

PEACE  
A DIVINE CREATION

EXCERPTS  
FROM THE WRITINGS OF

BAHÁ'U'LLÁH  
'ABDU'L-BAHÁ

STATEMENT ON WORLD ORDER BY  
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NATIONAL SPIRITUAL ASSEMBLY OF THE BAHÁ'ÍS  
OF THE UNITED STATES AND CANADA

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# PEACE

## A DIVINE CREATION

### I.

BAHÁ'U'LLÁH

THE Great Being, wishing to reveal the prerequisites of the peace and tranquillity of the world and the advancement of its peoples, hath written: The time must come when the imperative necessity for the holding of a vast, an all-embracing assemblage of men will be universally realized. The rulers and kings of the earth must needs attend it, and, participating in its deliberations, must consider such ways and means as will lay the foundations of the world's Great Peace amongst men. Such a peace demandeth that the Great Powers should resolve, for the sake of the tranquillity of the peoples of the earth, to be fully reconciled among themselves. Should any king take up arms against another, all should unitedly arise and prevent him. If this be done, the nations of the world will no longer require any armaments, except for the purpose of preserving the security of their realms and of maintaining internal order within their territories. This will insure the peace and composure of every people, government and nation. We fain would hope that the kings and rulers of the earth, the mirrors of the gracious and almighty name of God, may attain unto this station, and shield mankind from the onslaught of tyranny. . . . The day is approaching when all the peoples of the world will have adopted one universal language and one common script. When this is achieved, to whatsoever city a man may journey, it shall be as if he were entering his own home. These things are obligatory and absolutely essential. It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action. . . . That one indeed is a man who, today, dedicateth himself to the service of the entire human race. The Great Being saith: Blessed and happy is he that ariseth to promote the best interests of the peoples and kindreds of the earth. In another passage He hath proclaimed: It is not for him to pride him-



self who loveth his own country, but rather for him who loveth the whole world. The earth is but one country, and mankind its citizens.

LAY NOT ASIDE the fear of God, O kings of the earth, and beware that ye transgress not the bounds which the Almighty hath fixed. Observe the injunctions laid upon you in His Book, and take good heed not to overstep their limits. Be vigilant, that ye may not do injustice to anyone, be it to the extent of a grain of mustard seed. Tread ye the path of justice, for this, verily, is the straight path.

Compose your differences, and reduce your armaments, that the burden of your expenditures may be lightened, and that your minds and hearts may be tranquillized. Heal the dissensions that divide you, and ye will no longer be in need of any armaments except what the protection of your cities and territories demandeth. Fear ye God, and take heed not to outstrip the bounds of moderation, and be numbered among the extravagant.

We have learned that you are increasing your outlay every year, and are laying the burden thereof on your subjects. This, verily, is more than they can bear, and is a grievous injustice. Decide justly between men, and be ye the emblems of justice amongst them. This, if ye judge fairly, is the thing that behoveth you, and besemeth your station.

Beware not to deal unjustly with any one that appealeth to you, and entereth beneath your shadow. Walk ye in the fear of God, and be ye of them that lead a godly life. Rest not on your power, your armies, and treasures. Put your whole trust and confidence in God, Who hath created you, and seek ye His help in all your affairs. Succor cometh from Him alone. He succoreth whom He will with the hosts of the heavens and of the earth.

Know ye that the poor are the trust of God in your midst. Watch that ye betray not His trust, that ye deal not unjustly with them and that ye walk not in the ways of the treacherous. Ye will most certainly be called upon to answer for His trust on the day when the Balance of Justice shall be set, the day when unto every one shall be rendered his due, when the doings of all men, be they rich or poor, shall be weighed.

If ye pay no heed unto the counsels which, in peerless and unequivocal language, We have revealed in this Tablet, Divine chastisement shall assail you from every direction, and the sentence



of His justice shall be pronounced against you. On that day ye shall have no power to resist Him, and shall recognize your own impotence. Have mercy on yourselves and on those beneath you. Judge ye between them according to the precepts prescribed by God in His most holy and exalted Tablet, a Tablet wherein He hath assigned to each and every thing its settled measure, in which He hath given, with distinctness, an explanation of all things, and which is in itself a monition unto them that believe in Him.

Examine Our Cause, inquire into the things that have befallen Us, and decide justly between Us and Our enemies, and be ye of them that act equitably towards their neighbor. If ye stay not the hand of the oppressor, if ye fail to safeguard the rights of the down-trodden, what right have ye then to vaunt yourselves among men? What is it of which ye can rightly boast? Is it on your food and your drink that ye pride yourselves, on the riches ye lay up in your treasures, on the diversity and the cost of the ornaments with which ye deck yourselves? If true glory were to consist in the possession of such perishable things, then the earth on which ye walk must needs vaunt itself over you, because it supplieth you, and bestoweth upon you, these very things, by the decree of the Almighty. In its bowels are contained, according to what God hath ordained, all that ye possess. From it, as a sign of His mercy, ye derive your riches. Behold then your state, the thing in which ye glory! Would that ye could perceive it!

Nay! By Him Who holdeth in His grasp the kingdom of the entire creation! Nowhere doth your true and abiding glory reside except in your firm adherence unto the precepts of God, your whole-hearted observance of His laws, your resolution to see that they do not remain unenforced, and to pursue steadfastly the right course.

O YE RULERS of the earth! Wherefore have ye clouded the radiance of the Sun, and caused it to cease from shining? Harken unto the counsel given you by the Pen of the Most High, that haply both ye and the poor may attain unto tranquillity and peace. We beseech God to assist the kings of the earth to establish peace on earth. He, verily, doth what He willeth.

O kings of the earth! We see you increasing every year your expenditures, and laying the burden thereof on your subjects. This, verily, is wholly and grossly unjust. Fear the sighs and tears of this Wronged One, and lay not excessive burdens on your people.



Do not rob them to rear palaces for yourselves; nay rather choose for them that which ye choose for yourselves. Thus We unfold to your eyes that which profiteth you, if ye but perceive. Your people are your treasures. Beware lest your rule violate the commandments of God, and ye deliver your wards to the hands of the robber. By them ye rule, by their means ye subsist, by their aid ye conquer. Yet, how disdainfully ye look upon them! How strange, how very strange!

Now that ye have refused the Most Great Peace, hold ye fast unto this, the Lesser Peace, that haply ye may in some degree better your own condition and that of your dependents.

O rulers of the earth! Be reconciled among yourselves, that ye may need no more armaments save in a measure to safeguard your territories and dominions. Beware lest ye disregard the counsel of the All-Knowing, the Faithful.

Be united, O kings of the earth, for thereby will the tempest of discord be stilled amongst you, and your peoples find rest, if ye be of them that comprehend. Should any one among you take up arms against another, rise ye all against him, for this is naught but manifest justice.

O YE THE ELECTED REPRESENTATIVES of the people in every land! Take ye counsel together, and let your concern be only for that which profiteth mankind, and bettereth the condition thereof, if ye be of them that scan heedfully. Regard the world as the human body which, though at its creation whole and perfect, hath been afflicted, through various causes, with grave disorders and maladies. Not for one day did it gain ease, nay its sickness waxed more severe, as it fell under the treatment of ignorant physicians, who gave full rein to their personal 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.

We behold it, in this day, at the mercy of rulers so drunk with pride that they cannot discern clearly their own best advantage, much less recognize a Revelation so bewildering and challenging as this. And whenever anyone of them hath striven to improve its condition, his motive hath been his own gain, whether confessedly so or not; and the unworthiness of this motive hath limited his power to heal or cure.



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.

THE VITALITY of men's belief in God is dying out in every land; nothing short of His wholesome medicine can ever restore it. The corrosion of ungodliness is eating into the vitals of human society; what else but the Elixir of His potent Revelation can cleanse and revive it?

THE UTTERANCE OF GOD is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. He who is the Day Star of Truth beareth me witness! So powerful is the light of unity that it can illumine the whole earth.

ALL MEN HAVE BEEN CREATED to carry forward an ever-advancing civilization. The Almighty beareth Me witness: To act like the beasts of the field is unworthy of man. Those virtues that befit his dignity are forbearance, mercy, compassion and loving-kindness towards all the peoples and kindreds of the earth.

THE PURPOSE OF THE ONE TRUE GOD, exalted be His Glory, in revealing Himself unto men is to lay bare those gems that lie hidden within the mine of their true and inmost selves. That the divers communions of the earth, and the manifold systems of religious belief, should never be allowed to foster the feelings of animosity among men, is, in this Day, of the essence of the Faith of God and His Religion. These principles and laws, these firmly established and mighty systems, have proceeded from one Source, and are the rays of one Light. That they differ one from another is to be attributed to the varying requirements of the ages in which they were promulgated.

THIS IS THE DAY in which God's most excellent favors have been poured out upon men, the Day in which His most mighty grace

hath been infused into all created things. It is incumbent upon all the peoples of the world to reconcile their differences, and, with perfect unity and peace, abide beneath the shadow of the Tree of His care and loving-kindness. It behoveth them to cleave to whatsoever will, in this Day, be conducive to the exaltation of their stations, and to the promotion of their best interests.

Beseech ye the one true God to grant that all men may be graciously assisted to fulfill that which is acceptable in Our sight. Soon will the present-day order be rolled up, and a new one spread out in its stead. Verily, thy Lord speaketh the truth, and is the Knower of things unseen.

THE WORLD IS IN TRAVAIL, and its agitation waxeth day by day. Its face is turned towards waywardness and unbelief. Such shall be its plight, that to disclose it now would not be meet and seemly. Its perversity will long continue. And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake. Then, and only then, will the Divine Standard be hoisted, and the Nightingale of Paradise warble its melody.



## II.

### ‘ABDU’L-BAHÁ

THE gift of God to this enlightened age is the knowledge of the oneness of mankind and the fundamental oneness of religion. War shall cease between nations, and by the will of God the Most Great Peace shall come; the world will be seen as a new world, and all men will live as brothers.

In the days of old an instinct for warfare was developed in the struggle with wild animals; this is no longer necessary; nay, rather, cooperation and mutual understanding are seen to produce the greatest welfare of mankind. Enmity is now the result of prejudice only.

TODAY THERE IS NO GREATER GLORY for man than that of service in the cause of the Most Great Peace. . . . Peace is the foundation of God; war is a satanic institution. . . . When we consider outcomes in the world of existence we find that peace and fellowship are factors of upbuilding and betterment whereas war and strife are the causes of destruction and disintegration. All created things are expressions of the affinity and cohesion of elementary substances, and non-existence is the absence of their attraction and agreement. Various elements unite harmoniously in composition but when these elements become discordant, repelling each other, decomposition and non-existence result. Everything partakes of this nature and is subject to this principle, for the creative foundation in all its degrees and kingdoms is an expression or outcome of love. Consider the restlessness and agitation of the human world today because of war. Peace is health and construction; war is disease and dissolution. When the banner of truth is raised, peace becomes the cause of the welfare and advancement of the human world. In all cycles and ages war has been a factor of derangement and discomfort whereas peace and brotherhood have brought security and consideration of human interests. This distinction is especially pronounced in the present world conditions, for warfare in former centuries had not attained the degree of savagery and destructiveness which now characterizes it. If two nations were at war in olden times, ten or twenty thousand would be sacrificed but in this century the destruction of one hundred thousand lives in a day is quite possible. So



perfected has the science of killing become and so efficient the means and instruments of its accomplishment that a whole nation can be obliterated in a short time. Therefore comparison with the methods and results of ancient warfare is out of the question.

According to an intrinsic law, all phenomena of being attain to a summit and degree of consummation, after which a new order and condition is established. As the instruments and science of war have reached the degree of thoroughness and proficiency, it is hoped that the transformation of the human world is at hand and that in the coming centuries all the energies and inventions of man will be utilized in promoting the interests of peace and brotherhood. . . .

The powers of earth cannot withstand the privileges and bestowals which God has ordained for this great and glorious century. It is a need and exigency of the time. Man can withstand anything except that which is divinely intended and indicated for the age and its requirements. Now, Praise be to God! in all countries of the world, lovers of peace are to be found and these principles are being spread among mankind, especially in this country. . . .

There is no doubt that this wonderful democracy will be able to realize it and the banner of international agreement will be unfurled here to spread onward and outward among all the nations of the world.

MERE KNOWLEDGE OF PRINCIPLES is not sufficient. We all know and admit that justice is good, but there is need of volition and action to carry out and manifest it. . . . The ways and means must be provided. . . . All of us know that international peace is good, that it is conducive to human welfare and the glory of man but volition and action are necessary before it can be established. Action is the essential. Inasmuch as this century is a century of light, capacity of action is assured to mankind. Necessarily the divine principles will be spread among men until the time of action arrives. Surely this has been so and truly the time and conditions are ripe for action now.

THERE IS NOT ONE SOUL whose conscience does not testify that in this day there is no more important matter in the world than that of Universal Peace. . . . But the wise souls who are aware of the essential relationships emanating from the realities of things consider that one single matter cannot, by itself, influence the human reality



as it ought and should, for until the minds of men become united, no important matter can be accomplished. At present universal peace is a matter of great importance, but unity of conscience is essential, so that the foundation of this matter may become secure, its establishment firm and its edifice strong.

Therefore His Holiness Bahá'u'lláh, fifty years ago, expounded this question of universal peace at a time when He was confined in the fortress of 'Akká and was wronged and imprisoned. He wrote about this important matter of Universal Peace to all the sovereigns of the world, and established it among His friends in the Orient. The horizon of the East was in utter darkness, nations displayed the utmost hatred and enmity towards each other, religions thirsted for each other's blood, and it was darkness upon darkness. At such a time His Holiness Bahá'u'lláh shone forth like the sun from the horizon of the East and illumined Persia with the lights of His teachings.

Among His teachings was the declaration of Universal Peace. People of different nations, religions and sects who followed Him came together to such an extent that remarkable gatherings were instituted consisting of the various nations and religions of the East. Every soul who entered these gatherings saw but one nation, one teaching, one pathway, one order, for the teachings of His Holiness Bahá'u'lláh were not limited to the establishment of Universal Peace. They embraced many teachings which supplemented and supported that of Universal Peace.

Among these teachings was the independent investigation of reality so that the world of humanity may be saved from the darkness of imitation and attain to the truth; may tear off and cast away this ragged and outworn garment of 1000 years ago and may put on the robe woven in the utmost purity and holiness in the loom of reality. As reality is one and cannot admit of multiplicity, therefore different opinions must ultimately be fused into one.

And among the teachings of His Holiness Bahá'u'lláh is the oneness of the world of humanity; that all human beings are the sheep of God and He is the kind Shepherd. This Shepherd is kind to all the sheep and should there be among these sheep ignorant ones, they must be educated; if there be children, they must be trained until they reach maturity; if there be sick ones they must be cured. There must be no hatred and enmity, for as by a kind physician these ignorant, sick ones should be treated.



And among the teachings of His Holiness Bahá'u'lláh is, that religion must be the cause of fellowship and love. If it becomes the cause of estrangement then it is not needed, for religion is like a remedy; if it aggravates the disease then it becomes unnecessary.

And among the teachings of Bahá'u'lláh is, that religion must be in conformity with science and reason, so that it may influence the hearts of men. The foundation must be solid and must not consist of imitations.

And among the teachings of Bahá'u'lláh is, that religious, racial, political, economic and patriotic prejudices destroy the edifice of humanity. As long as these prejudices prevail, the world of humanity will not have rest. For a period of 6000 years history informs us about the world of humanity. During these 6000 years the world of humanity has not been free from war, strife, murder and bloodthirstiness. In every period war has been waged in one country or another and that was due to either religious prejudice, racial prejudice, political prejudice or patriotic prejudice. . . . As long as these prejudices persist, the struggle for existence must remain dominant, and bloodthirstiness and rapacity continue. Therefore the world of humanity cannot be saved from the darkness of nature and cannot attain illumination except through the abandonment of prejudices and the acquisitions of the morals of the Kingdom.

If this prejudice and enmity are on account of religion (consider that) religion should be the cause of fellowship, otherwise it is fruitless. And if this prejudice be the prejudice of nationality (consider that) all mankind are of one nation; all have sprung from the tree of Adam, and Adam is the root of the tree. That tree is one and all these nations are like branches, while the individuals of humanity are like the leaves, blossoms and fruits thereof. Then the establishment of various nations and the consequent shedding of blood and destruction of the edifice of humanity result from human ignorance and selfish motives.

As to the patriotic prejudice, this is also due to absolute ignorance, for the surface of the earth is one native land. Every one can live in any spot on the terrestrial globe. Therefore all the world is man's birthplace. These boundaries and outlets have been devised by man. In the creation, such boundaries and outlets were not assigned. Europe is one continent, Asia is one continent, Africa is one continent, Australia is one continent, but some of the souls,



from personal motives and selfish interests, have divided each one of these continents and considered a certain part as their own country. God has set up no frontier between France and Germany; they are continuous. Yea, in the first centuries, selfish souls, for the promotion of their own interests, have assigned boundaries and outlets, and have, day by day, attached more importance to these, until this led to intense enmity, bloodshed and rapacity in subsequent centuries. In the same way this will continue indefinitely, and if this conception of patriotism remains limited within a certain circle, it will be the primary cause of the world's destruction. No wise and just person will acknowledge these imaginary distinctions. Every limited area which we call our native country we regard as our mother-land, whereas the terrestrial globe is the mother-land of all, and not any restricted area. In short, for a few days we live on this earth and eventually we are buried in it, it is our eternal tomb. Is it worth while that we should engage in bloodshed and tear one another to pieces for this eternal tomb? Nay, far from it, neither is God pleased with such conduct nor would any sane man approve of it. . . .

Regarding the economic prejudice, it is apparent that whenever the ties between nations become strengthened and the exchange of commodities accelerated, and any economic principle is established in one country, it will ultimately affect the other countries and universal benefits will result. Then why this prejudice?

As to the political prejudice, the policy of God must be followed and it is indisputable that the policy of God is greater than human policy. We must follow the Divine policy and that applies alike to all individuals. He treats all individuals alike: no distinction is made, and that is the foundation of the Divine Religions.

And among the teachings of His Holiness Bahá'u'lláh is the origination of one language that may be spread universally among the people. This teaching was revealed from the pen of His Holiness Bahá'u'lláh in order that this universal language may eliminate misunderstandings from among mankind.

And among the teachings of His Holiness Bahá'u'lláh is the equality of men and women. The world of humanity has two wings—one is women and the other men. Not until both wings are equally developed can the bird fly. Should one wing remain weak, flight is impossible. Not until the world of women becomes equal



to the world of men in the acquisition of virtues and perfections, can success and prosperity be attained as they ought to be.

And among the teachings of Bahá'u'lláh is voluntary sharing of one's property with others among mankind. This voluntary sharing is greater than equality, and consists in this, that man should not prefer himself to others, but rather should sacrifice his life and property for others. But this should not be introduced by coercion so that it becomes a law and man is compelled to follow it. Nay, rather, man should voluntarily and of his own choice sacrifice his property and life for others, and spend willingly for the poor, just as is done in Persia among the Bahá'ís.

And among the teachings of His Holiness Bahá'u'lláh is man's freedom, that through the ideal Power he should be free and emancipated from the captivity of the world of nature. This matter of the struggle for existence is the fountain-head of all calamities and is the supreme affliction.

And among the teachings of Bahá'u'lláh is that religion is a mighty bulwark. If the edifice of religion shakes and totters, commotion and chaos will ensue and the order of things will be utterly upset, for in the world of mankind there are two safeguards that protect man from wrong-doing. One is the law which punishes the criminal; but the law prevents only the manifest crime and not the concealed sin; whereas the ideal safeguard, namely, the religion of God, prevents both the manifest and the concealed crime, trains man, educates morals, compels the adoption of virtues and is the all-inclusive power which guarantees the felicity of the world of mankind. But by religion is meant that which is ascertained by investigation and not that which is based on mere imitation, the foundation of Divine Religions and not human imitations.

And among the teachings of Bahá'u'lláh is that although material civilization is one of the means of progress of the world of mankind, yet until it becomes combined with Divine civilization, the desired result, which is the felicity of mankind, will not be attained. Consider! These battleships that reduce a city to ruins within the space of an hour are the result of material civilization; likewise the Krupp guns, the Mauser rifles, dynamite, submarines, torpedo boats, armed aircraft and bombing aeroplanes—all these weapons of war are the malignant fruits of material civilization. Had material civilization been combined with Divine civilization, these fiery weapons would never have been invented. Nay, rather, human energy would



have been wholly devoted to useful inventions and would have been concentrated on praiseworthy discoveries. . . . Material civilization is like the body. No matter how infinitely graceful, elegant and beautiful it may be, it is dead. Divine civilization is like the spirit, and the body gets its life from the spirit, otherwise, it becomes a corpse. It has thus been made clear that the world of mankind is in need of the breaths of the Holy Spirit. Without the spirit the world of mankind is lifeless, and without this light the world of mankind is in utter darkness. For the world of nature is an animal world. Until man is born again from the world of nature, that is to say, becomes detached from the world of nature, he is essentially an animal, and it is the teachings of God which convert this animal into a human soul.

And among the teachings of Bahá'u'lláh is the promotion of education. Every child must be instructed in sciences as much as is necessary. If the parents are able to provide the expenses of this education, it is all right, otherwise the community must provide the means for the teaching of that child.

And among the teachings of His Holiness Bahá'u'lláh is justice and right. Until these are realized on the plane of existence, all things shall be in disorder and remain imperfect. The world of mankind is a world of oppression and cruelty, and a world of aggression and error.

In fine such teachings are numerous. These manifold principles, which constitute the greatest basis for the felicity of mankind and are of the bounties of the Merciful, must be added to the matter of Universal Peace and combined with it so that results may accrue. . . . If the question is restricted to Universal Peace alone, the remarkable results which are expected and desired will not be attained. The scope of Universal Peace must be such that all the communities and religions may find their highest wish realized in it. . . .

For example, the people of religions find, in the teachings of His Holiness Bahá'u'lláh, the establishment of Universal Religion—a religion that perfectly conforms with present conditions. . . . For if we wish to arrange and organize the world of mankind in accordance with the present religious imitations and thereby to establish the felicity of the world of mankind, it is impossible and impracticable. . . . But the essential basis of all Divine Religions which pertains to the virtues of the world of mankind and is the foundation



of the welfare of the world of man, is found in the teachings of His Holiness Bahá'u'lláh in the most perfect presentation. . . .

For example, the question of Universal Peace, about which His Holiness Bahá'u'lláh says that the *Supreme Tribunal* must be established: although the League of Nations has been brought into existence, yet it is incapable of establishing Universal Peace. But the Supreme Tribunal which His Holiness Bahá'u'lláh has described will fulfill this sacred task with the utmost might and power. And His plan is this: that the national assemblies of each country and nation—that is to say, parliaments—should elect two or three persons who are the choicest men of that nation, and are well informed concerning international laws and the relations between governments and are aware of the essential needs of humanity in this day. The number of these representatives should be in proportion to the number of inhabitants of that country. The election of these souls who are chosen by the national assembly—that is, the parliament—must be confirmed by the upper house, the congress and the cabinet and also by the president or monarch so that these persons may be the elected ones of all the nation and the government. From among these people the members of the Supreme Tribunal will be elected, and all mankind will thus have a share therein, for every one of these delegates is fully representative of his nation. When the Supreme Tribunal gives a ruling on any international question, either unanimously or by majority rule, there will no longer be any pretext for the plaintiff or ground of objection for the defendant. In case any of the governments or nations, in the execution of the irrefutable decision of the Supreme Tribunal, be negligent or dilatory, the rest of the nations will rise up against it, because all the governments and nations of the world are the supporters of this Supreme Tribunal. Consider what a firm foundation this is! But by a limited and restricted *League* the purpose will not be realized as it ought and should. This is the truth about the situation which has been stated.

TRUE CIVILIZATION will unfurl its banner in the midmost heart of the world whenever a certain number of its distinguished and high-minded sovereigns—the shining exemplars of devotion and determination—shall, for the good and happiness of all mankind, arise, with firm resolve and clear vision, to establish the Cause of Universal Peace. They must make the Cause of Peace the object of



general consultation, and seek by every means in their power to establish a Union of the nations of the world. They must conclude a binding treaty and establish a covenant, the provisions of which shall be sound, inviolable and definite. They must proclaim it to all the world and obtain for it the sanction of all the human race. This supreme and noble undertaking—the real source of the peace and well-being of all the world—should be regarded as sacred by all that dwell on earth. All the forces of humanity must be mobilized to insure the stability and permanence of this Most Great Covenant. In this all-embracing pact the limits and frontiers of each and every nation should be clearly fixed, the principles underlying the relations of governments towards one another definitely laid down, and all international agreements and obligations ascertained. In like manner, the size of the armaments of every government should be strictly limited, for if the preparations for war and the military forces of any nation should be allowed to increase, they will arouse the suspicion of others. The fundamental principle underlying this solemn pact should be so fixed that if any government later violate any one of its provisions, all the governments on earth should arise to reduce it to utter submission, nay, the human race as a whole should resolve, with every power at its disposal, to destroy that government. Should this greatest of all remedies be applied to the sick body of the world, it will assuredly recover from its ills and will remain eternally safe and secure.

A few, unaware of the power latent in human endeavor, consider this matter as highly impracticable, nay, even beyond the scope of man's utmost efforts. Such is not the case, however. On the contrary, thanks to the unfailing grace of God, the loving-kindness of His favored ones, the unrivalled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatever can be regarded as unattainable. Endeavor, ceaseless endeavor is required. Nothing short of an indomitable determination can possibly achieve it. . . .

IN CYCLES GONE BY, though harmony was established, yet owing to the absence of means, the unity of all mankind could not have been achieved. Continents remained widely divided, nay even among the peoples of one and the same continent association and interchange of thought were well nigh impossible. Consequently intercourse, understanding and unity amongst all the peoples and



kindreds of the earth were unattainable. In this day, however, means of communication have multiplied, and the five continents of the earth have virtually merged into one. . . . In like manner all the members of the human family, whether peoples or governments, cities or villages, have become increasingly interdependent. For none is self-sufficiency any longer possible, inasmuch as political ties unite all peoples and nations, and the bonds of trade and industry, of agriculture and education, are being strengthened every day. Hence the unity of all mankind can in this day be achieved. Verily this is none other but one of the wonders of this wondrous age, this glorious century. Of this past ages have been deprived, for this century—the century of light—has been endowed with unique and unprecedented glory, power and illumination. Hence the miraculous unfolding of a fresh marvel every day. Eventually it will be seen how bright its candles will burn in the assemblage of man.

Behold how its light is now dawning upon the world's darkened horizon. The first candle is unity in the political realm, the early glimmerings of which can now be discerned. The second candle is unity of thought in world undertakings, the consummation of which will ere long be witnessed. The third candle is unity in freedom which will surely come to pass. The fourth candle is unity in religion which is the corner-stone of the foundation itself, and which, by the power of God, will be revealed in all its splendor. The fifth candle is unity of the nations—a unity which in this century will be securely established, causing all the peoples of the world to regard themselves as citizens of one common fatherland. The sixth candle is unity of races, making of all that dwell on earth peoples and kindreds of one race. The seventh candle is unity of language, i.e., the choice of a universal tongue in which all peoples will be instructed and converse. Each and every one of these will inevitably come to pass inasmuch as the power of the Kingdom of God will aid and assist in their realization.



### III.

STATEMENT ON WORLD ORDER BY

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**H**UMANITY, whether viewed in the light of man's individual conduct or in the existing relationships between organized communities and nations, has, alas, strayed too far and suffered too great a decline to be redeemed through the unaided efforts of the best among its recognized rulers and statesmen—however disinterested their motives, however concerted their action, however unsparing in their zeal and devotion to its cause. No scheme which the calculations of the highest statesmanship may yet devise; no doctrine which the most distinguished exponents of economic theory may hope to advance; no principle which the most ardent of moralists may strive to inculcate, can provide, in the last resort, adequate foundations upon which the future of a distracted world can be built. . . .

I cannot refrain from appealing to them who stand identified with the Faith to disregard the prevailing notions and the fleeting fashions of the day, and to realize as never before that the exploded theories and the tottering institutions of present-day civilization must needs appear in sharp contrast with those God-given institutions which are destined to arise upon their ruin. . . .

For Bahá'u'lláh . . . has not only imbued mankind with a new and regenerating Spirit. He has not merely enunciated certain universal principles, or propounded a particular philosophy, however potent, sound and universal these may be. In addition to these He, as well as 'Abdu'l-Bahá after Him, have, unlike the Dispensations of the past, clearly and specifically laid down a set of Laws, established definite institutions, and provided for the essentials of a Divine Economy. These are destined to be a pattern for future society, a supreme instrument for the establishment of the Most Great Peace, and the one agency for the unification of the world, and the proclamation of the reign of righteousness and justice upon the earth. . . .

UNLIKE THE DISPENSATION of Christ, unlike the Dispensation of Muḥammad, unlike all the Dispensations of the past, the apostles of Bahá'u'lláh in every land, wherever they labor and toil, have before



them in clear, in unequivocal and emphatic language, all the laws, the regulations, the principles, the institutions, the guidance, they require for the prosecution of their task. . . . Therein lies the distinguishing feature of the Bahá'í Revelation. Therein lies the strength of the unity of the Faith, of the validity of a Revelation that claims not to destroy or belittle previous Revelations, but to connect, unify, and fulfill them. . . .

How pathetic indeed are the efforts of those leaders of human institutions who, in utter disregard of the spirit of the age, are striving to adjust national processes, suited to the ancient days of self-contained nations, to an age which must either achieve the unity of the world, as adumbrated by Bahá'u'lláh, or perish. At so critical an hour in the history of civilization it behoves the leaders of all the nations of the world, great and small, whether in the East or in the West, whether victors or vanquished, to give heed to the clarion call of Bahá'u'lláh and, thoroughly imbued with a sense of world solidarity, the *sine quâ non* of loyalty to His Cause, arise manfully to carry out in its entirety the one remedial scheme He, the Divine Physician, has prescribed for an ailing humanity. Let them discard, once for all, every preconceived idea, every national prejudice, and give heed to the sublime counsel of 'Abdu'l-Bahá, the authorized Expounder of His teachings. *You can best serve your country*, was 'Abdu'l-Bahá's rejoinder to a high official in the service of the federal government of the United States of America, who had questioned Him as to the best manner in which he could promote the interests of his government and people, *if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the principle of federalism underlying the government of your own country to the relationships now existing between the peoples and nations of the world.* . . .

SOME FORM OF A WORLD SUPER-STATE must needs be evolved, in whose favor 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 Labor definitely recognized; in which the clamor 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 CALL OF BAHÁ'U'LLÁH is primarily directed against all forms of provincialism, all insularities and prejudices. . . . 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 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 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 represents the consummation of human evolution. . . .

That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, alas, becoming increasingly apparent. . . . Nothing but a fiery ordeal, out of which humanity will emerge, chastened and prepared, can succeed in implanting that sense of responsibility which the leaders of a new-born age must arise to shoulder. . . . Has not 'Abdu'l-Bahá Himself asserted in unequivocal language that "*another war, fiercer than the last, will assuredly break out?*" . . .



THE REVELATION, of which Bahá'u'lláh is the source and center, abrogates none of the religions which have preceded it, nor does it attempt, in the slightest degree, to distort their features or to belittle their value. It disclaims any intention of dwarfing any of the Prophets of the past, or of whittling down the eternal verity of Their teachings. It can, in no wise, conflict with the spirit that animates Their claims, nor does it seek to undermine the basis of any man's allegiance to Their cause. Its declared, its primary purpose, is to enable every adherent of these Faiths to obtain a fuller understanding of the religion with which he stands identified, and to acquire a clearer apprehension of its purpose. It is neither eclectic in the presentation of its truths, nor arrogant in the affirmation of its claims. Its teachings revolve around the fundamental principle that religious truth is not absolute but relative, that Divine Revelation is progressive, not final. Unequivocally and without the least reservation it proclaims all established religions to be divine in origin, identical in their aims, complementary in their functions, continuous in their purpose, indispensable in their value to mankind. . . .

Those who have recognized the Light of God in this age claim no finality for the Revelation with which they stand identified, nor arrogate to the Faith they have embraced powers and attributes intrinsically superior to, or essentially different from, those which have characterized any of the religious systems that preceded it. . . .

Who, contemplating the helplessness, the fears and miseries of humanity in this day, can any longer question the necessity for a fresh revelation of the quickening power of God's redemptive love and guidance? Who . . . can be so blind as to doubt that the hour has at last struck for the advent of a new Revelation, for a restatement of the Divine Purpose, and for the consequent revival of those spiritual forces that have, at fixed intervals, rehabilitated the fortunes of human society? Does not the very operation of the world-unifying forces that are at work in this age necessitate that He Who is the Bearer of the Message of God in this day should not only reaffirm that self-same exalted standard of individual conduct inculcated by the Prophets gone before Him, but embody in His appeal, to all governments and peoples, the essentials of that social code, that Divine Economy, which must guide humanity's concerted efforts in establishing that all-embracing federation which is to signalize the advent of the Kingdom of God on this earth? . . .



Alone of all the Revelations gone before it this Faith has . . . succeeded in raising a structure which the bewildered followers of bankrupt and broken creeds might well approach and critically examine, and seek, ere it is too late, the invulnerable security of its world-embracing shelter. . . .

To what else if not to the power and majesty which this Administrative Order—the rudiments of the future all-enfolding Bahá'í Commonwealth—is destined to manifest, can these utterances of Bahá'u'lláh allude: *"The world's equilibrium hath been upset through the vibrating influence of this most great, this new World Order. Mankind's ordered life hath been revolutionized through the agency of this unique, this wondrous System—the like of which mortal eyes have never witnessed."* . . .

THE BAHÁ'Í COMMONWEALTH of the future, of which this vast Administrative Order is the sole framework, is, both in theory and practice, not only unique in the entire history of political institutions, but can find no parallel in the annals of any of the world's recognized religious systems. No form of democratic government; no system of autocracy or of dictatorship, whether monarchical or republican; no intermediary scheme of a purely aristocratic order; nor even any of the recognized types of theocracy, whether it be the Hebrew Commonwealth, or the various Christian ecclesiastical organizations, or the Imamate or the Caliphate in Islám—none of these can be identified or said to conform with the Administrative Order which the master-hand of its perfect Architect has fashioned. . . .

Let no one, while this System is still in its infancy, belittle its significance or misrepresent its purpose. The bedrock on which this Administrative Order is founded is God's immutable Purpose for mankind in this day. The Source from which it derives its inspiration is no one less than Bahá'u'lláh Himself. . . . The central, the underlying aim which animates it is the establishment of the New World Order as adumbrated by Bahá'u'lláh. The methods it employs, the standard it inculcates, incline it to neither East nor West, neither Jew nor Gentile, neither rich nor poor, neither white nor colored. Its watchword is the unification of the human race; its standard the "Most Great Peace." . . .

The contrast between the accumulating evidences of steady consolidation that accompany the rise of the Administrative Order



of the Faith of God, and the forces of disintegration which batter at the fabric of a travailing society, is as clear as it is arresting. Both within and outside the Bahá'í world the signs and tokens which, in a mysterious manner, are heralding the birth of that World Order, the establishment of which must signalize the Golden Age of the Cause of God, are growing and multiplying day by day. . . .

"*Soon,*" Bahá'u'lláh's own words proclaim it, "*will the present-day Order be rolled up, and a new one spread out in its stead.*" . . .

THE REVELATION OF BAHÁ'U'LLÁH . . . should . . . be regarded as signaling through its advent the *coming of age of the entire human race*. It should be viewed not merely as yet another spiritual revival in the ever-changing fortunes of mankind, not only as a further stage in a chain of progressive Revelations, nor even as the culmination of one of a series of recurrent prophetic cycles, but rather as marking the last and highest stage in the stupendous evolution of man's collective life on this planet. The emergence of a world community, the consciousness of world citizenship, the founding of a world civilization and culture . . . should . . . be regarded, as far as this planetary life is concerned, as the furthestmost limits in the organization of human society, though man, as an individual, will, nay must indeed as a result of such a consummation, continue indefinitely to progress and develop. . . .

THE INTERNECINE STRUGGLE, now engulfing the generality of mankind, is increasingly assuming, in its range and ferocity, the proportions of the titanic upheaval foreshadowed as far back as seventy years ago by Bahá'u'lláh. It can be viewed in no other light except as a direct interposition by Him Who is the Ordainer of the Universe, the Judge of all men and the Deliverer of the nations. It is the rod of both the anger of God and of His correction. The fierceness of its devastating power chastens the children of men for their refusal to acclaim the century-old Message of their promised, their Heaven-sent Redeemer. The fury of its flames, on the other hand, purges away the dross, and welds the limbs of humanity into one single organism, indivisible, purified, God-conscious and divinely directed.

Its immediate cause can be traced to the forces engendered by the last war of which it may be truly regarded as the direct continuation. Its first sparks were kindled on the eastern shores of



the Asiatic continent, enveloping two sister races of the world in a conflagration which no force seems able to either quench or circumscribe. This cataclysmic process was accelerated by the outbreak of a fierce conflict in the heart of Europe, fanning into flame age-long animosities and unchaining a series of calamities as swift as they were appalling. As the turmoil gathered momentum it swept remorselessly into its vortex the most powerful nations of the European continent—the chief protagonists of that highly-vaunted yet lamentably defective civilization. The mounting tide of its havoc and devastation soon overspread the northernmost regions of that afflicted continent, subsequently ravaged the shores of the Mediterranean, and invaded the African continent as far as Ethiopia and the surrounding territories. The Balkan countries, as predicted by 'Abdu'l-Bahá, were soon to sustain the impact of this tragic ordeal, communicating in their turn the commotions to which they had been subjected to both the Near and Middle East, wherein are enshrined the heart of the Faith itself, its Cradle, its chief center of Pilgrimage, and its most sacred and historic sites.

Its menace is overleaping the limits of the Old World and is plunging into consternation the Great Republic of the West, as well as the peoples of Central and South America. The New World as well as the Old is experiencing the terrific impact of this disruptive force. Even the peoples of the Antipodes are trembling before the approaching tempest that threatens to burst on their heads.

The races of the world, Nordic, Slavonic, Mongolian, Arab and African, are alike subjected to its consuming violence. The world's religious systems are no less affected by the universal paralysis which is creeping over the minds and souls of men. The persecution of world Jewry, the rapid deterioration of Christian institutions, the intestine division and disorders of Islám, are but manifestations of the fear and trembling that has seized humanity in its hour of unprecedented turmoil and peril. On the high seas, in the air, on land, in the forefront of battle, in the palaces of kings and the cottages of peasants, in the most hallowed sanctuaries, whether secular or religious, the evidences of God's retributive act and mysterious discipline are manifest. Its heavy toll is steadily mounting—a holocaust sparing neither prince nor peasant, neither man nor woman, neither young nor old. . . .

THE WORLD IS, IN TRUTH, MOVING ON towards its destiny. The interdependence of the peoples and nations of the earth, whatever

the leaders of the divisive forces of the world may say or do, is already an accomplished fact. Its unity in the economic sphere is now understood and recognized. The welfare of the part means the welfare of the whole, and the distress of the part brings distress to the whole. The Revelation of Bahá'u'lláh has, in His own words, "*lent a fresh impulse and set a new direction*" to this vast process now operating in the world. The fires lit by this great ordeal are the consequences of men's failure to recognize it. They are, moreover, hastening its consummation. Adversity, prolonged, world-wide, afflictive, allied to chaos and universal destruction, must needs convulse the nations, stir the conscience of the world, disillusion the masses, precipitate a radical change in the very conception of society, and coalesce ultimately the disjointed, the bleeding limbs of mankind into one body, single, organically united, and indivisible. . . .

Then will the coming of age of the entire human race be proclaimed and celebrated by all the peoples and nations of the earth. Then will the banner of the Most Great Peace be hoisted. Then will the world-wide sovereignty of Bahá'u'lláh—the Establisher of the Kingdom of the Father foretold by the Son, and anticipated by the Prophets of God before Him and after Him—be recognized, acclaimed, and firmly established. Then will a world civilization be born, flourish, and perpetuate itself, a civilization with a fullness of life such as the world has never seen nor can as yet conceive.



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