

THE NEW WORLD ORDER

46, BLOOMSBURY STREET, LONDON, W.C.1

Vol. 1, No. 10.

December, 1939.

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

PRINCIPLES OF WORLD ORDER

The Oneness of Mankind.

"Of one tree are ye all the fruit and of one bough the leaves. . . . The world is but one country and mankind its citizens." *Bahá'u'lláh.*

The Oneness of Religion.

"Know thou assuredly that the essence of all the Prophets of God is one and the same. Their unity is absolute. . . . They all have but one purpose; their secret is the same secret." *Bahá'u'lláh.*

Religious Revelation is Progressive.

"God hath sent down His Messengers to succeed to Moses and Jesus, and He will continue to do so till 'the end that hath no end'; so that His grace may, from the heaven of Divine bounty, be continually vouchsafed to mankind." *Bahá'u'lláh.*

The Independent Investigation of Truth.

"The best beloved of all things in My sight is Justice. . . . By its aid thou shalt see with thine own eyes and not through the eyes of others, and shalt know of thine own knowledge and not through the knowledge of thy neighbour. . . ." *Bahá'u'lláh.*

The Relinquishing of Prejudice.

"O children of men; know ye not why we created you all from the same dust? That no one should exalt himself over the other. Ponder at all times in your hearts how ye were created. . ." *Bahá'u'lláh.*
"Beware of prejudice; light is good in whatsoever lamp it shines. . ." *'Abdu'l-Bahá.*

Education For Everyone.

"To acquire knowledge is incumbent upon all, but of those sciences which may profit the people of the earth, and not such as begin in mere words and end in mere words." "Good character is the best mantle for men . . .; by this God adorns the temples of His friends." *Bahá'u'lláh.*

Equal Status For Men And Women.

"According to the spirit of this age, women must advance and fulfil their mission in all departments of life, becoming equal to men. They must be on the same level as men and enjoy equal rights. This is my earnest prayer and it is one of the fundamental principles of Bahá'u'lláh." *'Abdu'l-Bahá.*

The Harmony of Religion And Science.

"Religion and Science are the two wings upon which man's intelligence can soar into the heights, with which the human soul can progress. It is not possible to fly with one wing alone. . . ." *'Abdu'l-Bahá.*

Economic Principles.

A planned world economy. Minimum and maximum standards of living. Profit sharing in industry. Control of tariffs by an international authority. A world currency. Everyone must work . . . no idle rich or idle poor.

An International Language.

An international language and writing to be taught in all schools, in addition to the native tongue.

A World Government.

The national governments must elect an international government, which shall have authority over all of them, and executive power to enforce its laws. It must have control of armaments and authority to restrain any member of the world commonwealth which acts in a manner contrary to universal interest.

True Patriotism.

"It is not for him to pride himself who loveth his own country, but rather for him who loveth the whole world." *Bahá'u'lláh.*

The World Order of Bahá'u'lláh

(Address given at the Southport Convention of Religions.)

The message I bring you is one of challenge, of hope, and of joy. It is a challenge because it demands that for you to obtain its benefits, or even to understand it, you should approach it with a mind and heart free from all prejudice. Prejudices of race and colour and class obviously do not exist in this assembly, but the more subtle prejudices of tradition, of temperament, of religious background, can veil the light of Truth as surely as those dark clouds which overshadow the nations and peoples.

It is a message of hope because it declares that the "Most Great Peace" will begin very soon; in this century. The foundations of it are already laid, not only in the hearts of thousands of the human race, but in the administrative order of a world community, whose very existence, like that of the early Christian community of old, is a tangible proof of the existence of a new conception of life. And now, as then, this new conception is not attributable to any philosopher or sociologist, but to the Creative Word of God. It is on that Word, that this world community is polarised.

It is a message of joy, because it tells of promise fulfilled. The greatest promise, common to all those great religions represented here, is that of further guidance from God, to be given through the medium of another appearance of the Christ. The Jews await the Messiah; Buddhists know that the Fifth Buddha will come; Zoroastrians look for the Shah Bahram; Christians pray for the Kingdom on earth, and the return of Christ; Hindus know that the Lord Krishna is born from age to age; Islam expects a Messenger.

Bahá'u'lláh proclaims the fulfilment of this single promise. He declared Himself to the rulers of the world and to the heads of the religious communities. To the Pope, He wrote: "Rend asunder the veils, the Lord of Lords hath come in the shadow of the clouds. . . ."

The appearance of Bahá'u'lláh is significant to every phase and state of life; this morning I shall try to tell you of its social implications. That prayer, uttered by the Christian community for well nigh two thousand years, "Thy Kingdom come, Thy will be done on earth as it is in heaven," is answered in the World Order of Bahá'u'lláh. For this world order is no mere economic system, or

theory of government, but a world-embracing theocracy, whose chief aim is to provide the conditions in which man, as an individual, and mankind as a race may realise that image in which he was created, the image of God Himself.

Bahá'u'lláh focuses His teachings on the great principle of the oneness of mankind. The time has come for this truth to be realised in the organisation of the world, in the institutions of mankind, in our education, our politics, our economy, our religion. A characteristic teaching is this: "The earth is but one country and mankind its citizens." The World Order of Bahá'u'lláh visualises the practical realisation of this truth. It means that the sovereignty of national states must yield to a higher authority, that the competing economic groups must yield to a world economic system, that the rival claims of Labour and Capital must yield to a system in which the interests of both parties are made identical, and it means above all that religious systems must yield their exclusive claims to the consciousness of One God and the oneness of religion.

Bahá'u'lláh shows that the growth of humanity is similar to the growth of a single human being. Understanding of this makes clear the reason for the present chaos. All of us here know how unsettled and chaotic is that period of life when we stand on the threshold of maturity. New potentialities, physical, mental and spiritual, are unfolded, and we enter a new phase of life. Mankind's period of minority has been characterised by division and conflict. His maturity, at the gateway of which he now stands, will be reached when he views himself as one human-kind, one family, living in one fatherland, the earth. "Let not a man glory in this that he loves his country; let him rather glory in this, that he loves his kind." This is the standard of the new man, that he is a human being first and a local citizen afterwards. The New World Order, visualised by the Prophets of antiquity, and founded by Bahá'u'lláh, will be built by new men, who already, in this chaotic age of transition, have achieved a sense of world citizenship.

Bahá'u'lláh shows that the disease which is now ravaging the human race, the disease of disunity, cannot be cured by the ancient remedies. Unemployment cannot be solved in one country alone; neither can poverty or the problems of industry, nor the problems of over-production and under-consumption. They can be met and solved only as world problems.

This then is the declared purpose and mission of Bahá'u'lláh; the recreation of the spiritual life of man, so that having reached maturity he may,

in the full plenitude of his powers, receive his birthright and enter that golden age whose promise has been the theme of all his scripture, poetry and philosophy.

There stands to-day, upon the foundation of the Bahá'í Revelation, a world community which may truly be called a cross-section of the human race, and yet a community united in faith and purpose, confident in the society building power of the new guidance which has come from God. When the Roman world crumbled, it was a few Christian assemblies which released the ideals for a new order. To-day, when the disintegration of the existing order is imminent, there are eight hundred Bahá'í Assemblies scattered throughout the world. They bear the same relationship to the world as those Christian communities bore to Europe; they are animated by the same spirit, and ready to offer the same sacrifice, as the record of twenty thousand martyrs testifies. To them the World Order of Bahá'u'lláh is a living reality, a new life to be shared with all men, a crowning gift from God.

We know well the ancient prophecy that in the day of God, God Himself will rule His people. Let me close with these words of Bahá'u'lláh: "Great is thy blessedness, O earth, for thou hast been made the foot-stool of thy God, and been chosen as the seat of His mighty throne. Would that my life could be sacrificed for thee, for He Who is the Beloved of the All-Merciful hath established His sovereignty upon thee, through the power of His name that hath been promised unto all things, whether of the past or of the future."

Man! Know Thyself

"Man is the supreme Talisman. Lack of a proper education hath, however, deprived him of that which he doth inherently possess. Through a word proceeding out of the mouth of God he was called into being; by one word more he was guided to recognise the Source of his education; by yet another word his station and destiny were safeguarded. The Great Being saith: Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it to reveal its treasures, and enable mankind to benefit therefrom. If any man were to meditate on that which the Scriptures, sent down from heaven of God's holy Will, have revealed, he will readily recognise that their purpose is that all men should be regarded as one soul, so that the seal bearing the words 'The Kingdom shall be God's' may be stamped on every heart, and the light of Divine bounty, of grace, and mercy, may envelop all mankind. The one

true God, exalted be His glory, hath wished nothing for Himself. The allegiance of mankind profiteth Him not, neither doth its perversity harm Him. . . . If the learned and worldly-wise men of this age were to allow mankind to inhale the fragrance of fellowship and love, every understanding heart would apprehend the meaning of true liberty, and discover the secret of undisturbed peace and absolute composure. . . ." Bahá'u'lláh.

The Nature of Man

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

The highest form of human society is that based upon the principle of voluntary co-operation and sustained by a mutual loyalty for the attainment of the general welfare. The lowest type of society is based upon coercion and force, motivated by fear.

Since, therefore, the quality of the social structure depends ultimately upon the integrity of human character rather than upon formal laws and statutes, it is clear and evident that co-operation cannot be established among the nations, races and classes of earth until men themselves have acquired the necessary spiritual powers.

What wonder, then, that so many conscientious persons to-day long for a return to the simpler age of living faith, when men sincerely believed in such mysteries as the soul, the love of God, the spiritual destiny of the race, and access to a guiding Providence and a sustaining Will?

But between us and that simpler age stands all the vast body of knowledge created by physical science. The telescope plumbed the skies and found no naïve primitive "heaven"; and the microscope probed all matter, including the stuff we are made of, and found no organ or visible instrument of the soul. Therefore a generation arose which felt it had to choose between faith and reason, between hope and truth—and it turned away from the convictions of the simpler age.

The Bahá'í teachings meet this supreme issue squarely. They re-establish the foundation of hope and faith, not by denying or neglecting the particular truths of science, but by carrying the scientific attitude forward and onward to deal with a higher order of truth. Their purpose is to identify faith not with credulity but with conscious knowledge.

"Though man has powers and outer senses in common with the animal, yet an extraordinary power exists in him of which the animal is bereft. The sciences, arts, inventions, trades, and discoveries or realities, are the results of this spiritual power. This is a power which encompasses all things,

comprehends their realities, discovers all the hidden mysteries of beings."

This positive assertion is explained most clearly by the interpretation of the law of evolution found in the Bahá'í writings.

The world of nature, according to the Bahá'í teaching, has three different kingdoms or classes of existence. The first kingdom includes the mineral, and the principle of this kingdom is cohesion. The second kingdom or class is that of the vegetable organisms, which show forth not only the principle of cohesion but also that of growth. The third kingdom of existence in nature is the animal world, and here we see operating a third principle, that of sense perception and sensibility. The world of mankind, while it is immersed in nature, and subject to the laws and principles which control the three lower kingdoms, is raised above nature by its possession of two powers or qualities not existing in mineral, vegetable or animal organisms. The first of these exclusively human attributes is that of rational intelligence. The mind of man, with its capacity to perceive and understand abstract and universal truths, is nothing else than supernatural.

This startling fact is proved when we bring to the evolution and progress of matter the new and higher interpretation which the Bahá'í writings contain. While the older, materialistic theory insisted that matter of itself rises from kingdom to kingdom, until through finer structure or more intricate arrangement it produces the human intellect, the spiritual view replaces this theory by an explanation which corresponds to the actual facts. According to the Bahá'í philosophy, the elements never by their own force rise from one kingdom to a higher type of organism, but are taken up and assimilated into the higher organism by the higher organism itself. For example, the mineral elements are drawn up by the vegetable kingdom, and assimilated into that kingdom. The vegetable kingdom, in turn, is taken up and assimilated into the animal kingdom; and the elements of the animal kingdom are likewise raised by man and transmuted into the conditions of his physical organism. The process, therefore, is not controlled or motivated by any presumably mysterious power vested in the atom to build the higher forms of life, but by the interaction of the higher organism upon the lower. The materialistic view of matter declares to all intents and purposes that the scattered bricks of themselves come together and build the house, whose architecture the bricks are somehow or other supposed to know in advance!

This incredible assumption is destroyed by the

true, spiritual teaching that the divine Architect fashioned the pattern of each kingdom of matter, and endowed each kingdom with special qualities and attributes. Just as the power of growth in the tree or plant transcends the qualities of the mineral, and just as the attribute of sense-perception in the animal transcends the qualities of the tree or plant, so is mind in man transcendent to all other existence in the natural world. It is a creation, a divine endowment and gift.

Rational intelligence, however, while completely supernatural in comparison to the animal world, does not, in itself alone, constitute the unique mystery of the human kingdom. The second higher power of man is his capacity of faith—his capacity to recognise the Creator as utterly transcendent to himself, and to centre his being upon devotion to the supreme Will. The sign of this power of faith is free will; for man alone, of all visible nature, is free to decide whether he shall live in the animal world of selfish sensibility, in the unregenerate human world of rational intelligence employed for personal or partisan ends, or in the spiritual world of unity, co-operation and impersonal love. The pull of nature within us is so constant and so strong or insidious that the human will cannot, unaided, raise up the mind and the heart to the spiritual level. Unless there were a higher kingdom of reality above man, reaching down and inspiring the heart and mind with new energy and direction, man would be like a king in exile, an orphan in poverty and abandonment, able to glimpse a realm of peace and fulfilment but never able to attain.

This brief summary of man's place in nature, and his potential ability to live by spiritual rather than by natural law, culminates in the truth that the Creator has established a world of reality higher than man, just as He has created the kingdoms or orders lower than man. In the human being, the zenith of material perfection exists—the sum total of all the qualities and attributes developed in the lower realms. But man is likewise the beginning of spiritual perfection, the seed that must attain its fruitful growth and fulfilment in the qualities and attributes that yet lie enfolded in the narrow dark husk of the physical self. Until we become conscious that a higher order truly exists, and is accessible to the aspiring soul within, we shall continue to regard man as nothing else than an animal who happens to possess the great instrument of intelligence for satisfying a mere animal desire.

Thus, human beings remain subject to nature until they find a truth that will link them to the higher spiritual world.