

NEW WORLD ORDER

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"O contending peoples and kindreds of the earth ! Set your faces towards unity, and let the radiance of its light shine upon you. Gather ye together, and for the sake of God resolve to root out whatever is the source of contention amongst you. Then will the effulgence of the whole earth, and its inhabitants become citizens of one city, and the occupants of one and the same throne."—Bahá'u'lláh.

CONSTRUCTIVE ASPECTS OF THE WAR

MARY ESTHER HALL

THE old saying that the darkest hour comes before the dawn cannot be more truly applied to any time in the world's history than to the present. And yet enlightened observers saw the coming of the Dawn a century ago, even while the faint prelude to the catastrophe of today was murmuring like distant thunder in the hills.

As the Báb proclaimed, in the East, the advent of God's Manifestation to this Day, in the West, the Industrial Revolution was heralding in the Machine Age. Gradually material values superceded human values. Speed, power and efficiency became ends in themselves, and the struggle for world domination, the only accepted means of national survival, resulted at last in universal war.

Some states adopted selfish economic policies. Others sought preservation through aggression. All failed to solve the problem of prosperity through friendship and peaceful co-operation. None is entirely blameless of the final catastrophe.

Today destruction on a scale heretofore unknown, has shaken the world to its senses. Governments are forced to review their constitutions. Financiers are led to the conclusion that all is not well with orthodox monetary policy. Progressive economists are heard with respect. Religious leaders are beginning to seek strength in united effort. Nations previously at enmity are making common cause.

Though the Peace was lost after the first world war through national self-interest, certain valuable experiments were begun and remain to be developed.

The foremost of these is the art of international organization, particularly in the case of the International Labour Office. Under the wise chairmanship of Albert Thomas, such questions as standards of living, migration, populations, international trade, as well as labour conditions were investigated. Other constructive organisations were the Permanent Court of International Justice, the Bank for International Settlements, the Fifth Commission dealing with Education, the care of children, prisoners, stateless people.

Between the two wars many international conferences were held, economic, political and religious. People began to think internationally because the war had assumed international proportions. Although most of the efforts

were no more than tentative, and the major endeavour to maintain peace collapsed, a real attempt was made to design a new world order.

This endeavour, growing out of President Wilson's Fourteen Points, failed because the old policy of the Balance of Power, based on the false idea of the scarcity of resources, prevailed over the will to co-operate for the good of all.

Today, however, the Power of the Holy Spirit is working in the hearts of men and women, from the highest to the most humble, all resolved that the present horror shall never happen again. Amid the ruins of the old world, the urge for reconstruction is increasing in strength and determination. People of goodwill in every nation are looking forward with hope, planning, not the restoration of the old order, but the establishment of true civilisation.

What are the signs of this unconquerable spirit? First and foremost a widespread hunger for God and Righteousness. This notably expressed in the proclamation of the Atlantic Charter: Freedom of Speech, Freedom of Religion, Freedom from Want, and Freedom from Fear. It is a planetary Charter. It embraces the whole human race, regardless of creed or colour, and will, eventually, apply to victors and vanquished alike.

In this country and in America, the first two Freedoms are already won, but this is not the case in many other lands. Freedom from Want is being dealt with by schemes for Social Security and full employment, which are to be applied internationally. The Bretton Woods Conference has been considering monetary measures, and the Conference at Hot Springs dealt with Nutrition. Dumbarton Oaks set out to consider the essential pre-condition of all other considerations: the establishment of an international institution to establish law, maintain peace and get rid of war. It represents a conscious attempt to create a system of world government.

The United Nations Reconstruction and Rehabilitation Administration is designed to rescue the peoples of Europe from the degradation of war-time conditions, and to re-establish them under their own governments as hopeful and refreshed citizen-states of the new world.

It is not surprising to learn that President Wilson was well acquainted with the Prin-

ciples of the Bahá'í Faith : the Unity of Mankind, Universal Peace through Arbitration, a World Authority, the Equality of the Sexes, the Concord between Religion and Science, and a just distribution of labour, education and opportunity. Many of the Fourteen Points embodied these ideals. The League failed, but the spirit that inspired its origin cannot die. It lives again in the Atlantic Charter.

An entirely new spirit dominates the council of the United Nations. Before this war, restriction of money and commodities was the accepted policy. One heard of "over-production" and "under-consumption" which did not mean that the real need was absent, but that "effective demand" was inadequate.

Briefly, there were not enough people with enough money to buy the goods that were being, and could be, produced. One heard of fish being thrown back into the sea, wine being poured down gutters, wheat being burned, to keep up prices. The result was wide-spread under-nourishment and unemployment. The effective demand was continually shrinking, and unemployment increasing. The whole world was imprisoned in economic conditions designed for the profit of the few, and not for the prosperity of all.

Today the economic causes of war and revolution are manifest and enlightened governments are planning to abolish harmful restrictions, and to organise production and distribution on a world basis. A cynic might

remark that at last financiers have discovered that war does not pay, and that Peace is better business. This is perfectly true, but it is not merely utilitarian expediency which has changed the policy of governments. Sacrifices will have to be made by those who possess much for the sake of those who possess little. Men and women are gladly sacrificing their lives for the good of future generations. Courage, tireless unselfishness, unstinted service are not elements one finds in expediency.

It is for those of us who survive the present ordeal to make the supreme sacrifice of so many lives worth while. It is for us to see that greed, vengeance and narrow self-interest do not sabotage the endeavour of this "War to end War," as these evils were allowed to betray the lives as faithfully sacrificed in the last "War to end War."

In this gigantic task the Power of the Holy Spirit is the only force that can bring achievement. No plan is proof against human weakness and sin unless God's Design as set forth by His Manifestations constitutes the foundation.

"Ye are all members one of another. If one member suffers the others suffer also," said Jesus.

"Ye are branches of one tree, drops of one ocean," said Bahá'u'lláh. "Let not a man glory in this : that he loves his country. Let him rather glory in this : that he loves his kind."

THE SPIRITUAL SIGNIFICANCE OF ARCHITECTURE

JOHN CARTER

THIS article attempts to deal with some of the most essential of the many aspects of the relationship between spirituality and architecture. Accepting the premise that spiritual forces are not only a reality but *the* reality of all existence, it is clear that the glimpses of eternal principles which are vouchsafed to our understanding must constitute the necessary basis for all forms of manifest activity, if enlightened progress is to be made.

It is important to realize that we are not seeking something new. All ideas exist in eternity, but it is only as we enlarge our consciousness of the infinite that we become "aware" and the process becomes a voyage of discovery, not of new but of existing principles. Architecture is an absorbing subject

of the greatest importance, because it is without doubt the clearest human symbol of spiritual values. All life assumes some form in our human understanding, and these forms, together with their activities, have a direct relationship to building—the basis of architecture. Therefore it is vital that we have a clear idea of some at least of the essential principles without which all art is still-born.

It should first be understood that manifestations of all activity in human consciousness are degrees of crystallization of ideas. The implications in the meaning of the term "crystallization" are important. It is a fact that between the inception of the idea and its production in tangible form is the inevitable gap, best known perhaps by the artist, in which

through the birth pangs of materialization it struggles for release, eventually to become crystallized. It is therefore necessary to realize that the new-born are no more than symbols, not examples of our own power, but crystals distilled from our own ripening consciousness, and as such tokens only of our spiritual progress. The spirit moves on to further understanding, leaving behind—and *always behind*—these material evidences of its growth.

On this basis, expression in terms of stone and steel are of importance, provided we do not forget this essential fact, and, having brought this expression into being, we are not content merely to admire our achievements until the impact of some great spiritual change—canalizing possibly through economic channels—forces us violently into the painful realization of our folly.

The spiritual urges which have occurred at intervals to produce the significant periods in the world's history, have always been followed by a spate of architectural activity, objectified—apart from the necessitous housing of the majority—largely in ecclesiastical buildings and the palaces of the wealthy few. Throughout the world's history all art has been under the patronage of the wealthy and this system was the only means known by which art could gain recognition. The patrons provided the means—money—by which the work was done, and this material background to production, plus the time lag, has had its influence on the final result, which has invariably assumed a more solid form than the originator undoubtedly intended at the time of conception. This effect of solidity is further heightened by the inevitable consolidation or crystallization of the idea as it materialized. At the apex then, were the great architectural conceptions, which represented architecture—in the generally accepted meaning of the term. The influence of these works spread, of course, to the more modest buildings of the ordinary citizen, but the process was essentially a concentration through the "bottleneck" channels circumscribed by the limits determined by the privileged few, to be gradually diffused to affect in a lesser and lesser degree the less fortunate majority.

It is now necessary for the individual to recognise the importance of his own contribution as a unit in the community, and to work to improve this contribution, since it is the individual worth alone which determines the value of the whole. Individual spiritual

integrity is stressed as important above all else. If the significance of this idea can be fully grasped, it is clear that it must be reflected in our future actions, and the emergence of the general recognition of the same principle in building is fraught with profound possibilities.

The building unit has already, in fact, an embryonic existence. Much has been written on the subject, and many arguments advanced for and against, which it is unnecessary to recapitulate. It is significant, however, that largely through the impact of war, materials have been manufactured and processes perfected—or at least improved—to an extent sufficient already to lead to the conclusion that a great change in basic building methods is assuming irresistible proportions. Vistas of immense scope are opening up and the possibility of a world-wide industrial revolution of truly vast proportions is becoming evident.

Standardisation, mass production and pre-fabrication are terms which are familiar, but still frightening to the uninitiated, because it is quite wrongly assumed that individual initiative is dispensed with and terrifying boredom becomes the ultimate end. In reality, the future is pregnant with exciting possibilities.

One can imagine a series of standard, interchangeable sections designed for the future home, each complete within the limits of the requirements of each type. Kitchen units have already been manufactured and are in existence, obviously as part of the general idea. Walls, windows, doors, external and internal, certain items of essential furniture, can be added to, or subtracted from, as necessity dictates: the house reorientated, complete or partial colour schemes changed. The family grows; the house grows with it. The family leaves and may, if it desires, take its home with it.

The principle is extended to community centres: places of entertainment and music, railway stations and airports, ships, shopping centres—what possibilities of improvement in the endless combinations of display.

If at the same time full use can be made of the new synthetic material now in course of development, there is at once the means of a great and permanent beauty in colour and texture being added to the form, and with this permanence as an integral part of the unit itself, is the ebbing and flowing flexibility of the whole, adjusting itself more naturally and easily than has ever been possible, to the

forces of change and growth ; an adjustment made possible because, as in a well-trained army, the unit is one of self-contained integrity.

Opposition to change is indicative of fear of the unknown or unimaginable, and there must be no fear for the future. We must recognise the inevitability of constant change and work with full determination to welcome instead of to oppose it. Change does not

mean disunity, provided always that it is based on submission to the eternal will. Indeed it is precisely as we reflect these evidences of growth that the unity between the unit man and the infinite is made manifest. It is inevitable that this unity will be accurately reflected in our future architecture, and the more we identify ourselves with the infinite, the more shall we express this eternal unity in all things.

THE STORY OF A WORLD FAITH

4. BAHÁ'U'LLÁH (continued).

Bahá'u'lláh left Baghdád on May 3rd, 1863, and arrived at the capital of the Turkish Empire three months later. He had been summoned to the capital city on the orders of the Sultán. Was He to face a formal trial ? Was His case to be investigated by the Ottoman ruler in person ? Was He to be kept indefinitely at Istanbul ? No one was certain. No one could provide a conclusive answer. The Turkish metropolis harboured many malcontents and intriguers. As in the Baghdád days, some of these made approaches to Bahá'u'lláh, hoping to enlist His support. He refused all association with their tortuous designs. Calm, serene and patient, He awaited the decisions of His oppressors. Thus He spent four months at Istanbul. At last they banished Him to Adiruih (Adrianople).

So began another journey fraught with hardships. Amidst falling snow, He and His companions set out towards their destination, bereft of adequate means to provide against the inclemencies of a severe winter. The journey took them twelve days, and they arrived at Adiruih in a state of exhaustion. Yet, even thus engulfed, Bahá'u'lláh could write in such terms as these : " I am not impatient of calamities in His way, nor of afflictions for His love and at His good pleasure . . . Through affliction hath His light shone, and His praise been bright unceasingly : this has been His method through past ages and bygone times."

At Adiruih, Bahá'u'lláh sent forth a public announcement of His Revelation, and the Bábí community, except for a few dissident voices, rallied to His Cause and accepted His divine mandate. They came to be known as Bahá'ís. Azal, although adhering in name to the Cause, was, with a number of self-seeking

around him, still engaged in base and treacherous plots. They dared not come into the open, because their motives were too transparent not to be detected and exposed. They sought a craven leadership to use towards their own dubious ends. Bahá'u'lláh did His utmost to save His brother from ruination, but His kindness and generosity met with more venom and hatred ; Azal poisoned Bahá'u'lláh's food, and when his aim was not achieved, he accused Bahá'u'lláh of having made the attempt on him. The effects of that poison remained with Bahá'u'lláh throughout His life. Such was the measure of treachery that He encountered.

It was also at Adiruih that Bahá'u'lláh addressed the first of a series of letters to the sovereign heads of the world. The series was later completed at Akká. In these He declared His divine authority and called upon the rulers of nations to observe justice and establish peace and union amongst mankind. Here we see a Prisoner, wronged by the world, deprived of His liberty by a confederacy of tyrants, standing in judgment upon the values of human society, upholding the standard of equity and righteousness, warning, counselling, admonishing.

One of the first rulers to receive a letter from Bahá'u'lláh was Násiri'd-Dín, Sháh of Persia, the sovereign at whose bidding Bahá'u'lláh had been exiled from His native land, at whose instance the Ottoman Government had called Him away from Iraq. Násiri'd-Dín Sháh was a capricious, overbearing tyrant who was confident that the removal of Bahá'u'lláh from the vicinity of his realms to far-away Roumelia was a master-stroke against the fortunes of the Faith which he abhorred. And now there was delivered

into his hands a letter from the Exile, vibrant with a power beyond his grasp : " I have seen, O Sháh, in the path of God what eye hath not seen nor ear heard . . . How numerous the tribulations which have rained and will soon rain upon Me ! I advance with My face set towards Him who is the Almighty, the All-Bounteous, whilst behind Me glideth the serpent. Mine eyes have rained down tears until My bed is drenched. I sorrow not for Myself, however. By God ! Mine head yearneth for the spear out of love of its Lord. I never passed a tree, but mine heart addressed it saying : ' O would that thou were cut down in My name, and My body crucified upon thee, in the path of My Lord ! ' . . . By God ! Though weariness lay Me low, and hunger consume Me, and the bare rock be My bed, and My fellows the beasts of the field, I will not complain, but will endure patiently as those endured with constancy and firmness have endured patiently, through the power of God, the Eternal King and Creator of the nations, and will render thanks unto God under all conditions. We pray that, out of His bounty—exalted be He—He may release, through this imprisonment, the necks of men from chains and fetters, and cause them to turn, with sincere faces, towards His Face, Who is the Mighty, the Bounteous. Ready is He to answer Whosoever calleth upon Him, and nigh is He unto such as commune with Him."

The messenger who took Bahá'u'lláh's letter to the Sháh was subjected to torture and put to death. He was a young man in his early twenties. He had been a wastrel, the despair of his family. A day came when he felt that he had to seek Bahá'u'lláh and obtain new life from His hands. It was an immense distance from Kharásán, in Eastern Persia, to the land where Bahá'u'lláh sojourned. Undaunted he started on his long quest, on foot. And where Bahá'u'lláh was, His followers knew that He had revealed a letter addressed to the Sháh. They vied for the honour of being its bearer. And Bahá'u'lláh waited. At last the young man from Eastern Persia arrived. He found all that his soul desired, and to him was entrusted the letter to the Sháh. He travelled back to Persia in the manner that He came. Reaching Tihrán, he heard that the Sháh was in camp in a nearby summer resort. For four days he sat on a hillock close to the camp, until he was noticed by the Sháh himself. The moment he was

ushered into the presence of the Sháh he raised his voice : " O King, I come to thee with a great announcement." The monarch knew by that ardour and zeal whose messenger this young man was. Badí was immediately put under arrest, and tortured to reveal the name of his associates. He bore all his sufferings unflinchingly. Alarmed by his behaviour, lest it might win sympathy and converts in the royal entourage, he was put to death.

And the call of Bahá'u'lláh in that tablet to the Sháh resounds throughout the years :

" O King ! I was but a man like others, asleep upon My couch, when lo, the breezes of the All-Glorious were wafted over Me, and taught Me the knowledge of all that hath been. This thing is not from Me, but from One Who is Almighty and All-Knowing And He bade me lift up My voice between earth and heaven, and for this there befell Me that which hath caused the tears of every man of understanding to flow. The learning current amongst men I studied not ; their schools I entered not. Ask of the town wherein I dwelt, that thou mayest be well assured that I am not of them that speak falsely. This is but a leaf which the winds of the will of thy Lord, the Almighty, the All-Praised, have stirred. Can it be still when the tempestuous winds are blowing ? Nay, by Him Who is the Lord of all Names and Attributes ! They move it as they list."

At a later period Bahá'u'lláh addressed the town of His birth, Tihrán, with these pregnant words :

" Rejoice with great joy, for God hath made thee ' the Day Spring of His light,' inasmuch as within thee was born the Manifestation of His Glory . . . Ere long will the state of affairs within thee be changed, and the reins of power fall into the hands of the people. Verily thy Lord is the All-Knowing. His authority embraceth all things. Rest thou assured in the gracious favour of thy Lord . . ."

To Sultan Abdul-Azíz, the Ottoman ruler who had ordered His exile, Bahá'u'lláh spoke in such tones of authority :

" Hearken, O King, to the speech of Him that speaketh the truth, Him that doth not ask thee to recompense Him with the things God hath chosen to bestow upon thee, Him Who unerringly treadeth the straight Path. He it is Who summoneth thee unto God, thy Lord, Who showeth thee the right course, the way that leadeth to true felicity, that haply thou

mayest be of them with whom it shall be well Overstep not the bounds of moderation, and deal justly with them that serve thee. Bestow upon them according to their needs, and not to the extent that will enable them to lay up riches for themselves, to deck their persons, to embellish their homes, to acquire the things that are of no benefit unto them, and to be numbered with the extravagant. Deal with them with undeviating justice, so that none among them may either suffer want, or be pampered with luxuries. This is but manifest justice. Allow not the abject to rule over and dominate them who are noble and worthy of honour, and suffer not the high-minded to be at the mercy of the contemptible and the worthless . . . Let the oppressor desist from his tyranny, and cut off the perpetrators of injustice from among them that profess thy faith . . .”

He foresaw the catastrophes which would overtake the Ottoman domains in the wake of an unregenerate policy.

“The course of things shall be altered, and conditions shall wax so grievous, that the very sands on desolate hills will moan, and the trees on the mountains will weep, and blood will flow out of all things. Then wilt thou behold the people in sore distress.”

Napoleon III, the French Emperor, received the tablet from Bahá'u'lláh with great arrogance. He is quoted to have said: “If this man is God, I am two gods.” Then a second tablet was sent to him from the prison of ‘Akká:

“Give ear, O King, unto the Voice that calleth from the Fire which burneth in this Verdant Tree, upon this Sinai which hath been raised above the hallowed and snow-white Spot, beyond the Everlasting City: ‘Verily, there is none other God but Me, the Ever-Forgiving, the Most Merciful’ . . . For what thou hast done, thy kingdom shall be thrown into confusion, and thine empire shall pass from thine hands, as a punishment for that which thou hast wrought . . . We see absement hastening after thee while thou art of the heedless. . . .”

This tablet went out in 1869, and barely a year later, Napoleon III lost his dominion. The French agent in ‘Akká who had translated Bahá'u'lláh's tablet into French, and sent it on to the Emperor, noticing the swift descent of doom upon the throne of that Monarch, accepted the Message of Bahá'u'lláh.

Bahá'u'lláh warned William I, the German Emperor, to take heed of the fate of the very ruler overthrown by the triumph of his arms:

“Do thou remember the one whose power transcended thy power, and whose station excelled thy station. Where is he? Whither are gone the things he possessed? . . . Think deeply, O King, concerning him, and concerning them who, like unto thee, have conquered cities and ruled over men. The All-Merciful brought them down from their palaces to their graves. Be warned, be of them who reflect.”

And He uttered another significant prophecy:

“O banks of the Rhine! We have seen you covered with gore, inasmuch as the swords of retribution were drawn against you; and you shall have another turn. And we hear the lamentations of Berlin, though she be today in conspicuous glory.”

(To be continued)

SCIENCE and RELIGION

URSULA NEWMAN

SCIENCE and Religion are two forces which lift man above the animal kingdom, which give him control over nature and himself, which develop his intellect and his spiritual being and which widen his vision and understanding of God and the infinite.

Just as the part cannot contain the whole or the lesser understand the greater, man's finite mind cannot comprehend absolute truth. Man's whole life is a search after relative truth and as he approaches his goal, by the deepening of his understanding, his vision becomes wider and loftier and he finds the goal still further away on the horizon. That there is no limit to man's capacity for perfecting his mind and his character is a source of inspiration and energy.

Science is the search after material truth; it is systematic and formulated knowledge, depending upon the senses, reason and logic. Scientists uncover existing truths, give purpose to common observations, and having discovered the laws of nature, harness them for the benefit of mankind. The true scientist is an impartial, unbiased observer and as he advances in his discoveries he may have to disprove what has been held to be true in the past. Truth is never attainable; whichever way man looks the field is infinite. Beyond the

furthest star are further constellations ; within each atom exists an unknown universe. Beyond time and space lie ever widening realms of mystery.

Science and religion are as old as man himself—for man from his earliest days has been an inquisitive creature, probing into the nature and workings of the world around him ; and from his earliest days he has received the light of divine guidance. Science has grown slowly and steadily, with peaks coinciding with the cycles of cultural development, until within the last hundred years, when a sudden, dramatic impetus forced it to a tremendous climax. With the growth and spread of scientific learning and methods, all kinds of knowledge and beliefs were suddenly subjected to the fierce light of critical research. The Christian church in the nineteenth century insisted upon an implicit belief in the literal truth of the Bible, and so one reads in Edmund Gosse's "Father and Son" of the strange instance of blind faith in religion of a scientist. The father was a learned scholar of geology and believed, at the same time, that the story of the creation in Genesis was literally true, and that God made the world in six days. It was at this time that the conflict between science and religion, as represented by the church, became sharpest.

Whereas scientific truth is discovered by man through his own efforts, religious truth is revealed to man by God, through His Manifestations or Prophets. The growth of religion is spiral in form. There are marked cycles, but each succeeding cycle mounts higher. Just as the seasonal cycles follow one another, so do the cycles of revelation. A spiritual winter sets in as mankind drifts further and further away from the original teachings of the Manifestation, and gives man-made rites, superstitions and ordinances greater and greater significance and the purity of revealed religion is lost. At this time of darkness, God gives to the world anew those basic spiritual teachings which are the cause of human advancement. As man progresses, his capacity for understanding increases ; so each successive Manifestation not only re-states the eternal truths but reveals them more fully and gives man the new social and moral teachings required for that age. Mankind awakes from the darkness of winter to the brilliance of Spring.

When the histories of scientific discovery and progressive revelation are studied, it is

difficult to see why there should ever be any conflict between them ; nor is there, when the teachings of scientists and Prophets are compared. It is only when the scientist attacks the superstitions which have been gradually built up by man around religion, and which often become a part of the dogma or an integral part of the teachings of the Church, that his criticism is justified. Scientists at one time tended to judge religion by the teachings of the Church instead of by the teachings of the Founders. Priests have often been guilty of denying man the right to search and judge for himself, and have insisted upon a blind acceptance of all that the Church thought fit to teach. That is why the priests have been the first to deny the teachings of the Manifestations in their day, for then their authority is questioned. But it is not right to judge religion by the perversions of man, by the inquisitions, the so-called holy wars, by the burning of witches and heretics and by all the cruelty which man himself has added. Similarly, science should not be judged by the abuse of scientific discoveries, the use of poison gas and bacterial warfare.

Bahá'u'lláh teaches us to investigate truth for ourselves, to see with our own eyes and not to accept blindly the Faith of our fathers. There is no room for blind faith in the modern world, and Bahá'ís pray : "Give me knowledge, faith and love."

More and more thinking people have come to realize that there need be no conflict between these two great forces, science and religion, for both lead man towards the same goal by different paths. Few scientists have a purely materialistic philosophy today, for they are faced with problems that are beyond solution by ordinary scientific methods. They are forced to realise that there exists a greater force than they can comprehend.

This realisation of the ultimate unity of purpose is summed up in the following quotations, one from the writings of a modern scientist and the other from those of the greatest Bahá'í teacher :

"A chapter in the history of Earth closed with the appearance of man. In man, the *Weltstoff* had been made able to think and feel, to love beauty and truth—the cosmos had generated soul. A new chapter then began, a chapter in which we all are characters. Matter had flowered in soul. Soul has now to mould matter.

That moulding of matter by spirit is, under

one aspect, Science; under another, Art; under still another, Religion. Let us be careful not to allow the moulding forces to counteract each other when they might be made to co-operate."—*Julian Huxley*.

"There is no opposition between Religion and Science; they are the two wings upon which man's intelligence can soar into the heights; with which the human soul can progress."—*'Abdu'l-Bahá*.

THE COLLECTIVE GOAL

THE time has arrived for the world of humanity to hoist the standard of the oneness of the human world, so that solidarity and unity may bind together all the nations of the world, so that dogmatic formulas and superstitions may end, so that the essential reality underlying all the religions founded by the Prophets may be revealed.

That reality is one.

It is the love of God, the progress of the world, the oneness of humanity.

That reality is the bond which can unite all the human race.

That reality is the attainment of the benefits of the most great peace, the discarding of warfare.

That reality is progressiveness, the undertaking of the colossal tasks in life, the oneness of public opinion.

Therefore strive, O ye people! and put forth your efforts, that this reality may overcome the lesser forces in life, that this king of reality may alone rule all humanity.

Thus may the world of mankind be reformed. Thus may a new springtime be ushered in and a fresh spirit may resuscitate mankind.

The individuals of humanity, like refreshed plants, will put forth leaves and blossoms and fruit, so that the face of the earth will become the long-promised and delectable paradise, so that the great bestowal, the supreme virtues of man will glisten over the face of the earth. Then shall the world of existence have attained maturity.

This is my message.

'Abdu'l-Bahá.

THE INDIVIDUAL GOAL

YOU must manifest complete love and affection towards all mankind. Do not exalt yourselves above others but consider all as your equals, recognizing them as the servants of one God. Know that God is compassionate towards all, therefore love all from the depths of your hearts, prefer all religionists to yourselves, be filled with love for every race and be kind towards the people of all nationalities. Never speak disparagingly of others but praise without distinction. Pollute not your tongues by speaking evil of another. Recognize your enemies as your friends and consider those who wish you evil as the wishers of good. You must not see evil as evil and then compromise with your opinion, for to treat in a smooth, kindly way one whom you consider evil or an enemy is hypocrisy and this is not worthy nor allowable. No! You must consider your enemies as your friends, look upon your evil-wishers as your well-wishers and treat them accordingly. Act in such a way that your heart may be free from hatred. Let not your heart be offended with anyone. If someone commits an error and wrong towards you, you must instantly forgive him. Do not complain of others. Refrain from reprimanding them and if you wish to give admonition or advice let it be offered in such a way that it will not burden the heart of the hearer. Turn all your thought towards bringing joy to hearts.

Beware! Beware! Lest ye offend any heart. Assist the world of humanity as much as possible. Be the source of consolation to every sad one, assist every weak one, be helpful to every indigent one, be the cause of glorification to every lowly one and shelter those who are overshadowed with fear.

In brief, let each of you be as a lamp shining forth with the virtues of the world of humanity. Be trustworthy, sincere, affectionate and replete with chastity. Be illumined, be spiritual, be divine, be glorious, be quickened of God. Be a Bahá'í.

'Abdu'l-Bahá.

SUFFERING

FLORENCE RIDEOUT.

YES, I really am a working woman. There is nothing pseudo about me, neither have I been beguiled into writing this essay for propaganda purposes. Knowing what a hard time my sisters all over the world are going through and loving to write, I thought perhaps some of my ideas might help them in their brave endeavour to keep courage and hope alive in these days of trial.

Running one's home gives grand opportunity for thinking and I am fortunate enough to live in a quiet, lovely country district and my home is detached from others, standing in a walled garden.

"WHY does God allow it?" We hear this time and again. You say, "God is love." How can He be when He has taken away my children or my husband, when He allowed my mother to die a horrible death from cancer, after living a hard poverty-stricken life and bringing up a family? How often do anguished hearts cry out like this and how difficult to make them see that despite all seeming contradictions, God's first attribute is Love, Love perfect and eternal, never changing or failing.

He has created this grand world with all its infinite possibilities and set the highest animal, man, in it, to enjoy its riches and perfect the spirit within him. He could have made him an automaton, unable to do wrong. A thing with no mind, no variety. Of what use would such a creature be? Only by giving him free will to choose good or evil was it possible for God to show how lovely, how desirable are His own attributes, when manifested even in the smallest degree by man.

We should never have known the beauty of love if we had not seen the ugliness of hate. Suffering ennobles and enriches, if we take it in the right way. The friend to whom we turn most is the one who has suffered most and who has not allowed his or her heart to harden but has instead developed an even deeper capacity for sympathy and understanding.

God does not will suffering for us. In His infinite wisdom He told the human race through Moses, thousands of years ago, that the sins of the fathers would be visited on the children. That is not a threat or a curse, it is a warning.

Most of the illness we see around us and most of the suffering is due to wrong thinking,

With a houseful of men and boys to look after I am always being given a new idea to work on, a new grumble of someone's to ponder over or a new achievement at which to rejoice.

I have come to the conclusion that few ordinary folk like me ever begin to think much about anything not directly concerned with their present circumstances, until they reach middle life or near it. Age has its compensations and the ability to live in the Kingdom of the Mind is one of them.

speaking or acting on the part of our forefathers or ourselves. We are becoming accustomed to plain speech now-a-days on subjects which were formerly hushed up and we have been given assurance by experts in such matters that afflictions like paralysis, blindness, mental defections, etc., are often due, directly or otherwise, to promiscuous sexual intercourse. Excessive and unwise eating and drinking result in poisoned blood streams which may affect many generations. Accidents are usually due to carelessness on someone's part.

Wars result from vindictive dealings in the past, from jealousy and from apathy whereby people take no interest in those elected to govern. The unscrupulous, inefficient and short-sighted get control of affairs and soon cause ill-feeling to arise. We, who have had our chance in the past to alter the course of events and have not used it, now have our punishment. The young feel bitter that they have to share it with us. We do not know and neither do they, whether they would have done better under the same circumstances, but they have the chance to learn from our mistakes.

Autocracy has failed, democracy is anything but successful. What then? Theocracy remains; the rule of men by God direct. His word for this age is the standard by which all affairs must be conducted. We cannot go wrong if we abide by this.

Every man and woman chosen to lead should possess this prime qualification: a firm and living belief in the Messenger of God for the Day and a steady resolve to put God's laws first always, in private and public life.

But to get back to this question of suffering.

I believe that to every soul which accepts the burdens of life willingly, a tremendous aid is given. A great exaltation, which transforms suffering into something resembling a holy joy.

The worst suffering is mental, remorse for what has been done and can never be undone, but God can even lighten this for us. There is nothing of which we are capable that can come between Him and ourselves. He knows the best and the worst in us. He knows our motives, which sometimes cancel out what appears to the world as sin.

We often suffer greatly when a loved one leaves us for the next life. We are apt to say, "Poor So and So," and if that loved one were young we say, "How sad, what a tragedy, with all her life before her." This is a mistaken outlook. We do not really believe in God if we look on death as tragic.

Our God is a spirit. His realm is spiritual and those who have become aware of spiritual things here and have striven to perfect themselves in them, only pass to their natural sphere on leaving this world. This life is only reality for those who are content to live as animals, thinking only of bodily desires and passions. We, who are conscious of something more, who long to know more and whose lives are one long battle with the beasts within us, know that to be free of the body means the attainment of reality. We do not trouble ourselves as to the whereabouts of the spirit realm. It is enough to know that it exists.

Sometimes it seems very near and we are certain that those privileged ones who have gone before are helping us.

I do not believe in eternal rest, only rest from desire. I believe we shall fulfil our destinies in the after life, in ways that are denied us here. I believe we shall get nearer and nearer to the Eternal Himself and that in constant uninterrupted communion with Him and our beloveds we shall know such happiness as in this world is unimaginable.

We are here to learn. Some learn quickly, others take longer. Some refuse to learn. If they are dear to us and pass on, still untaught, we should pray for them with all our strength. Only in this world do we, and they, have the opportunity to work out our own salvation. Afterwards, we depend on the Grace of God and for those who have never learned to pray, we must intercede.

God is ever merciful.

MAN'S RELATION TO GOD

THE connection between God and the creatures is that of the creator to the creation ; it is like the connection between the sun and the dark bodies of contingent beings, and is the connection between the maker and the things that he has made. The sun in its own essence is independent of the bodies which it lights ; for its light is in itself, and is free and independent of the terrestrial globe ; so the earth is under the influence of the sun and receives its light, whereas the sun and its rays are entirely independent of the earth. But if there were no sun, the earth and all earthly beings could not exist.

The dependence through the creatures upon God is a dependence of emanation : that is to say, creatures emanate from God, they do not manifest Him. The relation is that of emanation and not that of manifestation. The light of the sun emanates from the sun, it does not manifest it. The appearance through emanation is like the appearance of the rays from the luminary of the horizons of the world ; that is to say, the holy essence of the Sun of Truth is not divided, and does not descend to the condition of the creatures. In the same way, the globe of the sun does not become divided and does not descend to the earth : no, the rays of the sun, which are its bounty, emanate from it, and illumine the dark bodies.

But the appearance through manifestation is the manifestation of the branches, leaves, blossoms and fruit from the seed ; for the seed in its own essence becomes branches and fruits, and its reality enters into the branches, the leaves and fruits. This appearance through manifestation would be for God the Most High, simple imperfection, and this is quite impossible ; for the implication would be that the Absolute Pre-existent is qualified with phenomenal attributes ; but if this were so, pure independence would become mere poverty, and true existence would become non-existence, and this is impossible.

Therefore all creatures emanate from God ; that is to say, it is by God that all things are realized, and by Him that all beings have attained to existence. The first thing which emanated from God is that universal reality, which the ancient philosophers termed the "First Mind," and which the people of Baha call the "First Will." This emanation, in

MAN'S RELATION TO GOD—*continuation.*

that which concerns its action in the world of God, is not limited by time or place ; it is without beginning or end ; beginning and end in relation to God are one. The pre-existence of God is the pre-existence of essence, and also pre-existence of time, and the phenomenality of contingency is essential and not temporal . . .

Though the "First Mind" is without beginning, it does not become a sharer in the pre-existence of God, for the existence of the universal reality in relation to the existence of God is nothingness, and it has not the power to become an associate of God and like unto Him in pre-existence.

The existence of living things signifies composition, and their death decomposition. But universal matter and the elements do not become absolutely annihilated and destroyed : no, their non-existence is simply transformation. For instance, when man is annihilated he becomes dust, but he does not become absolutely non-existent ; he still exists in the shape of dust ; but transformation has taken place, and this composition is accidentally decomposed. The annihilation of the other beings is the same, for existence does not become absolute non-existence, and absolute non-existence does not become existence.

'Abdu'l-Baha.

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.

SOME 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.

The Editor warmly invites comments, correspondence and articles from readers of New World Order.