

THE BAHÁ'Í NEW WORLD ORDER

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

A WORLD COMMONWEALTH

"The unity of the human race, as envisaged by Bahá'u'lláh, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualise it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at, and apply the laws enacted by, this world legislature, and will safeguard the organic unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve centre of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and

facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will co-operate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be tapped and fully utilised, its markets will be co-ordinated and developed, and the distribution of its products will be equitably regulated.

National rivalries, hatreds, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and co-operation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

The Bahá'í Faith

The Báb, The Forerunner, declaration 1844, martyrdom 1850.

Bahá'u'lláh, The Founder, declaration 1863, ascended 1892.

"Abdu'l-Bahá, The True Exemplar and Interpreter, 1844-1921.

The Basic Principles

The Oneness of Mankind.

The Oneness of Religion.

The Independent Investigation of Truth.

The Relinquishing of Prejudices.

Education for Everyone.

Equal Status for Men and Women.

The Harmony of Religion and Science.

Solution of Industrial and Economic Problems.

A Universal Language. (Auxiliary.)

Universal Peace; international executive authority.

A World Commonwealth.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both East and 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."

By the Guardian of the Bahá'í Faith.

The Great Power

"To-day the human world is in need of a great power by which these glorious principles and purposes may be executed."

This was 'Abdu'l-Bahá's realistic attitude to all the great spiritual and social ideals which are being expressed to-day. To the various movements and societies for general betterment He would mention the need of this great power. He even applied it to the Bahá'í teachings, of which He was the chief exponent.

There are many people to-day, and their number seems to be increasing, who think that human beings can, by the use of their intellect and scientific knowledge, solve the problems of the age without the help of any other force. How many

people believe that what they do, what they achieve, is entirely the result of their own striving, their own skill, perseverance and wisdom?

'Abdu'l-Bahá used the analogy of a sailing ship. The captain can go north, south, east or west; he can crowd on much sail or little; he can ride at anchor or put out to sea. But let the wind stop blowing and he can do nothing.

Man is like that. He can prepare the soil, plant a seed, nurture it gently, gather the fruit, but he cannot make the seed grow. He can stop its growth, assist it greatly, but he cannot usurp the mysterious function of the life within that seed.

So it is in his own kingdom. He can nourish the child; educate it, surround it with all good things, but he cannot command the results. In the ordering of society he can raise the standard of general living, of health, of education, but he cannot prevent his society from succumbing to the forces of disintegration within it. Neither can he make men more unified, more honest, more just, by his own intellectual power.

The power which causes all things to act in accordance with their nature, is spirit. It causes the fire to burn, the seed to grow, the senses of the animal to develop, and the intellectual faculties of man to unfold. All this is through the power of spirit in the various degrees of mineral, vegetable, animal and human expression.

There is a still higher expression of spirit, which causes life in the body of mankind. This is none other than the Holy Spirit. It is this which brings results from all man's striving, his researches, the application of his knowledge, and the increase of his technical ability. Let him shut out this power, as he has done to-day, and all his vaunted arts and sciences are of no avail. Spirit is the life of the form, whether that form be a social order or a physical body. Deprive the form of its spirit, and inevitably it breaks up.

This is why the great Founders of the world's religions have also been the Founders of civilization, because through Them the Holy Spirit was diffused among men, and unified them in a social relationship. To-day we are in great need of this power, for it alone is capable of stilling the passions, healing the rifts, and giving new life to the stricken body of mankind.

It is the "glad tidings" of the Bahá'í Faith, that God in His infinite mercy, has sent another Messenger to bring to us a fresh outpouring of that healing, vitalising, all-pervading power, the power of the Holy Spirit.

The Hidden Words of Bahá'u'lláh

O Son of Spirit!

The best beloved of all things in My sight is Justice; turn not away therefrom if thou desirest Me, and neglect it not that I may confide in thee. 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. Ponder this in thine heart; how it behoveth thee to be. Verily Justice is My gift to thee and the sign of My loving-kindness. Set it then before thine eyes.

O Son of Man!

Veiled in My immemorial being and in the ancient eternity of My essence, I knew My love for thee; therefore I created thee, have engraved on thee Mine image and revealed to thee My beauty.

O Son of Being!

Love Me, that I may love thee. If thou lovest me not, My love can in no wise reach thee. Know this, O servant.

O Son of Man!

Thou art My dominion and My dominion perisheth not, wherefore fearest thou thy perishing? Thou art My light and My light shall never be extinguished, why dost thou dread extinction? Thou art My glory and My glory fadeth not; thou art My robe and My robe shall never be outworn. Abide then in thy love for Me, that thou mayest find Me in the realm of glory.

O Son of Utterance!

Turn thy face unto Mine and renounce all save Me; for My sovereignty endureth and My dominion perisheth not. If thou seekest another than Me, yea, if thou searchest the universe for evermore, thy quest will be in vain.



"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 civilization. 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 Widening Stream

"We must look in post-war days, for a modification of the extremes of wealth and poverty, and find a world in which from the highest to the lowest, the same facilities for enjoying the amenities of life are available."—*Advertiser's Weekly*.

"Brussels and the cities of Europe, Africa, Washington, Chungking, Moscow—far from London we can see clouds in these places silhouetted on the horizons. They are small, but they give promise of the day when 'the dominant races shall forget their brute achievements and white and red and yellow and brown and black will stand up together without side glances in the service of the world'."

—Editorial, *Evening Standard*.

In the Mosques of Hyderabad, regular prayers have been ordered for the protection of British airmen. This is the first time known of Muslims offering regular prayers for Christian warriors.

The Definite Goal

It has been stressed many times lately, that the real conflict in the world is one of ideals. On one side there is liberalism, democracy, individual values; on the other rigidity, autocracy, individual suppression. The armed forces of the world are aligned, generally, in these two camps, although there are reactionaries in the liberal camp, and liberals in the totalitarian camp.

On the totalitarian side, there is no doubt as to the goal to be achieved; it is clear theoretically and practically. On the democratic side no such clear definition exists. There are hundreds of groups and societies with ideas for the future of the world, but lacking a stated goal and with no unity of action, they present a tangle of theories without shape or outline. Democracy? Who can define it practically?

Among the many movements, from simple discussion groups to societies striving for political power, there is hardly to be found one which can give a definite shape to its ideals; the older institutions, such as the Church or the Universities, offer no practical plan. One or two movements such as Federal Union, or the League of Nations Union, have a plan but must, of necessity, wait for political action.

Throughout this tangled skein there seems to run one thread which lends colour to all the rest. This is the oft repeated, and increasingly familiar theme of "New World Order." This undoubtedly is the common denominator of all liberal thought to-day, whether expressed in Esperantist meetings, Theoso-

phical groups, the International League of Women, or by unattached individuals. But again we ask: New World Order? Who can define it?

The Bahá'í Faith claims to do this satisfactorily, and supports its claim on religious and practical grounds. Its religious grounds are known; it declares its Founder, Bahá'u'lláh, to be the bearer of a new message from God, the revealer of the laws and social principles which can establish the new world order, and the source of the spiritual power which will unite men in that world brotherhood essential to world order.

Its practical claims command the attention of the sceptic, as well as the believer in God. The term "New World Order" was first used by the Forerunner of the Bahá'í Faith, more than ninety years ago. Since that time, New World Order has been its central theme and declared goal. The Bahá'í community, therefore, has given more thought, meditation, research and general attention, over a continuous period, to this theme, than other people. To-day, it has a rich result to offer. Two of its most important pieces of literature, from the pen of the Guardian of the Faith, "The Goal of a New World Order" and "The Unfoldment of World Civilization," present in clear and definite outline, the scaffolding of that world social order which we must visualize before we can build. It offers a new social theory; it calls for a higher loyalty, and unfolds a wider application of justice, than any mankind has yet known.

More than this. Not content or deeming it expedient to wait for political or diplomatic action, the Bahá'í Faith has built a world community, whose form and functioning are "the very pattern of the new world order." This world community is small, but universal. It seeks no political affiliation, will not accept financial aid from outside sources, has no secret activity, imposes no creed or dogma upon its followers, and remains unified and free from schism. Far from curtailing its activities when war broke upon us, its message has been more vigorously spread than ever since September, 1939. It increases in strength and numbers. In all that pertains to its organic life, it is a world society whose members, whether in Persia or America, India or the British Isles, Australia or Alaska, or in the oppressed countries of Europe, share equal status, equal rights and equal responsibilities. In some eight hundred places of the world, communities are organised on the new social pattern; they are co-ordinated in a number of national groups such as the United States and Canada, the British Isles, Egypt, Iran, Iraq, India and Burma, Australia and New Zealand, and until recently Germany and Austria, Caucasus, Turkistan. The world

centre of this community is none other than the Holy Land, where on the slopes of Mount Carmel, and beyond the bay of Haifa, at Akká, are the shrines of the Founders of this world faith. With astonishing vitality, and in spite of persecutions and betrayals, it has, since its Chief Exponent was liberated from prison some thirty years ago, brought into being a world community and established its administrative institutions. Thus, while other movements, richer in money, talent, prestige, and the means of propaganda, have promoted discussion, evolved new theories, and enjoyed the attention of the public, this little known but dynamic Faith has advanced in action and now presents a brotherhood including black, white and yellow, Gentile and Jew, Christian, Muhammadan, Buddhist and Hindu, capitalist and worker.

Its claim to answer the cry for world order may be rejected or opposed, but it cannot, with justice, be ignored.

Amid the babel of tongues, the befogged visions, the cloudy horizons, the vague and shapeless utopias, the half-articulate cry of the people is strangled. Let the Bahá'í Faith give it voice and clear expression:—"It is towards this goal—the goal of a new World Order—Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a harassed humanity must strive."



"The darkness of this gloomy night shall pass away. Again the sun of reality will dawn from the horizon of the hearts. Have patience, wait but do not sit idle. Work while you are waiting. Smile while you are worried with monotony. Be firm while everything around you is being shaken. Be joyous while the ugly face of despair grins at you. Speak aloud while the malevolent forces of the nether-world try to crush your mind. Be valiant and courageous while men all around you are cringing with fear and cowardice. Do not yield to the overwhelming power of tyranny and despotism. Serve the cause of Democracy and Freedom. Continue your journey to the end. The Bright Day is coming. The nucleus of the new race is forming. The harbinger of the new ideals of international justice is appearing. The trees of hope will become verdant. The copper of scorn and derision will be transmuted into the gold of honour and praise. The arid desert of ignorance will be transformed into the luxuriant garden of knowledge. The threatening clouds shall be dispelled and the stars of faith and charity will again twinkle in the clear heaven of human consciousness."—'Abdu'l-Bahá.