparent as the argument proceeds. Would that the leaders of mankind to-day could ponder deeply this paragraph:—

"In every crisis in Hebrew history the true patriots, the genuine leaders, the real statesmen, were those whose communion with the higher world enabled them to advise their fellow-countrymen as to what policy or line of action would promote the purpose of God. In every crisis the determinations of human pride, taken in defiance of the prophets and in neglect of God's will, proved to be ill-judged and produced frustration and calamity."

The bulk of the book, as its name indicates, is an interpretation of the Gospel in the light of modern knowledge and need. It takes the Word and the Teaching of Jesus as proof that God fosters His plan through the agency of successive mediators, each empowered to reveal God to man according to man's advancing intelligence. The results of this re-examination of the Gospel are startling. It shows the reason for the present sorry state of Christendom; spiritual truth became intellectualised, and no differentiation was made between the Word of God and the word of man. "We know now that during the whole of this period of transition there has been a highway laid out for us by the beneficence of God. . . . But we missed it. We

took instead a by-path." At the beginning of the New Age "the religious leaders of the time did not share that spirit of adventure which marked every other form of human activity . . ." "They did not officially institute nor always sympathise with the great reforms which aimed at giving to the poor, the weak and the defenceless a larger share in the communal benefits of civilisation; nor yet with the hundred-year-old movement for the abolition of war." . . . "Progress became unchurched. The forward movement was secularised. Scepticism and paganism slowly sapped all the foundations of moral principle and loyalty. Injustice, licence and oppression spread; and society, breaking up into its constituent atoms, descended into the original darkness of chaos and old night."

The author has a genius for summarising his argument in short and pithy sentences, which make delightful reading. Thus: "Western scepticism had its prophets; but Western faith had none able to match them." He finds in the "reading of the times," offered in the name of Bahá'u'lláh, the only universal plan of reconstruction which can be a "rallying point for the nations of the earth."

"Going back to the Gospel with a new humility and with that simple faith which grows not old . . . will we not feel stirring within ourselves the beginnings of that ancient exaltation and spiritual energy which enabled the early followers of Christ, long centuries ago, to stand firm amid the ruins of a dissolving civilisation, and build thereafter a new and better order nearer to their Lord's desire? And now that all our mundane ideologies have so utterly failed, what adequate Plan of Action survives for men to work to, save only that prophetically traced long since by the pen of Bahá'u'lláh?"

It is hard to review such a book; it would be better to write a long essay on it; best of all, read it.

## More Than Science

*By Philip Hainsworth.*

I have been told that the regeneration of the world would be brought about by means of science and education, but as I look about on conditions at the present day, there comes to me a very grave doubt as to the truth of this statement.

Let us consider for a while our position.

We have houses that are almost all one could desire, cosy, compact and convenient. This has been brought about after many years of careful study on the part of those concerned.

We have education, within the reach of all.

We have these, and much more, and yet we are reduced to the expedient of living like the lower

class of animal, of burrowing in the earth. This, in an age of reason. There was some excuse for the troglodite. He had no education, nor had he any house; the cave was the only refuge at his command.

But where is the excuse for us in the present day?

It is certain there is something else needed other than science and beyond education, unless that education teaches us the meaning of the spirit of tolerance and of human understanding. This has been said so often as to be almost trite, yet these great qualities are to-day more urgently needed than ever before; are indeed absolutely essential for the well-being of the world. These things have been pointed out by the greatest teachers the world has ever known, and are without possible doubt the only leaven which has kept the world at all sane through the turmoil of events.

Why, then, cannot we adopt and apply these beautiful qualities, and by so doing simplify a difficult situation which is rapidly getting out of hand and beyond our human efforts of adjustment?

What a world this could be, were reason to rule. It cannot possibly be claimed to do so, surrounded as we are by such bewildering anomalies. Indeed, a quiet contemplation of the situation puts to great strain one's belief in the intelligence of mankind, and raises a great wonderment that the Almighty does not obliterate us all.

In order to realise our folly, we must try to imagine the result were this enormous amount of energy properly and constructively applied. The result is, of course, beyond our imagining, but I am fully convinced that it would more than amply reward the greatest efforts and strivings of a combined world.

This is not a dream.

It will, like any great prize, be hard of achievement, but it is certainly possible, and to really follow out the matter to a fine ethical conclusion, it behoves us to make the effort in fairness to those great prophets who left to us a legacy of teachings, simple, yet so beautiful of conception, that one is at once quite sure that they are of more than human origin.

Therefore the time is ripe; let us not waste a day, not an hour, but examine carefully, with an open mind, and with all the knowledge, science and intelligence we possess, the challenging claims of that mighty Cause, that jewel with many facets, the Bahá'í Faith. It can stand the test, it has yet to fail, therefore put it into practice. For hundreds of thousands it is the inspiration of the new age. Its foundation of spiritual principles is essential for the peace of the world, for true scientific and

artistic progress, and economic stability; its unifying power embodies the ideals of service and brotherhood, irrespective of race, nationality, creed or class, it being the consummation of the Sermon on the Mount; and behind all these, that glorious, majestic Being, Bahá'u'lláh, whose regenerating power has again enlightened the mind and uplifted the heart of man, as did Christ two thousand years ago.

"I come that ye may have life, and have it more abundantly," said Jesus.

"I come to revivify the world," says Bahá'u'lláh.

## New Horizons

"Man is still the potential creator, rather than the victim of his creation. He is a creature of free will and untold possibilities, not the slave of environment. His capabilities are limited not so much by heredity or poverty as by his own vision of himself."—Henry C. Link, Ph.D., *The Rediscovery of Man*.

"When you educate a man you educate an individual; when you educate a woman you educate a whole family."—Dr. Charles D. McIver.

A trans-Atlantic air mail service between England and North America has been successfully inaugurated. The Imperial Airways flying boat *Caribou* and the American aircraft *Yankee Clipper* each do the return journey once a week. Europe and America are within a day's journey of each other.

"The lovers of mankind—these are the superior men, of whatever nation, creed or colour they may be."—'Abdu'l-Bahá.

"A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, and liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving."—*Shoghi Effendi*.

"For the life of the flesh is common to both men and animals, whereas the life of the spirit is possessed only by the pure in heart who have quaffed from the ocean of faith and partaken of the fruit of certitude. This life knoweth no death, and this existence is crowned by immortality."—*Bahá'u'lláh*.

# The Bahá'í Faith

(A series of talks given over the radio in New York, and adapted for New World Order.)

## I.

As we go more deeply into the Bahá'í teachings, we find that they give a clear and rational explanation of the apparently chaotic condition of this extraordinary age. In the light of this interpretation we see how all of these many social changes and perturbations form part of one definite historic trend. It is as though explorers in an unknown country, surrounded by possible unexpected dangers on all sides, were to be given a map which would show clearly just where they were and the true character of the country about them. With this accurate knowledge, they would no longer fear the danger of becoming forever lost.

Such a map the Bahá'í teaching gives to our confused world. This map, showing the strange "country" which modern civilisation has become, makes clear that a long historic trend, covering countless ages—the trend toward the separation of peoples into divided and antagonistic nations and races—has in our time come to an end. Throughout all history, the movement of peoples has been one not merely of physical separation, but also of emotional, mental and moral diversity. The isolation of social groups, large or small, has been the basis of man's collective experience since the dawn of time. The result of this movement of separation and diversity has been to establish firm and enduring differences of language, custom, belief and outlook upon every branch of the human race. *Humanity* has never really existed—what have existed were no more than separate and distinct tribes, nations and races, each denying to the other as far as possible the rights and privileges necessary to an ordered human life, even, in fact, the recognition of one common and universal God.

But now, that vast and tremendous scattering of the peoples has come to an end. The fundamental movement underlying this modern time is toward unity. For the totally unforeseen result of the new power of science has been to destroy the very source and cause of social isolation throughout the earth. The nations, races and peoples are to-day, whether they relish it or not, living together in one unitary physical environment, one super-national economic civilisation from which no race nor nation nor people can possibly escape. As the Bahá'í teachings declare, "This handful of dust, the earth, is one home. Let it be in unity. . . Fellowship is the cause of unity, and unity is the source of order in the world."

To this unified physical environment, however, each organised society has brought its habit of separation and its long-established differences and antagonisms, the inevitable result of the tribal outlook developed during past ages. Can this new household of mankind, this firmly-knit, world-wide society which science has produced, possibly survive disaster if the old tribal outlook, now in possession of armaments a million times more destructive than bow and arrow, sword and spear, continues to dominate the hearts and minds of men?

This menace of the calamity that would follow another explosion of the sinister power of modern armaments is something entirely new to human experience. It stands as a universal problem before every people and before every individual in the world. We live to-day under a threat of social disaster quite as real and far more portentous than the menace of physical disaster that has loomed over those unfortunate people who live beside flood-swollen rivers and who have not known, from day to day, from hour to hour, whether the embankment would hold.

Thousands of anxious statesmen, economists, students and men of responsible affairs in all parts of the world, realise this social menace and are bending every energy to find a solution. Yet the conflict of policies and interests rises higher and higher year by year, armaments increase, and no adequate basis for a universal understanding of the essence of the problem has yet been found.

Now let us turn again to the Bahá'í map. There we discover that it does not deal primarily with these external matters of political and economic policy, but deals rather with human attitudes and relations. It sets forth that "The most important principle of divine philosophy is the oneness of the world of humanity, the unity of mankind, the bond conjoining East and West, the tie of love which blends human hearts. . . . For thousands of years we have had bloodshed and strife. It is enough; it is sufficient. Now is the time to associate together in love and harmony. . . . The divine purpose is that men should live in unity, concord and agreement. . . . Consider the virtues of the human world and realise that the oneness of mankind is the primary foundation of them all."

Here, in this striking and altogether new aspect of truth, the "oneness of mankind," we have the essential link between the social problem on the one hand and man's latent and innate God-given powers on the other. It is to the degree, and only to the degree, that the race learns how to respond to this conception of underlying oneness that we shall be able to take the steps that lead from

strife to co-operation and peace. The Bahá'í teachings come to us as nothing less than a necessary re-education of the spirit of man in the divine art of unity. The conditions of the age are unprecedented; too obviously our traditions and established customs fail utterly to meet them; we require a new presentation of spiritual, ethical and social truth in terms of our altered environment in order to transform the nations and races into a true mankind.

No one would think of allowing his child to grow up without education or would send him out into this highly specialised industrial age with the unequipped and untrained personality of our primitive ancestors. Why, then, since we are all merely children in relation to the problem of world unity, should we so complacently trust that we can solve the problem and meet that emergency without preliminary training, without requisite knowledge of the underlying forces now controlling our destiny? We cannot go back to the simpler ways of our ancestors. We cannot halt the vast movement of modern science. The world has become one home. Somehow we must fit ourselves to live together in that home. And the first step is for us to become humble, with a humility that is willing and eager to learn new truth when new and unprecedented problems are to be solved.

The Bahá'í teachings tell us that what has happened to us all is that a new age and cycle have dawned: "This is a new cycle of human power. All the horizons of the world are luminous, and the world will become indeed a garden and a paradise. It is the hour of the unity of the sons of men and of the drawing together of all races and all classes. You are loosed from ancient superstitions which have kept men ignorant, destroying the foundations of true humanity. The gift of God to this enlightened age is the knowledge of the oneness of mankind and of the fundamental oneness of religion. War shall cease between nations, and by the will of God, the Most Great Peace shall come."

Thus the Bahá'í teachings summon us to the attitude of seeking and recognising truth. Imbued with that attitude, we can take the first step of realising that the changes of this age are a clarion call to the soul and conscience of human beings everywhere on earth. Rightly understood, these changes and perturbations mean that destiny has chosen this age for the race to learn greater lessons

than any previous age was prepared to understand. When we come to see our fellow-men as bewildered searchers after truth, even as you and I, then we can make contact with them on levels raised high above these confusions that in reality are but destroying a dead past that we may enter this dawning age of true advancement. "Of one tree are ye all the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens."

## A Universal House of Worship

The Bahá'í Temple in Wilmette, Chicago, is nearing completion. It is generally acclaimed as outstanding in every way—in beauty of form, of decoration, of setting, in architectural and engineering interest, in its symbolism, and, above all, in the spirit and truth which its very existence proclaims. It has nine entrances, situated equally around its "lacy envelope"; they signify the nine universal religions. Its great dome, supported by them all, unites them all. You may enter through any doorway, but you emerge in an open space where there are no divisions. The following texts, chosen from the writings of Bahá'u'lláh, the Founder of the Bahá'í Faith, will be inscribed above the outer doors of the nine entrances:—

1. The earth is but one country; and mankind its citizens.
2. The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me.
3. My love is thy stronghold; he that entereth therein is safe and secure.
4. Breathe not the sins of others so long as thou art thyself a sinner.
5. Thy heart is My home; sanctify it for My descent.
6. I have made death a messenger of joy to thee; wherefore dost thou grieve?
7. Make mention of Me on My earth that in My heaven I may remember thee.
8. O rich ones on earth! The poor in your midst are My trust; guard ye My trust.
9. The source of all learning is the knowledge of God, exalted be His glory.