

# NEW WORLD ORDER

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Bahá'í Temple on the shores of Lake Michigan

# THE BAHÁ'Í TEMPLE—MASHRIQU'L ADHKAR WILMETTE, ILLINOIS

THE exterior of the Bahá'í Temple at Wilmette, Illinois, has been completed. The embryo of the first Mashriqu'l-Adhkár—source of the mention of God—now stands ready for all the world to see, to contemplate.

Its structural beauty alone has captured, and will continue to capture, the admiration and move the hearts of all those who behold it. There beside the waters of Lake Michigan it stands like a living dream, dazzling in its purity and whiteness. Symbolic of all it stands for, a firm structure of steel, glass and concrete supports the exquisitely delicate, lace-like tracery of the surface ornamentation—a perfect harmony of beauty and strength. One of the best and most apt descriptions of this edifice is that of the noted American architect, H. Van Buren Magonigle: 'The architect has conceived a Temple of Light in which structure, as usually understood, is to be concealed, visible support eliminated as far as possible, and the whole fabric to take on the airy substance of a dream; it is a lacy envelope enshrining an idea, the idea of Light, a shelter of cobwebs interposed between earth and sky, struck through and through with light—light which shall partly consume the forms and make of it a thing of faery.'

Truly Mr. Magonigle has caught the meaning of this temple. Light is the keynote—illumination, radiation, Revelation. The searching light of truth directed with full force on to this planet earth, revealing all that was obscure, dark, hidden, perplexing, throwing into the most striking contrast the law of God and all that is contrary to this law. Never has the light of the revelation of the word of God shone with such intensity on every corner of the globe, simultaneously.

The full significance of the completion of this temple is hard to grasp. In the western world it is the first public expression made by the followers of Bahá'u'lláh of the creative energy and spiritual aims of the Faith of Bahá'u'lláh. It is a concrete manifestation of the rebirth of faith, of the appearance of a world faith, sweeping away the barriers that stand between man and man, and man and his Creator; and eloquent testimony of the oneness of God, the oneness of religion and the oneness of mankind.

It is significant that the inspiration to build this temple was derived from the

East—from Asiatic Russia. The first Mashriqu'l-Adhkár was built in Ishqabad, and it was a letter addressed to the Bahá'ís of Chicago from the Bahá'ís in Ishqabad, in 1902, that moved the pioneers of the Bahá'í Faith in Chicago to follow their example. Thus, at its inception we see the power of the word of God working through the impact of the East upon the West. Hence at its very foundations lies a demonstration of the unity of the East and the West.

The number of Bahá'ís in America at that time was very small, and they were spread over a wide area. In 1903 the governing body of the Bahá'ís of Chicago appealed to 'Abdu'l-Bahá for permission to erect a House of Worship in Chicago, and received His permission and His blessing. From that moment on, 'Abdu'l-Bahá guided, encouraged and inspired this far-seeing, determined band of followers in their work of love and worship. He explained from the first that it would become a focal point of unity, and was the most important work they had to do at that time.

The first meeting of representatives from various cities to consider ways and means to carry out their tremendous project took place in November 1907. Purchase of the site for the Temple was begun and the first payment made in April 1908. In June of that year came a message from 'Abdu'l-Bahá, advising the Bahá'ís to call another Convention, consisting of representatives of spiritual meetings from all over the country, to establish a new meeting for provision of the needs of the Temple and stating that women should be members of this meeting for the establishment of the Temple—urging them, in effect, to act on the principle of equal status for men and women.

In 1912 'Abdu'l-Bahá visited America and on May 1 of that year He laid a cornerstone on the Temple grounds and blessed the efforts of those engaged in the construction of the Universal House of Worship. This stone is incorporated in the foundation of the Temple, near to the place where it was laid.

By 1914 the purchase of the land chosen for the site was completed. Donations to the Temple Fund were received from Bahá'ís from all over the world, from England, Ireland, France, Germany, Italy, European Turkey, Palestine, Russia, Persia, India, Egypt, South Africa, New Zealand, Brazil, Canada, the Hawaiian Islands, Isle of Pines and the Isle of Mauritius.

It was not until 1920 that the architectural design for the Temple itself was chosen at the Convention held in New York. From a total of nineteen different designs, that of Louis J. Bourgeois of West Englewood, New Jersey, was chosen. The choice was then ratified by a group of prominent architects and engineers. The Executive Board of the Bahá'í Temple Unity also felt it necessary to submit the design to 'Abdu'l-Bahá and directed Mr. Bourgeois to prepare drawings showing a front elevation and a cross section of the building and arranged for the architect to take these to Haifa himself. Mr. Bourgeois left America in the middle of January 1921. Before He left this world in November of that same year, 'Abdu'l-Bahá had seen and approved the Temple design and also made suggestions as to certain modifications with regard to the size of the original model. Bourgeois himself died before work on the superstructure began. He explained his design to the Bahá'ís as presenting 'in symbolic form the great Bahá'í Teaching of Unity—the unity of all religions and of all mankind'. There are combinations of mathematical lines, symbolizing those of the universe, and in their intricate merging of circle into circle, of circle within circle, we visualize the merging of all the religions into one.

'On the first floor of the Bahá'í Temple there will be the great auditorium of the building, above which will rise the stately dome, 161 feet high. A corridor encircles the dome on the outside, and inside the building is a circle of rooms, or alcoves, all opening upon the main auditorium. A circle of steps, eighteen in all, will surround the structure on the outside, and lead to the auditorium floor. The eighteen steps represent the eighteen first disciples of the Báb and the door to which they lead stands for the Báb Himself.

'In the rear of the building will be steps leading to the first and second balconies which, tier above tier, follow the circular dome. In the second balcony, choirs of children will sing their songs of praise to God, the All-Glorious.'

Truly this Temple in Chicago is unique in many ways, for now the work continued under the guidance of the first Guardian of the Faith. In 1925 he directed the believers to accumulate a fund of \$400,000 before placing further contracts. The superstructure was completed and turned over by the Fuller Company at the opening of the Convention in 1931, nineteen years after the day on which 'Abdu'l-Bahá had blessed the undertaking. In 1937 the

Guardian called upon the American Bahá'ís to complete the exterior of the House of Worship before the end of the first Bahá'í century, 1944. 'This privilege', in the words of the American Bahá'ís, 'has been consummated well within the seven year period allowed.'

Within this beautiful framework nothing but the Word of God will be read. No man shall here interpret the pure Word, according to his limited understanding, all shall be free to listen, to ponder and meditate for themselves. No ritual, no dogma, no set service shall stand between man and His Creator. Nine entrances welcome from every side those who approach this House of Worship. But though these welcoming entrances symbolize the great religions of the world—the unity of all religion—we should not imagine that this building is to become an eclectic centre where all the rituals and ceremonies of the past will be performed, for this would inevitably lead to disharmony and form barriers between those who come to worship.

Important as is this embryo, or centre, the Mashriqu'l-Adhkár, instituted by the founder of the Bahá'í Faith Himself, consists in its entirety of a number of buildings and institutions which all centre round and derive strength from the spiritual centre. These subsidiary buildings will consist of a school for orphan children, a hospital and dispensary for the poor, home for the incapacitated, a college for higher scientific education and a hospice—for work and worship go hand in hand. 'Neither worship without practical application of spiritual principles to life, nor social reforms without relation to the constant flow of spiritual energy, can hope to provide the necessary energy capable of removing the ills that so long and so grievously afflicted humanity.'

Over forty years ago a mere handful of people were fired by their desire to build a temple to the glory of God. Their dauntless faith, resolution, resourcefulness and sacrifice, supported by the efforts and sacrifice of the rest of the as yet comparatively small band of adherents of the Faith of Bahá'u'lláh, has resulted in the erection of a building of outstanding beauty, a Temple that stands as a witness to the power of God, a concrete promise of the establishment of universal peace, based on the unshakable foundations of the laws of God, a testimony to the oneness and brotherhood of man. In this, the darkest hour in the history of mankind, the Bahá'í Temple rises as a Temple of Light indeed, shedding its rays of hope and its message of love, unity and strength throughout a suffering world.

# THE PRINCIPLES OF ONENESS

LET there be no misgivings as to the animating purpose of the world-wide Law of Bahá'u'lláh. Far from aiming at the subversion of the existing foundations of society, it seeks to broaden its basis, to remould its institutions in a manner consonant with the needs of an ever-changing world. It can conflict with no legitimate allegiances, nor can it undermine essential loyalties. Its purpose is neither to stifle the flame of a sane and intelligent patriotism in men's hearts, nor to abolish the system of national autonomy so essential if the evils of excessive centralization are to be avoided. It does not ignore, nor does it attempt to suppress, the diversity of ethnical origins, of climate, of history, of language and tradition, of thought and habit, that differentiate the peoples and nations of the world. It calls for a wider loyalty, for a larger aspiration than any that has animated the human race. It insists upon the subordination of national impulses and interests to the imperative claims of a unified world. It repudiates excessive centralization on the one hand, and disclaims all attempts at uniformity on the other. Its watchword is unity in diversity such as 'Abdu'l-Bahá Himself has explained:

'Consider the flowers of a garden. Though differing in kind, colour, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches, and the trees of that garden were all of the same shape and colour! Diversity of hues, form and shape enricheth and adorneth the garden, and heighteneth the effect thereof. In like manner, when divers shades of thought, temperament and character, are brought together under the power and influence of one central agency, the beauty and glory of human perfection will be revealed and made manifest. Naught but the celestial potency of the Word of God, which ruleth and transcendeth the realities of all things, is capable of harmonizing the divergent thoughts, sentiments, ideas and convictions of the children of men.'

The call of Bahá'u'lláh is primarily directed against all forms of provincialism, all insularities and prejudices. If long-cherished ideals and time-honoured institutions, if certain social assumptions and

religious formulæ have ceased to promote the welfare of the generality of mankind, if they no longer minister to the needs of a continually evolving humanity, let them be swept away and relegated to the limbo of obsolescent and forgotten doctrines. Why should these, in a world subject to the immutable law of change and decay, be exempt from the deterioration that must needs overtake any human institution? For legal standards, political and economic theories are solely designed to safeguard the interests of humanity as a whole, and not humanity to be crucified for the preservation of the integrity of any particular law or doctrine.

Let there be no mistake. The Principle of the Oneness of Mankind—the pivot round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and pious hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good will among men, nor does it aim solely at the fostering of harmonious co-operation among individual peoples and nations. Its implications are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the States and nations as members of one human family. It does not constitute merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and perpetuate its influence. It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced. It constitutes a challenge, at once bold and universal, to outworn shibboleths of national creeds—creeds that have had their day and which must, in the ordinary course of events as shaped and controlled by providence, give way to a new gospel, fundamentally different from, and infinitely superior to, what the world has already conceived. It calls for no less than the reconstruction and demilitarization of the whole civilized world—a world organically unified in all the essential aspects of its life, its political machinery, its spiritual aspiration, its trade and finance, its script and language, and yet infinite in the diversity of the national characteristics of its federated units.

It represents the consummation of human evolution—an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-State, and expanding later into the institution of independent and sovereign nations.

The principle of the Oneness of Mankind, as proclaimed by Bahá'u'lláh, carries with it no more and no less than a solemn assertion that attainment to this final stage in this stupendous evolution is not only necessary but inevitable, that its realization is fast approaching, and that nothing short of a power that is born of God can succeed in establishing it.

## THE STORY OF A WORLD FAITH

### 1. THE BÁB

IN the afternoon of May 22nd, 1844, a traveller stood at the gates of Shiraz—the renowned city of Southern Persia. His name was Mulla Husayn, and he had come all the way from Iraq on a spiritual quest. He was in search of the One whose advent had been the cherished hope and desire of countless millions for many centuries. This traveller had a very eloquent and very learned teacher who had left this world only a few months before. That teacher had constantly advised his disciples to travel far and wide after his death, and look everywhere for the promised Revealer of Truth. He had told them that in a short while that Advent would come to pass. To his last breath, this wise man of vision spoke of that enthralling theme. And when he passed away, most of his disciples obeyed his wishes, and set out in search.

Mulla Husayn was one of them. Nothing daunted him in his undertaking. He knew his goal, and he knew that he could have no peace of heart and mind until he had reached that goal. Mulla Husayn was himself a man of learning. Although barely in his thirties, he had on several occasions, coming in contact with a number of prominent men, shown the quality of his scholarship. On this afternoon of May 22nd, as he walked outside the city gates of Shiraz, he met a youth of striking appearance. That youth came towards him and greeted him with a natural charm and courtesy, and invited him to rest from the fatigues of a long journey at his house. Mulla Husayn felt unable to refuse this invitation and accompanied the youth whose green turban proclaimed him to be a Siyyid, and therefore a descendant of Muhammad. And on that evening—that evening of May 22nd, 1844, at two hours and eleven minutes after sunset, the host revealed himself to his guest—as the promised Bearer of Truth

and Deliverance. Mulla Husayn was overwhelmed with the sudden tidings given to him. Could it be that he had found the object of his quest? Could it be that he had at last reached his goal? He tried arguments, but Truth is its own argument. Mulla Husayn had reached his goal.

That youth who found his first follower in our traveller is known to history as the Báb—the Gate. Born on October 20th, 1819, in this year of 1844, he was in his twenty-fifth year. By profession he had been a merchant exemplary in his integrity, kindness, helpfulness, serenity and courtesy. There is a story told of him, of the days when he practised his trade in Bushire on the shores of the Persian Gulf. A man sent him some goods to dispose of at a definite price. Some time later that man received an amount of money which far exceeded the stipulated sum. Astonished, he wrote to request a satisfactory explanation. The Báb said that those goods whilst in his care could have at one time fetched that price, and therefore the payment was only just and right. The man asked the Báb to take back the surplus, but he considered it unjust to accept the offer.

The Báb was orphaned in his early childhood and was brought up under the guardianship of a maternal uncle who later not only embraced the cause of his illustrious nephew, but gave up his life for it in sure testimony. The Báb had little schooling. That schoolmaster who taught him the elements of reading and writing and found him at a tender age exceedingly advanced in spiritual perception, also espoused the message which he eventually gave to the world. Everyone who knew the Báb in those formative years of his life saw in him everything to admire. Afterwards, when the fame of his claim spread abroad, his enemies unable to impute unworthy motives to him,

could but invent the hollow tale that the strong, almost tropical, sun of Bushire had deranged his faculties.

The Báb told his first believer that seventeen others would of their own accord and unprompted reach him and believe in him. It happened in the very way that the Báb foretold. Of that number, one, a youth in his early twenties, recognized in him that very person whom he sought, by only a glance at his back, in the market-place. Another, a poetess of high merits and fiery eloquence—the heroic Tahiriḥ—never met the Báb. From afar she sent through a kinsman her message of faith and devotion, and was admitted into the ranks of the first apostles.

The Báb named them 'The Letters of the Living', and sent them out to spread the tidings of his advent. Here are a few sentences from the farewell address which the Báb gave them:

'O my beloved friends! You are the bearers of the name of God in this day . . . the very members of your body must bear witness to the loftiness of your purpose, the integrity of your life, the reality of your faith, and the exalted character of your devotion. . . . Ponder the words of Jesus to His disciples, as He sent them forth to propagate the cause of God. In words such as these, He bade them arise and fulfil their mission: "Ye are even as the fire which in the darkness of the night has been kindled upon the mountain-top. Let your light shine before the eyes of men. . . . You are the salt of the earth, but if the salt have lost its savour, wherewith shall it be salted? Such must be the degree of your detachment, that into whatsoever city you enter to proclaim and teach the cause of God, you should in no wise expect either meat or reward from its people." . . . Beseech the Lord your God to grant that no earthly entanglements, no worldly affections, no ephemeral pursuits, may tarnish the purity, or embitter the sweetness of that grace which flows through you.'

The Báb himself undertook a journey to Mecca and Medina—the holiest cities of the Islamic world. His companion on that journey was Quddus—the youth who recognized him by one glance in the market-place. To Mulla Husayn he confided a momentous mission. The first believer was given a sealed letter which he was to deliver in the capital of Persia to an unnamed personage of great attainments. And Mulla Husayn by the dint of faith and perseverance reached this second goal with equal success. That unnamed personage was Bahá'u'lláh.

In a few months the news of the Báb's declaration permeated the land. Many attached themselves to the new message. Many more withheld judgment, and some arose in active hostility. These latter were chiefly concerned with their ill-gotten gains. They held sway over the lives of their fellow-men, and considered the message of the Báb to be a direct threat to their powers. The same thing had happened eighteen hundred years before. Those who denounced Jesus and brought about His crucifixion did so because they felt that His work would bring their tyranny to dust.

When the Báb arrived back in his native land, the Governor of Shiraz dispatched a number of his bodyguards to put him under arrest. They met him on the road to Shiraz. Not recognizing the Báb, they would have missed him but for his words: 'The Governor has sent you to arrest me. Here am I; do with me as you please. By coming out to meet you I have curtailed the length of your march and have made it easier for you to find me.' The captain of the guards was overwhelmed by so frank an attitude, and stated his readiness to allow the Báb to escape. The offer was courteously but firmly refused, and the Báb was taken into custody. On reaching Shiraz, the uncouth Governor subjected him to indignities which he bore with greatest dignity. And then for more than a year he was virtually a prisoner. Confined to his house, he was all the time under close watch and observation.

The Shah in his capital far to the north heard of the Báb and the new message. He was anxious to obtain a considered judgment of the matter, and sent a very learned man to Shiraz to interview the Báb and investigate his claims. This envoy became one of the foremost champions of the cause he was sent to examine. He was Vahid, who not only abandoned the honours of the Court and of his clerical rank, but at the end gave his life as well, for the sake of the new faith.

Still further north, in the city of Zanjan, dwelt a member of the clergy, far-famed for his candour and boldness. His brother clergy went in fear of him, had several times plotted his downfall, and had met with scant success. Hearing of the Báb, he told one of his confidants to go to Shiraz and secure proof and argument. This other emissary too returned with a pledged faith. The brave priest of Zanjan, having obtained the evidence which he required, became a follower of the Báb. He was Hujjat, who also at a later date fell to the fury of persecution.

Others as well came to Shiraz, and believed in the Báb. The Governor, wit-



nessing his own impotence to stem that rising tide of devotion, planned to deal a final blow. And then a very strange thing happened. All of a sudden, there broke out a violent epidemic. Cholera swept over the city, and the terrified Governor fled for his life. The chief constable, who had dragged the Báb out into the streets, now knelt before Him, to beg His forgiveness, for his son was in the grips of the mortal disease. In distress, the proud official appealed to the Báb to heal his stricken son. The boy did recover. The Báb, freed from the hands of the oppressor, left Shiraz and directed his steps towards Isfahan. Over that city ruled a Governor of Georgian origin with equity and justice. The Báb wrote to him, and the benevolent governor received the guest with marked honours. Before long, the adversaries fearing the rapid rise of the Báb's fame, were agitating for his removal from Isfahan. The Governor sent him out of the town, apparently to be taken to Tihiran; and the same night brought him back and lodged him in his own apartments. Having provided for the safety of his guest, the Governor next offered the Báb his services to secure for him recognition from the Shah. The Báb's answer was, 'Not by the means which you fondly imagine will an almighty Providence accomplish the triumph of His Faith. Through the poor and lowly of this land,

by the blood which these shall have shed in his path, will the omnipotent Sovereign ensure the preservation and consolidate the foundation of His Cause.'

Early in 1847, that benign Governor of Isfahan died. His successor, who was his nephew, discovered the secret residence of the Báb, and informed the Shah. The Báb was summoned to Tihiran, and with an escort of horsemen, he journeyed towards the Capital. In the vicinity of Tihiran there came fresh instructions from the Grand Vazir. This individual, corrupt to the core, exercised great influence over the Shah, and fearing that his royal master might accept the claims of the Báb, did his utmost to prevent a meeting between them. Now he commanded the leader of the escort to halt at a village close to the Capital, and await further orders. Fourteen days later came a letter from the weak Shah addressed to the Báb, telling him to proceed to the Castle of Máh-Kú in the north-west corner of the country. While the Báb was on the road to that desolate fortress, some of his followers gathered in the neighbourhood, determined to effect their master's release. Upon a midnight they reached the Báb, and presented their plans to him. 'The mountains of Azarbayjan too have their claims', was the Báb's response. He bade them give up their design.

*(To be continued)*

## WEEP YE NO MORE

Men sought Him in the market and the street,  
Some sought with eager eyes, on eager feet,  
And some with desolate hearts and patient tears  
Saying, 'He is not here. Oh, nevermore shall we  
Hear as of old the beautiful tales and sweet  
Nor dream those dreams were true. These are the empty years.  
Nor shall we hear again the Voice that brake  
Upon the peasant ears of Galilee.

Faith has grown old and tired, or has grown afraid.

And we shall never hope that wisdom came  
To kneel at the folded quiet feet of a child.  
Gone is the faith that once was true. Vain are the creeds.'

There came a Voice from the great East,  
and spake

Crossing the gulf two thousand years had made:

'Oh, piteous, mutilated, blind and dumb  
Bearers of pain—lift your rejoicing eyes,  
Weep ye no more. The Comforter hath come!'

ELSIE PATTERSON CRANMER

## CORRESPONDENCE

To the Editor, NEW WORLD ORDER.  
Sir,

Contemplation of the observations made by NEW WORLD ORDER on World Unity has induced speculation on the means whereby,

and the basis whereon, that unity is to become a conscious fact.

Accelerated by the spur of war, the movement towards Organic Unity is fast approaching the point of culmination and

fruition. The principle of world organic unification is emerging as a recognized *sine qua non* of permanent world peace; from a controversial problem of 'to be, or not to be?', it is passing to one of 'how?' and 'what form?'

Spiritual Unity, however, is still apparently very far from realization, and the question naturally arises—'what is causing the lag?' For assuredly without it the most perfect organization is bound to fail.

The quintessence, and the source, of Spiritual Unity is Divinity—God! There is no other source. Consciousness of Spiritual Unity, then, can only spring from consciousness of God. This implies a definite, positive attitude towards God, together with a knowledge and understanding of

Religion. But this is precisely what is lacking. Instead of a positive attitude there is apathy; in place of knowledge and understanding there is ignorance. Together these two, apathy and ignorance, constitute what is probably the gravest menace to world unity now confronting mankind. Conversely, the most pressing problem now awaiting solution must be that of arousing and educating to spiritual consciousness, knowledge, and understanding, the vast multitude of people who are still spiritually 'asleep' and uninformed.

This is the real root problem, and upon its solution depends the ultimate salvation of the human race.

Yours faithfully,

J. LEE.

## 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.