



NEW WORLD ORDER

Published by
National Spiritual Assembly of the Bahá'ís of the British Isles.

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

"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."

The Bahá'í Faith

The Bahá'í Faith is the name of the world religion, founded by Bahá'u'lláh in the last century.

The world's great spiritual Teachers, the Founders of the great religious systems, have appeared in the East. Bahá'u'lláh, the Messenger for this day, was born in Irán, and through exile and the persecution of His enemies, spent the latter part of His life in the Holy Land, close to the slopes of Mount Carmel, the "mountain of God."

Like all the "Manifestations of God," Bahá'u'lláh was preceded by a Herald. This Herald was none other than the Báb, Whose advent was the chief historical event of Irán (Persia) in the nineteenth century. He announced Himself as the One expected by the Muhammadan Faith, and the Herald of "He Whom God shall make manifest," the World Educator, the Promised One of all ages and all religions. The Báb was put to death and His followers martyred in thousands.

Bahá'u'lláh, Who was born of a noble and wealthy family, accepted the message of the Báb, and as a consequence was deprived of all His possessions, tortured, thrown into prison, and banished. He was the constant champion of the

poor and oppressed, and was known for His great wisdom and sense of justice. After His banishment He retired into the wilderness for two years, and later proclaimed that He was the One heralded by the Báb. This declaration was made in 1863.

Bahá'u'lláh wrote letters to the rulers of the world, and to the heads of the religious communities. He announced His mission, and summoned them to "compose their differences and be united." He outlined a plan of collective security, neglect of which has brought mankind to its present state. In His letter to Queen Victoria, addressing the "concourse of the rulers of the earth," He said: "Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice." He taught that this is the day in which the brotherhood of man must become a social fact, and not just an impracticable ideal. A world order, composed of the federated nations, governed by an international authority elected by the people, founded on the principle of the oneness of mankind, unified by its recognition of one God, and vitalised by the outpouring spirit of the new Revelation—this is the promise and the goal of the Bahá'í Faith.

Bahá'u'lláh passed from mortal view in 1892. In His Will and Testament He appointed His eldest Son, 'Abdu'l-Bahá, as the Sole Interpreter of the Scripture, and named Him "Centre of the Covenant." 'Abdu'l-Bahá, a prisoner for forty years, visited Europe and America just before the Great War. Accounts of His visits to London, Paris and the cities of America are published. He served the Faith as its appointed leader until the end of His life, in 1921. He accepted a knighthood of the British Empire "as a courtesy to a just king." He was known, and is spoken of, as the Master.

The writings of Bahá'u'lláh and 'Abdu'l-Bahá constitute the scriptures of the Bahá'í Faith. To-day there are Bahá'ís in all parts of the world, and the Administrative Order is slowly rising amid the collapse of the old world. This Administrative Order is unique, "the like of which mortal eyes have never witnessed." It has preserved the Faith from schism and disunity and enabled it to grow steadily and strongly. Bahá'í communities in any locality elect their own "Spiritual Assemblies" to administer local affairs; each community sends delegates to an annual convention to elect the National Spiritual Assembly, and these National Spiritual Assemblies will elect the Universal House of Justice. 'Abdu'l-Bahá's grandson, Shoghi Effendi, is the first of a line of Guardians, whose function it is to interpret the scriptures and to be permanent heads of the Universal House of Justice. No one else is permitted to interpret the scriptures, and so sectarianism is entirely avoided.

Peace Programme

The Bahá'í Peace Programme is both educative and practical. It does not aim at a treaty between a few signatories which leaves the main problems untouched, but insists that a completely new world order must be evolved. "Some form of a world Super-State must needs be evolved, in whose favour all the nations of the world will have willingly ceded every claim to make war, certain rights to impose taxation and all rights to maintain armaments, except for the purposes of maintaining internal order within their respective dominions." This new order must be the social expression of the spiritual truth that mankind is one human race, and therefore the dissemination of the principles outlined on the front page is an important part of this programme. As a first step *collective security* must be accepted. This can be followed by disarmament, and then men will be free to direct their energies to the arts of peace.

But Bahá'ís believe that peace is the fruit of a spiritual victory, and not the result of new economic systems or social organisations. Consciousness of the oneness of mankind, whether black, white, brown, yellow, rich, poor, educated, ignorant, emotional or phlegmatic, is an essential pillar of the brotherhood of man; the other pillar is the consciousness of the Fatherhood of God. When this new consciousness is prevalent, economic and social injustices will give way to "a system in which Force is made the *servant* of Justice." "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 Individual

Religion is concerned with the individual soul, which in effect means with every human activity. The Bahá'í Faith declares the divine origin and nature of man, and the immortality of the soul. It teaches that the purpose of life is the spiritual unfoldment of man, both as a race and as an individual. But Bahá'u'lláh teaches that fulfilment is not possible except through social action, and ascetism and withdrawing from life are not favoured. Society must be so organised that every individual soul will be given full opportunity for development and service. At the same time, prayer and meditation are equally essential. Thus the Bahá'í Faith provides fully for every aspect of life: physical, intellectual and spiritual.

Prayer for all Nations

"O Thou kind Lord! Thou hast created all humanity from the same parents, Thou hast destined that all belong to the same household, and in Thy holy presence all are Thy servants, and all mankind is sheltered beneath Thy Tabernacle. Thy children are gathered at Thy table of bounty and have become radiant through the light of Thy providence. O God! Thou art kind to all, Thou hast provided for all, Thou dost harbour all. Thou conferest life upon all, Thou hast endowed each humble being with ability and talent and submerged all mankind in the ocean of Thy mercy."

"O Thou generous Lord! Unite Thy servants in every land, suffer the diverse religions to be in harmony, make of the nations a single nation, so they may see each other as one family, denizens of one country. May mankind associate with perfect amity and unity."

"O God! Raise the banner of the oneness of humankind. O God! Establish the Most Great Peace. O God! Weld our hearts into one heart. O Thou kind father! Exhilarate us through the fragrance of Thy love; brighten our eyes through the light of Thy guidance; cheer our ears with the melody of Thy Word, and shelter us in the shelter of Thy Providence."

Bahá'í Literature

- Bahá'u'lláh and The New Era. J. E. Esslemont. The standard work on the Bahá'í Faith. New edition just issued ... 2/6
- The Goal of a New World Order. Shoghi Effendi. A general letter to the Bahá'ís of the west, indicating the causes of unrest and the implications of the Bahá'í Revelation ... 2d.
- Bahá'u'lláh. H. M. Balyuzi. A brief biography 6d.
- Some Answered Questions. 'Abdu'l-Bahá. Answers given to questions of varied interest, many dealing with the Old Testament and the Gospel ... 6/-
- The Promise of All Ages. Archdeacon Townshend. A development of the theme of progressive Revelation, culminating in the appearance of Bahá'u'lláh ... 5/-
- Various pamphlets.

Obtainable from

THE BAHÁ'Í PUBLISHING TRUST,
46, Bloomsbury Street,
London, W.C.1
or from any Bahá'í Centre.