

# NEW WORLD ORDER

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*"That one indeed is a man who, to-day, dedicateth himself to the service of the entire human race."—Bahá'u'lláh.*

## EDITORIAL NOTE

THE world is at present anxiously awaiting the outcome of the San Francisco Conference. So much is dependent upon it that our thoughts and prayers must constantly be for those upon whom such a staggering responsibility for the future of mankind rests at this moment.

Much of the Conference will necessarily be concerned with practical problems of adjustment and readjustment to a state of peace. But most important of all is the spirit in which it is conducted, for a sound, and lasting peace is dependent upon the extent to which we translate into terms of a world economy and a

world super-state the spirit of human brotherhood and of the oneness of mankind.

It is in the light of this fact that the current issue of *New World Order* presents the teachings of Bahá'u'lláh given to an uncomprehending and hostile world at the end of the nineteenth century, and reiterates His prophetic voice. It is vital that at this stage the goal we are aiming at should stand out clearly before us, for only then can we set about with full determination to achieve it. At present many are considering ways and means of approaching a not very clearly defined goal.

## A WORLD SUPER-STATE.

SHOGHI EFFENDI.

OVER seventy years ago, in His Tablet to Queen Victoria, Bahá'u'lláh addressing "the concourse of the rulers of the earth," revealed the following:

*"Take ye counsel together, and let your concern be only for that which profiteth mankind and bettereth the condition thereof. . . . Regard the world as the human body, which, though created whole and perfect, has been afflicted, through divers causes, with grave ills and maladies. Not for one day did it rest, nay its sicknesses waxed more severe, as it fell under the treatment of unskilled physicians who have spurred on the steed of their worldly desires and have erred grievously. And if at one time, through the care of an able physician, a member of that body was healed, the rest remained afflicted as before. Thus informeth you the All-Knowing, the All-Wise. . . . That which the Lord hath ordained as the sovereign remedy and mightiest instrument for the healing of all the world is the union of all its peoples in one universal Cause, one common Faith. This can in no wise be achieved except through the power of a skilled, an all-powerful and inspired Physician. This verily is the truth, and all else naught but error."*

In a further passage Bahá'u'lláh adds these words:

*"We see you adding every year unto your expenditures and laying the burden thereof on the people whom ye rule; this verily is naught but grievous injustice. Fear the sighs and tears*

*of this Wronged One, and burden not your peoples beyond that which they can endure. . . . Be reconciled among yourselves, that ye may need armaments no more save in a measure to safeguard your territories and dominions. Be united, O concourse of the sovereigns of the world, for thereby will the tempest of discord be stilled amongst you and your peoples find rest. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice."*

What else could these weighty words signify if they did not point to the inevitable curtailment of unfettered national sovereignty as an indispensable preliminary to the formation of the future Commonwealth of all the nations of the world? 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 purposes of maintaining internal order within their respective dominions. Such a state will have to include within its orbit an International Executive adequate to enforce supreme and unchallengeable authority on every recalcitrant member of the commonwealth; a World Parliament whose members shall be elected by the people in their respective countries and whose election shall be confirmed by their respective governments; and a Supreme Tribunal whose judgment will have a binding



effect even in such cases where the parties concerned did not voluntarily agree to submit their case to its consideration. A world community in which all economic barriers will have been permanently demolished and the interdependence of Capital and Labour definitely recognized : in which the clamour of religious fanaticism and strife will have been forever stilled ; in which the flame of racial animosity will have been finally extinguished ; in which a single code of international law—the product of the considered judgment of the world's federated representatives—shall have as its sanction the instant and coercive intervention of the combined forces of the federated units ; and finally a world community in which the fury of a capricious and militant nationalism will have been transmuted into an abiding consciousness of world citizenship—such indeed, appears, in its broadest outline, the Order anticipated by Bahá'u'lláh, an Order that shall come to be regarded as the fairest fruit of a slowly maturing age.

*"The Tabernacle of Unity," Bahá'u'lláh proclaims in His message to all mankind, "has been raised ; regard ye not one another as strangers . . . Of one tree are all ye the fruit and of one bough the leaves . . . The world is but one country and mankind its citizens . . . Let not a man glory in that he loves his country ; let him rather glory in this, that he loves his kind."*

## UNITY IN DIVERSITY

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 re-mould 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 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 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 formulae 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 every 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.

## THE PRINCIPLE OF ONENESS

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 re-awakening 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 claim 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 the 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.

(From "THE GOAL OF A NEW WORLD ORDER"—1931).

## THE STORY OF A WORLD FAITH

### 5. BAHÁ'U'LLÁH

(continued).

Bahá'u'lláh addressed the Pope Pius IX in terms as these: "O Pope! Rend the veils asunder. He Who is the Lord of Lords is come overshadowed with clouds, and the decree hath been fulfilled by God, the Almighty, the Unrestrained... He, verily, hath again come down from Heaven as He came down from it the first time. Beware that thou dispute not with Him even as the Pharisees disputed with Him (Jesus) without a clear token or proof... leave thou the world behind thee, and turn towards thy Lord, through Whom the whole earth hath been illumined... Arise in the name of thy Lord, the God of Mercy, amidst the peoples of the earth, and seize thou the cup of Life with the hands of Confidence, and first drink thou therefrom, and proffer it then to such as turn towards it amongst the peoples of all faiths..."

"... Consider those who opposed the Son (Jesus), when He Came unto them with sovereignty and power. How many of the

Pharisees who were waiting to behold Him, and were lamenting over their separation from Him! And yet, when the fragrance of His Coming was wafted over them, and His beauty was unveiled, they turned aside from Him and disputed with Him... None save a very few, who were destitute of any power amongst men, turned towards His face. And yet, to-day every man endowed with power and invested with sovereignty prideth himself on His Name! In like manner, consider how numerous, in these days are the monks who, in My Name, have secluded themselves in their churches, and who, when the appointed time was fulfilled, and We unveiled Our beauty, knew Us not, though they call upon Me at eventide and at dawn..."

Alexander II of Russia, was another of the sovereign heads of the world who received a Tablet from Bahá'u'lláh:

"O Czar of Russia! Incline thine ear to the voice of God, the King, the Holy, and

turn thou unto Paradise, the spot wherein abideth He Who, among the concourse on high, beareth the most excellent titles, and Who, in the kingdom of creation, is called by the name of God, the Effulgent, the All-Glorious . . . Know thou that though My body be beneath the swords of My foes, and My limbs be beset with incalculable afflictions, yet My spirit is filled with a gladness with which all the joys of the earth can never compare . . . I am the One Whom the tongue of Isaiah hath extolled, the One with whose name both the Torah and the Evangel were adorned . . .”

In the Kitáb-i-Aqdas (the Most Holy Book), Bahá'u'lláh addresses Francis Joseph, the Hapsburg Emperor :

“O Emperor of Austria ! He Who is the Day spring of God's light dwelt in the prison of 'Akká, at the time when thou didst set forth to visit the Aqsá Mosque (Jerusalem) Thou passed Him by, and inquired not about Him, by Whom every house is exalted, and every lofty gate unlocked. We, verily made it (Jerusalem) a place whereunto the world should turn, that they might remember Me, and yet thou hast rejected Him Who is the Object of this remembrance, when He appeared with the Kingdom of God, thy Lord and the Lord of the Worlds. We have been with thee at all times, and found thee clinging unto the Branch and heedless of the Root. Thy Lord, verily, is a witness unto what I say. We grieved to see thee circle round Our Name, whilst unaware of Us, though We were before thy face. Open thine eyes, that thou mayest behold this Glorious Vision, and recognize Him Whom thou invokest in the daytime and in the night-season, and gaze on the Light that shineth above this luminous horizon.”

In the same Book, Bahá'u'lláh issues a call to the American Continent :

“O Rulers of America and the Presidents of the Republics therein ! Harken to the strains of the Dove, on the Branch of Eternity,

singing the melody : ‘ There is no God but Me, the Everlasting, the Forgiver, the Generous.’”

“Adorn the Temple of dominion with the embroidered garment of justice and virtue, and crown its head with the diadem of the celebration of your Lord, the Creator of heaven and earth. Thus the Dayspring of the Names commands you on the pen of the One all-knowing and wise. The Promised One has appeared in this exalted Station, whereat all creation, both seen and unseen, smiled and rejoiced.”

“O people, avail yourselves of the Day of God. Verily, to meet Him is better for you than all that upon which the sun rises, were you of those who know !”

“O concourse of Statesmen ! Harken to that which is raised from the Dayspring of Majesty, that ‘ There is no God but Me,’ the Speaker, the All-Knowing. Assist with the hands of justice the broken-hearted, and crush the great oppressors with the scourge of the commands of your Lord, the Powerful, the Wise !”

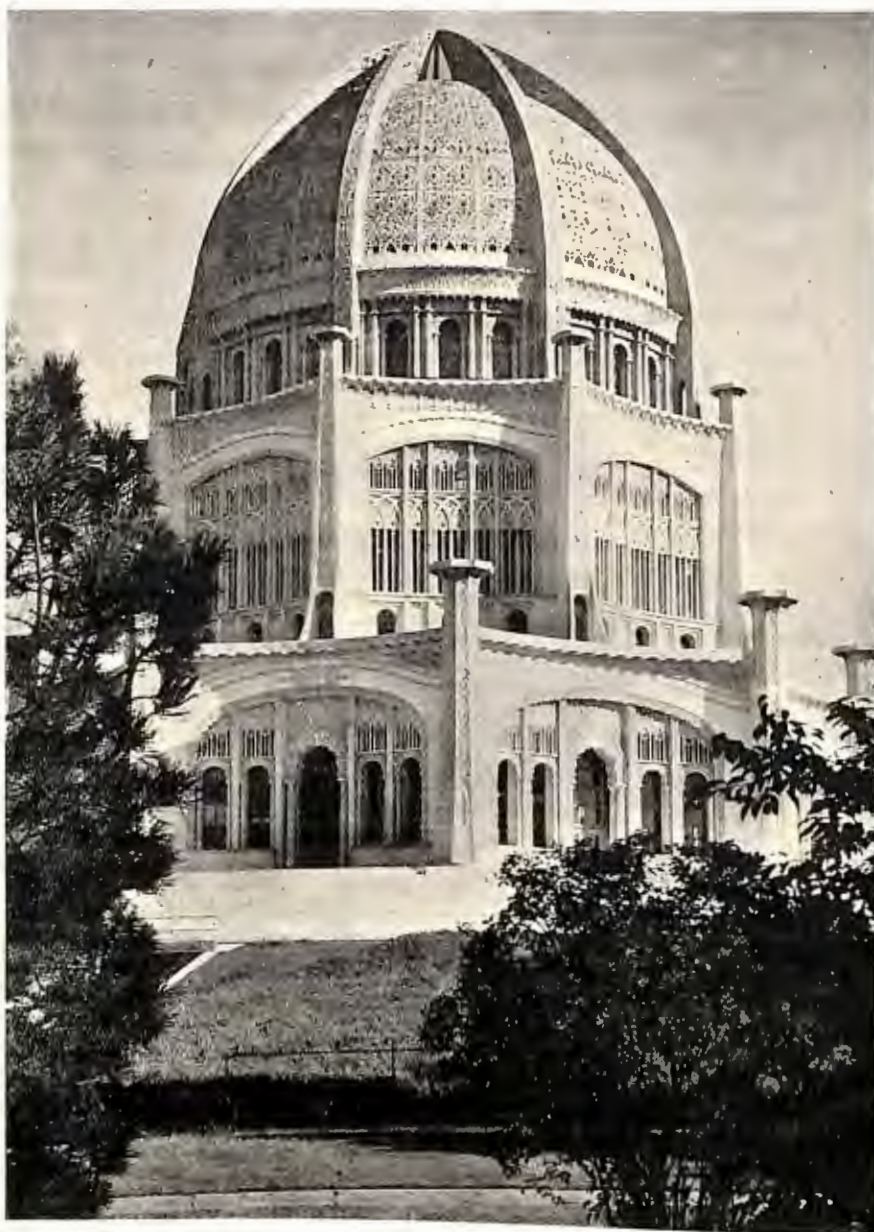
*(To be continued)*

## THE VOICE OF PROPHECY

“It is nearly two thousand years since the Lord Christ taught this prayer to His people : ‘ Thy Kingdom come, Thy will be done on earth, as it is in Heaven.’ Thinkest thou that He would have commanded thee to pray for that which would never come ? That prayer is also a prophecy . . . Strong and weak, rich and poor, antagonistic sects and hostile nations, which are like the wolf and the lamb . . . will act towards each other with the most complete love, friendship, justice and fairness . . . The heavenly Jerusalem is none other than the divine civilization, and it is now ready. It is to be and shall be organized, and the oneness of humankind will be a visible fact.”

*'Abdu'l-Bahá.*





The Báha'í House of Worship on the shores of Lake Michigan, at Wilmette, U.S.A.

# THE BAHÁ'Í FAITH

TO-DAY everyone is concerned with the establishment of world order and of peace that will prove to be lasting. The problems involved are manifold and complex; their solution demands of mankind the best and the highest of which it is capable: the best brains, the greatest integrity, the most whole-hearted and devoted service, fullest acceptance of responsibility and, above all, the noblest and widest vision. There is no short cut to world civilization, there is no instant panacea for the disease that has afflicted the world of mankind.

The rapidity and completeness with which we establish world order depends on our will to work, which in turn is dependent on our faith in that which we strive to attain. Faith is greatly lacking in the world to-day, mistrust and despair are rampant. Is it not, therefore, incumbent on all to give consideration to the words and teachings of one who has renewed faith in a cynical world, widened visions, broken down prejudices and laid the foundations of world peace, of an International House of Justice?

"The world is but one country and mankind its citizens." This is the basic teaching of the founder of the Bahá'í Faith, Bahá'u'lláh (Glory of God), and for the translation of these words into a living reality he established that:

*Mankind is one*: prejudice of race, religion, class, nation, colour and temperament must be abandoned.

*A universal auxiliary language* is necessary to facilitate intercourse between all peoples, thus more rapidly breaking down existent barriers.

*Religions are one*, religion being progressive, the founders of all the great religions—Krishna, Moses, Buddha, Zoroaster, Jesus, Muhammad, the Báb and Bahá'u'lláh—having taught the same fundamental truths, but their teachings being commensurate with the needs and capacities of the people of their time.

*Education must be universal*, it being the duty of the State to provide this where parents are unable to do so. A sound education should lead to the independent investigation of truth, and end the conflict between Science and Religion, both being progressive—Science through investigation and Religion through revelation—and representing complementary

approaches to truth. Men and women alike should be trained for world citizenship, equal status being accorded to both.

*Industrial and economic problems* of to-day should be tackled from the start as spiritual problems concerned primarily with the world of heart and spirit—love and unity being the prime needs of the body politic to-day. Just economic distribution of goods and wealth follows from the understanding of this fact. Extremes of poverty and wealth must be abolished.

*Everyone must work*, and work performed in a spirit of service is accounted as worship.

To-day, in this country, these teachings of Bahá'u'lláh, so revolutionary at the time and in the place of their origin, are generally accepted, but it still remains to put so many of them into practice on a world-wide scale.

*Outline of the History of the Bahá'í Faith.*

In 1844, in Shiráz, Persia, the Báb (the Gate) the forerunner of Bahá'u'lláh, began to prepare the world for the advent of a great world teacher, the Manifestation of God for this age. To a corrupt and decadent people he preached purity, honesty and justice. Thousands became His ardent followers, thousands were tortured and martyred. At one time it looked as if all His followers would be exterminated. The Báb, Himself, was publicly shot at Tabriz on July, 9th, 1850.

Bahá'u'lláh, for whose advent the Báb had prepared His followers, declared Himself in 1844, near Baghdad, Iraq. Then followed years of exile and persecution and imprisonment, during which time He addressed the Kings and rulers of the earth and revealed the foundations of a new world order, divine, all-embracing, and gave further guidance to man concerning his personal and collective life.

After Bahá'u'lláh's ascension in 1892, His son, who had shared all His persecutions, hardships, exile and imprisonments, travelled throughout the western world, visiting Geneva, London, Paris, Stuttgart, Budapest, Vienna and the United States of America, spreading the knowledge of the teachings of Bahá'u'lláh. In 1920 'Abdu'l Bahá (Servant of the Glory) was knighted by the British Government in recognition of his humanitarian work in Palestine during the first world war.

At his passing in 1921, 'Abdu'l-haBá



appointed his grandson, Shoghi Effendi (who was educated at Balliol College, Oxford) as Guardian of the Bahá'í Faith; the function of the Guardian being to protect the written word of Bahá'u'lláh from misinterpretation and to assist and give guidance in the affairs of the world-wide Bahá'í communities. On the establishment of the Universal House of Justice he will become life-President, but will have only one vote like every other member. The succession of the Guardianship passes to his eldest son, the appointment being ratified by a selected body of Bahá'ís; should he, however, be deemed unsuitable, the Guardian will then nominate another male member of the family, whose appointment must likewise be ratified.

#### *Outline of the Administrative Order of the Bahá'í Faith.*

The administrative order provides, through the channels of Local, National and International Houses of Justice (at present known as Local and National Spiritual Assemblies), the means for full and frank consultation between all members of Bahá'í communities. The principle of consultation—outspoken, impersonal exchange of views and ideas directed towards the promotion of the greatest interests of the entire community and conducted in a spirit of dedication to the Will of God—is the foundation upon which the Bahá'í administrative order is built. Annual election of members of the Local, National and International Houses of Justice is carried out by secret ballot.

The Bahá'í world community is dependent for its resources upon the contributions of its members and may not accept funds from others than these. All donations and contributions are purely voluntary and cannot be forced.

There is no priesthood in the Bahá'í Faith. In the Houses of Worship prayers are recited and the holy scriptures of the world are read. The House of Worship is the central feature of a group of buildings representing various aspects of the life of the community—such as a school for orphan children, hospital and dispensary for the poor, home for the incapacitated, college for higher scientific education, and hospice. Without these the House of Worship is incomplete. At present there are two Houses of Worship—only the central buildings having been erected so far—one in Ishqábád, Russian Turkistan, and the other on the shores of Lake Michigan at Wilmettee, Illinois, U.S.A.

The teachings of Bahá'u'lláh have now spread throughout the world, His writings have been translated into 41 languages, and Bahá'ís are to be found in 78 countries of the world.

'Abdu'l-Bahá set the standard required of a true Bahá'í: "He is a true Bahá'í who strives by day and night to progress and advance along the path of human endeavour, whose cherished desire is so to live and act as to enrich and illumine the world; whose source of inspiration is the Essence of Divine perfection; whose aim in life is to conduct himself so as to be the cause of infinite progress. Only when he attains unto such perfect gifts can it be said of him that he is a Bahá'í."

## UNDERSTANDING

God's greatest gift to man is that of intellect, or understanding.

The understanding is the power by which man acquires his knowledge of the several kingdoms of creation, and of various stages of existence, as well as of much which is invisible.

Possessing this gift, he is, in himself, the sum of earlier creations—he is able to get in touch with those kingdoms; and by this gift, he can frequently, through his scientific knowledge, reach out with prophetic vision.

Intellect is, in truth, the most precious gift bestowed upon man by the divine bounty. Man alone, among created beings, has this wonderful power.

All creation, preceding man, is bound by the stern law of nature. The great sun, the multitudes of stars, the oceans and seas, the mountains, the rivers, the trees, and all animals, great or small—none are able to evade obedience to nature's law.

Man alone has freedom, and, by his understanding or intellect, has been able to gain control of and adapt some of those natural laws to his own needs. By the power of his intellect he has discovered means by which he not only traverses great continents in express trains and crosses vast oceans in ships, but, like the fish, he travels under water in submarines, and, imitating the birds, he flies through the air in airships.

Man has succeeded in using electricity in several ways—for light, for motive power, for sending messages from one end of the earth to the other—and by electricity he can even hear a voice many miles away.

By this gift of understanding or intellect he has also been able to use the rays of the sun to picture people and things, and even to



capture the form of distant heavenly bodies.

We perceive in what numerous ways man has been able to bend the powers of nature to his will.

How grievous it is to see how man has used his God-given gift to frame instruments of war, for breaking the commandment of God "Thou shalt not kill," and for defying Christ's injunction to "Love one another."

God gave this power to man that it might be used for the advancement of civilisation, for the good of humanity, to increase love and concord and peace. But man prefers to use this gift to destroy instead of to build, for injustice and oppression, for hatred and discord and devastation, for the destruction of his fellow-creatures, whom Christ has

commanded that he should love as himself !

I hope that you will use *your* understanding to promote the unity and tranquility of mankind, to give enlightenment and civilization to the people, to produce love in all around you, and to bring about the Universal Peace.

Study the sciences, acquire more and more knowledge. Assuredly one may learn to the end of one's life ! Use your knowledge always for the benefit of others ; so may war cease from off the face of this beautiful earth, and a glorious edifice of peace and concord be raised. Strive that your high ideals may be realized in the Kingdom of God on earth, as they will be in heaven.

'Abdu'l-Bahá.

## HEADLINES TOMORROW

MARZIEH GAIL.

A COLUMIST once said that the biggest scoop of all time would be the news of the return of Christ. He was mistaken. The return of Christ would never make the front page. The reason is this :

When a man appears calling himself the Messiah, he does not look as people expect him to look. There is no light around his head—the light is added by painters, long after he has died. He eats, walks, talks. He comes from a community where he has been known for years. And when he suddenly announces himself as a prophet, as one with a new message from God, his community laughs at him. Everybody knows, people say, that the Messiah will come seated on a throne, or riding on a cloud, and will preach the same religion that the priests are already preaching in the temples.

They laugh. The man continues to say that he is the servant of a Spirit that he cannot resist. The laughter grows to anger. Why is he so obstinate in his claim, this man they have known since he was a child. A few listen to him, and bear the hatred of the rest. The laughter stops. The hatred rises. The prophet is shut away—chained—perhaps killed.

But his voice goes on. People far away listen to it. Then painters draw the circle of light back of the head that is now earth, and light back of the head that is now earth, and men and women in countries across the world build temples in the name of the man whose own people put him to death.

This drama is played all over again, every once in a while in human history. It has been played again, almost in our time. It did not make the headlines.

### I.

Shiráz is in southern Irán. It is a city of mosque domes and flower gardens, of nightingales and singers, of streams slipping over blue tiles into blue pools.

On a May evening in 1844, two men, one a merchant of Shiráz and the other a traveller, were talking together in a whitewashed room above a courtyard. The words spoken by the young merchant to his guest are now a hundred years old. They have already changed the course of the world's life.

He said that He was the Báb (the Gate). That He was the Prophet of God and the Herald of "Him Whom God Shall Manifest—the Well-Beloved One." For six years, following that evening, the Báb spread His teachings throughout the East. By then, thousands were waiting for "Him Who God Shall Manifest." Terrified, the priests and nobles conspired against the Báb. He was arrested. He was tortured. On July 9th, 1850, He was bound and publicly shot. The Persians have never forgotten that the first volley of shots, from seven hundred and fifty rifles, did not touch Him.

### II.

There is a garden in Baghdad where the trees grow tall and hundreds of doves flutter in the branches, so that all day the place is clamorous with the noise of the doves. In this garden, on April 21st, 1863, a Persian nobleman gathered His followers around Him. He had come to Baghdad as an exile of the Persian Government. His crime had been that He was a follower of the Báb ; His punishment, that He was chained underground in the Black



Pit of Tihiran, that His home and lands were seized, that He and His wife and young children were finally sent out of the country, over the desert in mid-winter, here to Baghdad. Now He was to be exiled still farther away, no one knew where.

He called His followers to Him here in the garden, and told them that He was the Promised One of the Báb, that He was "Him Whom God Shall Manifest."

Almost thirty years more of exile and prison lay ahead of Bahá'u'lláh, as He stood under the trees that day with His disciples. Years of humiliation and anguish. The martyrdom of His followers; the treachery of His half-brother. The thick walls of the prison at Akka, Palestine—with Napoleon's cannon-balls still embedded in them—were to close around Him and those He loved. But before He was to leave the world, in 1892, He was to establish His Faith. He was to address the then custodians of society—the Pope, Queen Victoria, the Kaiser, the French Emperor, the Shah, the Tsar and the rest—calling them to world peace, and proclaiming His mission as the Manifestation of God for our day. He, Bahá'u'lláh, the Glory of God, the Well-Beloved One.

### III.

If you pass through Wilmette, Illinois, along the shore of Lake Michigan, you will come to a great House of Worship that has been built there. There are no priests in this House, and the nine entrances are open to followers of all religions and of no religion, to black and white, to well-dressed and shabby alike. It looks like a white rainbow, curving over the town and you remember that the rainbow is the sign of the Covenant that God made with man, long ago.

In 1912, a Man Who had come out of a prison in Palestine laid the cornerstone of this Temple. This Man was the Centre of the Covenant that Bahá'u'lláh made with His followers. He was 'Abdu'l-Bahá, Son of Bahá'u'lláh, appointed by His Father as the interpreter of the Bahá'í Faith, and as the Exemplar of the Bahá'í way of life. Some Americans who later became Bahá'ís, remember having seen 'Abdu'l-Bahá, as He walked in His white turban and shining robe, through the streets of American cities.

We think we are alone in the universe, that we are born to live a few years in the daylight, and disappear. But the Prophet of God says no. He says that there is love in store for us, and everlasting life, 'Abdu'l-Bahá was the living sign of these things.

### IV.

Mount Carmel stands over Haifa, and juts into the Mediterranean Sea. There are cypresses down its slopes, and pomegranate and olive trees. Here, in the landscaped terraces, are Bahá'í Holy Places: the tomb-shrines of the Báb and Abdu'l-Bahá; of Bahá'u'lláh's wife; of His son who died in prison; of His daughter, Bahiyyih. The tomb-shrine of Bahá'u'lláh Himself lies across the bay, near Akka.

It was an autumn day in 1921 when they carried the body of Abdu'l-Bahá up the mountain and laid it to rest in the shrine of the Báb. They wept, both for Him Who was gone, and for the fate of His Cause. How could they, left alone in the world, establish the World Faith of Bahá'u'lláh? How could they form the Assemblies, build the Houses of Worship, spread the teachings around the earth.

Perhaps they thought, the Báb faced the firing squad in vain; perhaps the body of Bahá'u'lláh was scarred by chains to no purpose, the blood of the martyrs spilt for nothing, the life of Abdu'l-Bahá lived only for memory. Perhaps this Faith, too, would scatter into sects, like the Faiths before it, and its power run out and be lost.

Then they opened the Will and Testament of Abdu'l-Bahá, and read: "O my loving friends! After the passing away of this wronged one . . . turn unto Shoghi Effendi . . . as he is the sign of God, the chosen branch, the Guardian of the Cause of God . . ."

And under the guidance of Shoghi Effendi, great-grandson of Bahá'u'lláh, the Bahá'í Faith has circled the planet. It has won to itself Jew and Buddhist, Christian and Muslim, occidental and oriental, black and white, rich and poor, old and young academic and unlettered.

These Bahá'í communities are a way of saying that the past, with its local hatreds its regional prejudices, its distrust of peoples from across a line, is gone. To-day we live in a new world, the world of airplanes and radio, the world of the good neighbour, the world that is on its way to becoming one commonwealth. Bahá'í communities are a way of repeating now and forever, the words of Bahá'u'lláh: "O Children of Men! Regard ye not one another as strangers . . . The earth is but one country, and all mankind its citizens."

These things have not made the front page to-day. But they will be in the headlines to-morrow.

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# THE SOLUTION

ALFRED SUGAR.

## *Some Problems.*

THE efforts of mankind towards the attainment of a more human social order are continually being thwarted by problems of men's own creation. To name but some, there is the Political problem with its parties of the left, right, and centre, each striving to get the better of all the others, with the result that more time is wasted on propaganda than is utilised for progress; the Labour problem, the conflict between profits for employers and wages for workers, the conflict which from time to time breaks out in strikes and lock-outs with their resultant hardships; the Religious problem, with the differences of creeds and doctrines, differences which constitute one cause of the decline of religion; the problem of international rivalry, with the competition for sources of supply of raw materials and markets for finished products; and—gravest problem of all—the problem of War by nation against nation with the terrible harvest of tragedy and misery.

If mankind is to progress, nay, if mankind is to survive, the solution to these problems must be found and applied.

## *Man, the heir of the Ages.*

The present generation of mankind is heir to the accumulated knowledge of the past. It is so endowed with technical facilities, scientific discoveries and organising abilities as to be able to provide for every man, woman, and child the means, material, cultural, and spiritual, for a rich and dignified life. Why is not such a life made accessible to all; why are man's abilities misused and his good intentions frustrated? To such questions we often get the answer, "Because of man's selfishness."

Selfishness is an indication to the answer but it is not the answer; there is more to it than that. Human nature is selfish, but it is also self-sacrificing.

Selfishness in man is the survival of the instinct of self-preservation, essential to the life of the wild animal. The instinct may have been of service to primitive man, in civilised man it leads, if unregulated, to crime, violence, and wars.

The human virtue of self-sacrifice is the expression of that indestructible element in human nature from which spring love, sympathy, and the longing to help the weak, the needy, and the suffering. Through all the horrors of persecution, war, mass-murder, and

destruction, this indestructible element of human nature survives. Every day, countless deeds of self-sacrifice done by just ordinary men and women go unrecorded.

Self-sacrifice is "Altruism" the very opposite of selfishness.

## *The Function of Education.*

It is the function of education, in the fullest sense of the word, to eradicate the instinct of selfishness from the nature of man, and to foster the growth of "Altruism." In such education, religion should have a principal part. Why has religious effort achieved so small a measure of success? The answer is, "Because until recently, religious teaching concerned itself in the main, with preparing people for the life hereafter, and now that it is turning its attention to matters of this life, it offers the teachings of two thousand years ago as the solution to the complicated problems of to-day. People find them inadequate for the purpose, and reject them."

Must we then abandon religion as a means for the moral education of mankind? No! To do so would be as unreasonable as would be the abandonment of the search for the cause of a disease because doctors failed to find a remedy. Our Solution is to be found in religious truths which are applicable to the complex problems of to-day.

## *The Functions of Revelation.*

Such religious truths cannot be discovered by research, they can be known only through Revelation. It is the Will of God that mankind shall progress from barbarism, ever onward, towards perfection. For the accomplishment of this difficult and never-ending journey, man needs guidance. The necessary guidance is given to man by the Messengers of God, His Prophets; they reveal to man the Will of God. All through the ages these Great Beings have appeared at the times when a stage of the journey has been accomplished, a cycle of progressive civilisation completed, and man is to be guided along the next stage of the journey to the cycle of a new civilisation. And so it will ever be.

Therefore, the first of the religious truths we have to learn is that the Revelation of the Will of God for man is unceasing and progressive, that the Father never leaves His children without guidance, and that they are in error who teach that God revealed His Will for the last time in the Message, the Gospel,



of the Founder of their particular religious system. In the light of this truth, let us consider some of the Teachings of the Revelation for this age. Here is one :

"The fundamental purpose animating the Faith of God and His religion is to safeguard the interests and promote the unity of the human race. This is the straight path, the fixed and immovable foundation. Whatsoever is raised on this foundation the changes and chances of the world can never impair its strength ; nor will the revolution of countless centuries undermine its structure." By these words Bahá'u'lláh brings into direct relationship the truths of religion with the welfare of mankind. He warns us that no plans devised by man, no organisation, even though it be world-embracing, will endure unless they be inspired by and founded on the truths of religion, directed to the eradication of selfishness and the promotion of Altruism. Only thus will lasting unity be established. The "Oneness of Mankind" is the basis of the Teachings of Bahá'u'lláh. As this truth is realised and accepted by men, so will the conflict of sectional interests cease to frustrate human welfare and man-made problems be resolved.

#### *The Call to the Individual.*

The Bahá'í Faith directs people to thought and to action. Bahá'u'lláh says, "All men have been created to promote an ever-advancing civilisation." Thought on this subject makes clear what is the essence of civilisation. It is Law. That community is most civilised whose laws are designed to protect the weak and confiding against exploitation by the strong and the cunning ; whose laws are directed first to the service of the weak, the ailing, and the suffering, and then to providing the material, cultural, and spiritual progress of all its members.

It is to such purpose that our Christian civilisation is directed. To a considerable degree such purpose has been achieved within each civilised nation, the nation through its government, central and local, accepting responsibility for the welfare of all its citizens and their children. But what of the attitude of nation towards nation ? It is an attitude of suspicion, ever threatening to develop into

hostility and culminate in war. Is it not obvious that the sense of mutuality of interests of communal responsibility, which marks the most civilised nations individually shall be so expanded as to embrace *all* nations, collectively. Bahá'u'lláh declares that it is. His Law says, "The earth is but one country, and mankind its citizens." Every nation has its particular code of laws. The Bahá'í Revelation gives to mankind the inspiration and the guidance towards the code of laws which will protect and secure the welfare of the citizens of all nations.

Laws must take into account political and economic necessities. But in themselves, these are but cold, calculated conditions. Something warmer, more human, is needed to secure that unity on which the security of each nation depends, the unity which shall provide for the security of all nations.

"This span-wide Earth, make it one Home" is the appeal of Bahá'u'lláh to mankind. The Home, the safe shelter, where there is no trying to get the better of one another, where individuals are united in one family, where there is always a welcome, where none are strangers or foreigners, where self-sacrifice is readily and freely offered, where the bond which unites is Love.

#### *The Practical Ideal.*

Here is the ideal to work for, an ideal so practical that the thoughts and the words of the world's foremost statesmen are being directed towards it. The impulse to work for its realisation must be a moral impulse. Moral impulses traced to their source will be found to flow from religious teachings. Bahá'u'lláh says "Whatever is raised on this foundation (the Religion of God) the changes and chances of this world can never impair its strength, nor will the revolution of countless centuries undermine its structure."

Thus, we see, Bahá'u'lláh comes "not to destroy, but to fulfil." Our Christian civilisation needs to be freed from the error of the finality of Divine Revelation, so that with love in their hearts and freedom of their minds, citizens of the nations can participate in the duty conferred on them by God, the building on this earth of the Home for all Mankind.

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