

# THE GOAL OF A NEW WORLD ORDER

by

Shoghi Effendi



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Amatu'l-Bahá Rúhíyyih Khánum's  
Comments

on

“The Goal of a New World Order”

“The World Order of Bahá'u'lláh” and “The World Order of Bahá'u'lláh Further Considerations” were written in 1929 and 1930 respectively; they were designed to clarify for the believers the true meaning and purpose of their Faith, its tenets, its implications, its destiny and future and to guide the unfolding and slowly maturing Community in North America and in the West to a better understanding of its duties, its privileges and its destiny. This was followed in 1931 by a letter known as “The Goal of a New World Order,” which with a new mastery and assurance in its tone, rises above the level of a letter to co-workers in a common field and begins to reflect the extraordinary power of exposition of thought that must characterize a great leader and a great writer. In a letter of the Guardian written in January 1932 his secretary, obviously referring to “The Goal of a New World Order,” states: “Shoghi Effendi wrote his last general letter to the Western friends because he felt that the public should be made to understand the attitude the Bahá'í Faith maintains towards prevailing economic and political problems. We should let the world know what the real aim of Bahá'u'lláh was.” Shoghi Effendi associated this letter with the tenth anniversary of 'Abdu'l-Bahá's passing and in it dwells at length on the condition of the world and the change which must be brought about between its component parts in the light of the teachings of Bahá'u'lláh and 'Abdu'l-Bahá.

—Amatu'l-Bahá Rúhíyyih Khánum, *The Priceless Pearl*, 212-213.

Dr. Moojan Momen

on

“Attacks on Baha'i Institutions (1921-44)”

The period during and immediately after the First World War saw momentous changes in the Middle East. Apart from the more obvious political changes—the break-up of the Turkish Empire, the overthrow of the Qájár dynasty, the Bolshevik revolution in Russia—there were many social and religious changes: the abolition of the Caliphate and the secularization of the State of Turkey, the opposition of the new regime in Iran to the power of the 'ulama, the promulgation of laws intended to abolish the traditions of Islam and inculcate the civilization of the West. These sweeping changes resulted in a fundamental alteration in the nature of the persecution of the Bahá'ís. Instead of physical violence inflicted upon individuals, persecution took the form of attacks on the organization and institutions of the Bahá'ís, their schools, houses of worship, holy places and administrative bodies. And with the decline of the power of religious leaders, the initiator of these persecutions was usually the State itself.

—*The Bábí and Bahá'í Religions, 1844-1944*, xxvi.  
Italics and underline emphasis added.

Mr. Brent Poirer, JD has kindly donated his notes on this letter that can be accessed by clicking on this [link](#).

## CHRONOLOGY OF BAHÁ'Í & WORLD EVENTS: 1922-1931

“The Goal of a New World Order” was written in 1931. This chronology lists events from 1922 to 1931 when Shoghi Effendi wrote this letter to the Bahá'ís of America & Canada.

- 1922 **Mustafa Kemal** proclaims Turkey a republic.
- 1922 Soviet states form U.S.S.R.
- 1923 First publication of Dr. J.E. Esslemont's *Bahá'u'lláh and the New Era*.
- 1924 Patent for TV filed by Russ-American inventor V. K. Zworikin.
- 1924 Triumph of Ataturk regime and abolishment of the Ottoman monarchy, the Caliphate and the disestablishment of the Sunni Muslim clergy in Turkey.
- 1925 First duly elected National Spiritual Assembly of the US and Canada.
- 1925 Founding of the International Bahá'í Bureau in Geneva.
- 1925 May 10, the verdict of the Muslim court in Egypt pronounced the Bahá'í Faith an independent religion.
- 1926 Queen Marie of Rumania becomes a Bahá'í through Martha Root.
- 1927 First talking movie, *The Jazz Singer*.
- 1928 First House of Worship taken over by the Soviets and leased back to Bahá'ís.
- 1928 Nov. Holy House of Bahá'u'lláh in Baghdad brought before Permanent Mandate Commission of League of Nations and their ruling was the House to be restored to the Faith. Restitution was not made by authorities in Iraq.
- 1928 Word “Bahá'í” registered with US Patent Office as trademark.
- 1929 Formation in New York of the “New History Society” by Mrs. Julie Chanler with the support of Covenant-Breaker, Ahmad Sohrab.
- 1929 May. NSA of the USA incorporated as a voluntary trust. This made that body a legal entity empowered to enter into contracts.
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- 1929 Keys to the Mansion of Bahji restored to Shoghi Effendi..
- 1929 Oct. 24th. Great Stock Market crash followed by world-wide depression.
- 1929 The “Bahá'í World Union” formed in Germany by Covenant-Breaker Wilhelm Herrigel as a result of the activities of Ruth White (the “**besotted woman**” who foolishly challenged the Will & Testament of ‘Abdu'l-Bahá). See p. 90 WOB.
- 1929 Work begun on three additional chambers in the Shrine of the Báb.
- 1929 Einstein's “Unified Field Theory”
- 1929 Bahá'í laws of personal status recognized by the government in Palestine (now Israel).
- 1930 There were nine National Spiritual Assemblies: Caucasus, Egypt, Great Britain, Germany, India and Burma, Persia, Turkistan and United States and Canada.
- 1930 July Shoghi Effendi completed the translation of The Book of Certitude, the foremost doctrinal work of Bahá'u'lláh's Revelation. It was printed in 1931.
- 1931 Canadian Bahá'í population: 30.
- 1931 Formation of the National Spiritual Assembly of Iraq.
- 1931 Completion and dedication of the superstructure of **North America's Mashriqu'l-Adkár**.

# The Goal of a New World Order

## Study Guide

The following are study materials for “The Goal of a New World Order”, the third of the Guardian’s letters included in the compilation *The World Order of Bahá’u’lláh* and the first of the three cited for review in the Ridván 2003 Message from the Universal House of Justice. “The Goal of a New World Order” is dated November 28, 1931, when the world and the United States in particular, were in the depths of the Great Depression. Europe was on the verge of another war and every continent of the globe was in great turmoil.

Some quotations appearing in this letter were indented and have therefore been counted as individual paragraphs. Paragraphs begin after the salutations.

### OUTLINE OF THEMES

- I. The Goal of a New World (paragraphs 1-5)
  1. Tribulations hasten the gradual emergence of the World Order of Bahá’u’lláh.
  2. Abdu’l-Bahá foresaw that the terms of the post-WWI peace created conditions for another war.
  3. The world is on the verge of a calamity too awful to contemplate.
- II. A War-Weary World (paragraphs 6-8)
  1. Abdu’l-Bahá predicted the Balkans would continue to agitate and the Movement of the Left [i.e., Communism] would spread.
  2. The world, on every continent, is assailed by forces it can neither explain nor control.
- III. Signs of Impending Chaos (paragraphs 9-12)
  1. Bahá’u’lláh declares the prevailing order to be lamentably defective.
  2. Widespread upheavals in social, economic, religious and political spheres afflict all continents.
  3. Cataclysmic changes are reminiscent of the fall of the Roman Empire.
  4. A religious revival might emerge out of agony of shaken world.
  5. Bahá’u’lláh prophesies world will continue its perversity until there suddenly will appear that which shall cause the limbs of mankind to quake. Then the Divine Standard will be unfurled.
- IV. The Impotence of Statesmanship (paragraphs 13-14)
  1. Humanity has strayed too far to be redeemed through the unaided efforts of rulers and statesmen.
  2. It is towards God’s Divine Program for World Order that mankind must strive.
- V. Guiding Principles of World Order (paragraphs 15-20)
  1. The consequences of WWI engendered a vindictive, suspicious, fearful and competitive spirit among European nations.
  2. The world’s leaders have failed to adjust their economic and political systems to the needs of the age.
  3. Leaders have been unable rid themselves of preconceived ideas and creeds and reshape the machinery of their governments according to the standards implicit in Bahá’u’lláh’s principle of the Oneness of Mankind.
  4. It behooves the world leaders to implement in its entirety the remedy prescribed by the Divine Physician.
  5. They should apply the principle of federalism to the relationships among peoples and nations of the world.
  6. Universal Peace will be upheld by a binding Covenant that fixes boundaries and limits armaments, and provides for collective security.
  7. Peace is attainable with ceaseless endeavor and indomitable determination.

## VI. Seven Lights of Unity (paragraphs 21-22)

1. Due to wondrous advances in the Century of Light (20th century), world unity is attainable in this cycle, unlike previous cycles.
2. Unity in the political realm, of thought in world undertakings, of freedom, religion, nations, races and language will inevitably come to pass.

## VII. A World Super-State (paragraphs 23-26)

1. The world is sick. A skilled Physician must apply the remedy.
2. The sovereign remedy and mightiest instrument for the healing of all the world is the union of all its people in one universal Cause, one common Faith.
3. Bahá'u'lláh gave principles for collective security, i.e., nations uniting to address aggression.
4. Curtailment of unfettered national sovereignty is an indispensable preliminary to the formation of future Commonwealth of the nations of the world.
5. Features and elements of future Commonwealth are listed.

## VIII. Unity in Diversity (paragraphs 27-29)

1. While protecting legitimate allegiances, it calls for a wider loyalty in service of a unified world, disclaiming attempts at uniformity.
2. Insists on subordination of national impulses to the imperative claims of a unified world.
3. Let obsolete institutions, social assumptions and religious formulae (that cease to promote the welfare of the generality of mankind) be swept away.

## IX. The Principle of Oneness (paragraphs 30-35)

1. Implications of this principle surpass mere reawakening of brotherhood and cooperation among peoples and nations.
2. It stands associated with an institution adequate to embody its truth, demonstrate its validity and perpetuate its influence.
3. It concerns itself not only with individuals, but primarily with relationships that bind all states and nations as members of one human family.
4. Implies organic change in the structure of society.
5. This principle calls for the reconstruction and demilitarization of the whole civilized world.
6. It represents the consummation of human evolution.
7. Nothing short of the power of God can succeed in establishing it.
8. Bahá'ís are consciously forging ahead to establish Kingdom of God on earth while the spirit of world solidarity is spontaneously arising out of the welter of a disorganized society.
9. Upon the demise of the Holy Alliance [Russia, Austria, Prussia, 1815-alliance based on Christian principles of government] and after the great Napoleonic upheaval, the states and principalities emerged that were chiefly concerned with their rights to an independent existence or achieve national unity.
10. After WWI champions of unfettered national sovereignty rose and labored and are laboring to discredit principles of unity.
11. Proposals for a united states of Europe and economic union of Europe emerged but were rejected; reminiscent of stirring struggles and fierce controversies that preceded birth of the unified nations of the West.

## X. The Federation of Mankind (paragraphs 36-37)

1. It was believed that it was impossible to unite the disparate colonies of America into a unified nation due to insuperable barriers.
2. It was a more complex task to unite the American states into a single federation than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.
3. For so exalted a conception of the unification of mankind to occur, a suffering more intense than any it has yet experienced must occur. A civil war in the U.S. was necessary to weld them into a Union and a Nation, in spite of the ethnic differences of its component parts.

4. Diplomacy and education alone are insufficient for so fundamental a revolution.
  5. History indicates nothing short of intense mental and physical agony have precipitated epoch-making changes.
- XI. The Fire of Ordeal (paragraphs 38-44)
1. The forces of a world catastrophe alone can precipitate such a new phase of human thought.
  2. Nothing short of the fire of a severe ordeal can unify nations into a world commonwealth.
  3. After WWI 'Abdu'l-Bahá predicted another war fiercer than the last.
  4. Bahá'u'lláh warned that the Federation of Mankind (World Commonwealth) is the sole means for the salvation of a suffering world and promised that its realization is at hand.
  5. Concept of Oneness of Mankind is not a pious hope but a warning and a promise.
  6. The Oneness of Mankind has come to be regarded not only as a possibility but as a necessary outcome of forces operating in the world.
- XII. The Mouthpiece of God (paragraphs 45-48)
1. Bahá'u'lláh, as the Mouthpiece of God, is the only voice capable of effecting a transformation of society as radical as that which He already accomplished in the hearts of His followers, representing diverse and seemingly irreconcilable backgrounds.
  2. Modest beginnings in the mighty transformation of society are taking shape in the world-wide Administration of Bahá'u'lláh.
  3. We must assist in the final erection of the Edifice the foundations of which Bahá'u'lláh has laid in our hearts.
  4. We should derive added hope and strength from the general trend of recent events, however dark their immediate consequences.
  5. Might not 1963, one hundredth anniversary of Bahá'u'lláh's Declaration, inaugurate so vast an era in human history?

## STUDY QUESTIONS

(The numbers of the paragraphs which may shed light on each of the questions below are cited at the end of each question.)

1. What is the goal towards which events are leading? (1-2)
2. What were some of 'Abdu'l-Bahá's predictions about world affairs after WWI? (4, 6)
3. Was the League of Nations, the institution which America's President Woodrow Wilson conceived, adequate to ensure world order? (6)
4. When the Guardian wrote this letter in 1931, what was happening in Europe? Asia? Africa? America? Australia? (8)
5. How does Bahá'u'lláh describe the state of the world? (9)
6. The Guardian likens the cataclysmical changes occurring to what other major world event in history? (11)
7. What might emerge from the agony of a shaken world? (11)
8. Why are the unaided efforts of the best rulers and statesmen inadequate to redeem humanity? Are man-made schemes, principles, appeals and machinery adequate to unify mankind? (13)
9. What is the goal towards which a harassed humanity must strive? (13)
10. Are we able to fathom or visualize all the possibilities of Bahá'u'lláh's prodigious scheme for world wide solidarity? (14)
11. The shortsightedness of the framers of the Peace Treaties has led to what consequences? (16)
12. What is the fundamental cause of this world unrest? (17)
13. The principle of the Oneness of Mankind implies nothing more or less than what? (17)
14. It behooves the leaders of the world to do what? (18)
15. What principle did 'Abdu'l-Bahá advise an American official to apply to the relationships between the peoples and nations of the world? (18)

16. High-minded sovereigns should undertake the Cause of Peace. What issues should the Most Great Covenant address? (19)
17. What is the sovereign remedy for the world? (23)
18. What are some features of the Order anticipated by Bahá'u'lláh? (25)
19. How does the Law of Bahá'u'lláh regard patriotism, national autonomy, and diversity? (27)
20. The principle of the Oneness of Mankind concerns itself primarily with what? (30)
21. What proposals are evidence of the steady growth of unity among nations in the minds and hearts of men? (35)
22. Which task is more complex: the unification of the United States or the unification of all mankind? (36)
23. For so exalted a conception [unity of mankind] to take place, what must happen? What has been able to precipitate those epoch-making changes that constitute the greatest landmarks in the history of human civilization? What alone can precipitate a new phase of human thought? (37-39)
24. What did the civil war achieve in the United States? (37)
25. What has come to be regarded not only as a possibility but as the necessary outcome of forces operating in the world? (43-44)
26. What is taking shape in the world-wide Administration of Bahá'u'lláh? (45-46)
27. What are we to derive from the general trend of recent events? (47)

### REFLECTION, DISCUSSION AND APPLICATION QUESTIONS

1. In paragraph 6, 'Abdu'l-Bahá makes several predictions. Which ones have come to pass?
2. In paragraph 11, the Guardian refers to a religious revival. What signs exist today of religious revival that the Faith can address?
3. Great suffering is required for humanity to turn toward the Divine Remedy. What signs of such suffering exist in the world today? (36-42)
4. What is the fruit and purpose of humanity's long suffering? How can that ultimate destiny be explained to friends who think the world is repeating mistakes of the past and isn't progressing? How can the principle of suffering shed light on the turmoil of current events?
5. What constructive trends has the Guardian outlined, and how can we share these trends with friends and family who are concerned about where the world is heading?
6. The Cause of Universal Peace and the provisions of the Covenant for such Peace are outlined. How can these principles be applied to current events in the world? (19-20)
7. The features of a World Commonwealth, described in paragraph 25, suggest an entirely new framework that will emerge in the future. What signs do you see already that indicate many of these characteristics are emerging?
8. How can the American Civil War be analogous to what the entire world is now experiencing and where it will lead? How can this parallel be incorporated in discussions with family, friends and associates? (37)
9. How can the principle of Federalism be used in discussions about current world affairs? (18)

### IF TIME IS SHORT...

Some communities will be able to conduct multiple sessions to thoroughly review these letters of the Guardian. As for those communities that may be able to have one or a few sessions, facilitators may want to consider focusing on the most significant portions of these letters in the limited time available (as opposed to starting out at the beginning of each letter and possibly never reaching the most important sections). It is suggested that the following sections may contain the most salient points of *The Goal of a New World Order*:

- What world leaders must do, paragraphs 18-21
- A World Super-State, paragraphs 25-29
- Unity in Diversity, paragraph 31
- The Principle of Oneness, paragraphs 34-36
- The Federation of Mankind, paragraphs 40-48

## THE GOAL OF A NEW WORLD ORDER

Fellow-believers in the Faith of Bahá'u'lláh:

**1** The **inexorable** march of recent events has carried humanity so near to the goal foreshadowed by Bahá'u'lláh that no responsible follower of His Faith, viewing on all sides the distressing evidences of the world's **travail**, can remain unmoved at the thought of its approaching **deliverance**.

**2** It would not seem **inappropriate**, at a time when we are commemorating the world over the termination of the first decade since 'Abdu'l-Bahá's sudden removal from our midst, to ponder, in the light of the teachings **bequeathed** by Him to the world, such events as have tended to hasten the gradual emergence of the World Order anticipated by Bahá'u'lláh.

**3** Ten years ago, this very day, there flashed upon the world the news of the passing of Him Who alone, through the **ennobling** influence of His love, strength and wisdom, could have proved its stay and **solace** in the many **afflictions** it was destined to suffer.

**4** How well we, the little band of His **avowed** supporters who lay claim to have recognized the Light that shone within Him, can still remember His repeated **allusions**, in the evening of His earthly life, to the **tribulation** and **turmoil** with which an **unregenerate** humanity was to be increasingly afflicted. How **poignantly** some of us can recall His pregnant remarks, in the presence

**inexorable**

Unstoppable; relentless; inevitable.

**travail**

Pain of childbirth; suffering; labor.

**deliverance**

The act of setting free, the fact of being set free; liberation, release, rescue; escape.

**inappropriate**

Not appropriate; unsuitable.

**bequeathed**

Give; confer; bestow; donate; will to. Transfer to a person with immediate effect.

**ennobling**

Make noble, impart nobility to; dignify; elevate or refine in character.

**solace**

A thing that gives comfort or consolation in sorrow, distress, disappointment, or tedium.

**afflictions**

The infliction of grievous pain or trouble; self-mortification. The state of being afflicted; misery, distress. A pain, a calamity; a cause of misery or distress.

**avowed**

Acknowledge (a person) as one's own. Authorize, approve. Declared; affirmed; stated.

**allusions**

Reference to; suggestion of; mention of.

**tribulation**

Suffering; pain; ordeal; distress; trouble.

**turmoil**

Extreme confusion or agitation.

**unregenerate**

Not spiritually renewed; unrepentant; stubborn.

**poignant**

Sad; emotional; touching; heartrending; upsetting.



of the pilgrims and visitors who thronged His doors on the morrow of the **jubilant** celebrations that greeted the termination of the **World War**—a war, which by the horrors it **evoked**, the losses it entailed and the complications it **engendered**, was destined to exert so far-reaching an influence on the fortunes of mankind. How **serenely**, yet how powerfully, He stressed the cruel **deception** which a **Pact**, hailed by peoples and nations as the **embodiment** of triumphant justice and the unfailing instrument of an abiding peace, held in store for an unrepented humanity. “Peace, Peace,” how often we heard Him remark, “the lips of **potentates** and peoples unceasingly proclaim, whereas the fire of **unquenched** hatreds still smoulders in their hearts.” How often we heard Him raise His voice, whilst the tumult of triumphant enthusiasm was still at its height and long before the faintest misgivings could have been felt or expressed, confidently declaring that the Document, **extolled** as the Charter of a liberated humanity, contained within itself seeds of such bitter deception as would further enslave the world. How abundant are now the evidences that attest the **perspicacity** of His unerring judgment!

**5** Ten years of unceasing turmoil, so laden with anguish, so **fraught** with **incalculable** consequences to the future of civilization, have brought the world to the verge of a calamity too awful to contemplate. Sad indeed is the contrast between the manifestations of confident enthusiasm in which the **Plenipotentiaries** at Versailles so freely **indulged** and the cry of unconcealed distress which victors and vanquished alike are now raising in the hour of bitter delusion.

**jubilant**  
Delighted; glad; thrilled; ecstatic; triumphant.

**evoked**  
Stir up; bring to mind; suggest.

**engender**  
To produce; to cause to exist.

**serene**  
Calm; peaceful; quiet; still; tranquil.

**deception**  
The action of deceiving or cheating; deceived condition.

**embodiment**  
A person or thing who/which is a typical expression of a quality, sentiment, etc.

**potentate**  
A person endowed with independent power; a monarch, a ruler.

**unquenched**  
Thirst or desire of some kind that is unsatisfied.

**extol**  
Praise enthusiastically.

**perspicacity**  
Clearness of understanding; great perception, discernment. Keeness of sight.

**fraught**  
Causing or suffering anxiety or distress.

**incalculable**  
Of an amount or number too great for calculation. Unable to be estimated or forecast.

**plenipotentiary**  
Invested with full power, esp. as the deputy, ambassador, or envoy of a sovereign ruler; exercising absolute or discretionary power or authority.

**indulged**  
Treated (a person) with excessive kindness. Bestowed, granted as a favor; allowed or conceded as an indulgence.

## A War-Weary World

6 Neither the force which the framers and guarantors of the Peace Treaties have mustered, nor the lofty ideals which originally animated the author of the Covenant of the League of Nations, have proved a sufficient bulwark against the forces of internal disruption with which a structure so laboriously contrived had been consistently assailed. Neither the provisions of the so-called Settlement which the victorious Powers have sought to impose, nor the machinery of an institution which America's illustrious and far-seeing President had conceived, have proved, either in conception or practice, adequate instruments to ensure the integrity of the Order they had striven to establish. *"The ills from which the world now suffers,"* wrote `Abdu'l-Bahá in January, 1920, *"will multiply; the gloom which envelops it will deepen. The Balkans will remain discontented. Its restlessness will increase. The vanquished Powers will continue to agitate. They will resort to every measure that may rekindle the flame of war. Movements, newly-born and world-wide in their range, will exert their utmost effort for the advancement of their designs. The Movement of the Left will acquire great importance. Its influence will spread."*

7 Economic distress, since those words were written, together with political confusion, financial upheavals, religious restlessness and racial animosities, seem to have conspired to add immeasurably to the burdens under which an impoverished, a war-weary world is groaning. Such has been the

### guarantor

A person who makes or gives a guarantee.

### bulwark

A substantial defensive work; a rampart, a fortification. A mole, a breakwater. A person or principle etc. that acts as a defence or shelter.

### integrity

Freedom from moral corruption; innocence, sinlessness. Soundness of moral principle; the character of uncorrupted virtue; prightness, honesty, sincerity.

### upheavals

A sudden or violent change or disruption. The action or an act of heaving up; an instance of this

### animosities

Hatred; great dislike towards someone or something.

### impoverished

Make poor, reduce to poverty. Strip of some form of wealth.

**cumulative** effect of these successive crises, following one another with such bewildering **rapidity**, that the very foundations of society are trembling. The world, to whichever continent we turn our gaze, to however remote a region our survey may extend, is everywhere assailed by forces it can neither explain nor control.

**8** Europe, hitherto regarded as the cradle of a highly-**vaunted** civilization, as the torch-bearer of liberty and the mainspring of the forces of world industry and commerce, stands bewildered and paralyzed at the sight of so tremendous an upheaval. Long-**cherished** ideals in the political no less than in the economic **sphere** of human activity are being severely tested under the pressure of **reactionary** forces on one hand and of an **insidious** and persistent **radicalism** on the other. From the heart of Asia distant rumblings, ominous and insistent, **portend** the steady onslaught of a creed which, by its **negation** of God, His Laws and Principles, threatens to disrupt the foundations of human society. The clamor of a **nascent** nationalism, coupled with a **recrudescence** of skepticism and unbelief, come as added misfortunes to a continent hitherto regarded as the symbol of age-long stability and undisturbed resignation. From darkest Africa the first stirrings of a conscious and determined revolt against the aims and methods of political and economic imperialism can be increasingly discerned, adding their share to the growing **vicissitudes** of a troubled age. Not even in America, which until very recently prided itself on its traditional policy of **aloofness** and the self-contained character of its economy, the **invulnerability** of its institutions and the

**cumulative** Increasing in quantity or effect by successive additions.

**rapidity** Moving or capable of moving with great speed; quick-moving, swift.

**vaunted**

Use boastful or vainglorious language; brag.

**cherished**

Treat or regard (a person) affectionately; make much of; fondle.

**sphere**

Enclose in or as in a sphere; encircle, surround.

**reactionary**

Of, pertaining to, or characterized by, reaction; the reversal of an existing political state of affairs.

**insidious**

Full of wiles or plots; proceeding or progressing secretly or subtly; treacherous; crafty.

**radicalism**

Advocating thorough or far-reaching change; representing or supporting an extreme section of a party; Now also, left-wing, revolutionary.

**portend**

Presage or foreshadow as an omen. Point to or indicate in advance; give warning of by natural means.

**negation**

The action of contradicting a statement or allegation, the making of a statement involving the use of a negative word, as 'no', 'not', 'never', etc., (foll. by of); a refusal, a contradiction; a denial (of).

**nascent**

In the act of being born. In the act or condition of coming into existence; beginning to form, grow, develop, etc;

**recrudescence**

The state or fact of breaking out afresh; a recurrence, esp. of a disease, a wound, or something unpleasant. A revival or rediscovery of something good or valuable.

**vicissitudes**

Changes in circumstances; uncertainties or variations of fortune or outcome.

**aloofness**

To hold oneself above others. To keep one's distance.

**invulnerability**

Not liable to damage or harm, especially from attack. Of a person: unable to be physically or emotionally hurt.

evidences of its growing prosperity and prestige, has been able to resist the impelling forces that have swept her into the **vortex** of an economic hurricane that now threatens to impair the basis of her own industrial and economic life. Even far-away **Australia**, which, owing to its remoteness from the storm-centers of Europe, would have been expected to be immune from the trials and torments of an ailing continent, has been caught in this whirlpool of passion and strife, **impotent** to **extricate** herself from their ensnaring influence.

### **The Signs of Impending Chaos**

9 Never indeed have there been such widespread and basic upheavals, whether in the social, economic or political spheres of human activity as those now going on in different parts of the world. Never have there been so many and varied sources of danger as those that now threaten the structure of society. The following words of Bahá'u'lláh are indeed significant as we pause to reflect upon the present state of a strangely disordered world: *“How long will humanity persist in its waywardness? How long will injustice continue? How long is chaos and confusion to reign amongst men? How long will discord agitate the face of society? The winds of despair are, alas, blowing from every direction, and the strife that divides and afflicts the human race is daily increasing. The signs of impending convulsions and chaos can now be discerned, inasmuch as the **prevailing** order appears to be **lamentably** defective.”*

#### **vortex**

A whirlpool. A swirling mass of water or constant round of frenetic activity, rapid change, etc.

#### **impotent**

Powerless, helpless, ineffective; physically weak, decrepit.

#### **extricate**

To get a person or thing out of difficulty or entanglement.

#### **prevailing**

Generally current or accepted.

#### **lamentably**

Full of or expressing sorrow or grief; mournful, doleful. That is to be lamented; pitiable, regrettable. Contemptible, deplorable; wretchedly bad.

**10** The **disquieting** influence of over thirty million souls living under minority conditions throughout the continent of Europe; the vast and ever-swelling army of the unemployed with its crushing burden and **demoralizing** influence on governments and peoples; the wicked, **unbridled** race of **armaments** swallowing an ever-increasing share of the substance of already impoverished nations; the utter demoralization from which the international financial markets are now increasingly suffering; the onslaught of **secularism** invading what has hitherto been regarded as the **impregnable** strongholds of Christian and Muslim **orthodoxy**—these stand out as the gravest symptoms that bode ill for the future stability of the structure of modern civilization. Little wonder if one of Europe's **preeminent** thinkers, honored for his wisdom and restraint, should have been forced to make so bold an **assertion**: "The world is passing through the gravest crisis in the history of civilization." "We stand," writes another, "before either a world catastrophe, or perhaps before the dawn of a greater era of truth and wisdom." "It is in such times," he adds, "that religions have **perished** and are born."

**11** Might we not already **discern**, as we scan the political horizon, the alignment of those forces that are dividing afresh the continent of Europe into camps of potential combatants, determined upon a contest that may mark, unlike the last war, the end of an **epoch**, a vast epoch, in the history of human **evolution**? Are we, the privileged **custodians** of a priceless Faith, called upon to witness a **cataclysmical** change, politically as fundamental and spiritually as **beneficent** as

#### **disquieting**

Deprive of quietness, peace, or rest; trouble, alarm, worry; make uneasy or restless.

#### **demoralize**

Corrupt the morals or moral principles of; deprave. Lower or destroy the morale or confidence of; dishearten.

#### **unbridled**

Not wearing a bridle; fig. unrestrained, unchecked.

#### **armaments**

Military weapons and equipment.

#### **secularism**

The belief that religion and religious considerations should be deliberately omitted from everyday affairs; the doctrine that morality should be determined solely with regard to the well-being of humankind in the present life, to the exclusion of all considerations drawn from belief in God or in a future existence.

#### **impregnable**

Unable to be taken by force. A fortress proof against attack, unassailable.

#### **orthodoxy**

The quality or character of being orthodox; belief in or agreement with what is, or is currently held to be, right, especially in religious matters.

#### **preeminence**

Outstanding excellence, superior. A person or thing that leads all others.

#### **assertion**

Positive statement; a declaration. Insistence upon a right or opinion; effective use of a power etc.

#### **perished**

Come to a violent, sudden, or untimely end; be destroyed; cease to exist, come to an end; die.

#### **discern**

Mark as separate or distinct; distinguish. Recognize the difference or distinction between.

#### **epoch**

A date from which following years are numbered. The beginning of a distinctive period in the history of something or someone.

#### **evolution**

Any process of gradual change occurring in something, especially from a simpler to a more complicated or advanced state; the passage of something through a succession of stages.

#### **cataclysmical**

A violent event such as an earthquake, flood or political or social upheaval.

#### **beneficent**

Doing good; actively kind; showing or expressive of active kindness.

that which precipitated the fall of the Roman Empire in the West? Might it not happen—every vigilant adherent of the Faith of Bahá'u'lláh might well pause to reflect—that out of this world eruption there may stream forces of such spiritual energy as shall recall, nay eclipse, the splendor of those signs and wonders that accompanied the establishment of the Faith of Jesus Christ? Might there not emerge out of the agony of a shaken world a religious revival of such scope and power as to even transcend the potency of those world-directing forces with which the Religions of the Past have, at fixed intervals and according to an inscrutable Wisdom, revived the fortunes of declining ages and peoples? Might not the bankruptcy of this present, this highly-vaunted materialistic civilization, in itself clear away the choking weeds that now hinder the unfoldment and future efflorescence of God's struggling Faith?

**12** Let Bahá'u'lláh Himself shed the illumination of His words upon our path as we steer our course amid the pitfalls and miseries of this troubled age. More than fifty years ago, in a world far removed from the ills and trials that now torment it, there flowed from His Pen these prophetic words: *“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 unfurled and the Nightingale of Paradise warble its melody.”*

**precipitated**

Cause to move, pass, act, etc., very rapidly; hasten, hurry, urge on.

**vigilant**

Watchful against danger, difficulty, etc.; keeping steadily on the alert; closely monitoring a situation.

**adherent**

A follower; one who is attached. Attached as an attribute or circumstance.

**eruption**

The action or an act of bursting or breaking out from natural or artificial limits. A sudden occurrence of something calamitous or noisy

**revival**

A reawakening of religious fervour, especially as resulting in a series of religious meetings held by a particular Church or community.

**potency**

Great power, authority, or influence. Power to cause a physical effect; specially the power to intoxicate.

**inscrutable**

That cannot be understood by investigation; wholly mysterious. Impenetrable, unfathomable.

**bankruptcy**

A person who is hopelessly in debt. The state of being, or fact of becoming, bankrupt.

**materialistic**

The doctrine that nothing exists except matter and its movements and modifications.

**efflorescence**

The process, or period, of flowering.

**agitation**

Action, exercise of activity. The action of moving to and fro, shaking.. Mental tossing of a matter to and fro, debate, consideration. The state of being agitated; commotion, disturbance, mental or physical.

**plight**

Condition or state. Especially an unfortunate condition, a predicament. Manner, way.

**perversity**

Turned away from or against what is right or good; wicked. Obstinate or persistent in error or wrongdoing.

## The Impotence of Statesmanship

**13** Dearly-beloved friends! Humanity, 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. No appeal for **mutual tolerance** which the worldly-wise might raise, however **compelling** and insistent, can calm its passions or help restore its vigor. Nor would any general scheme of mere organized international cooperation, in whatever sphere of human activity, however **ingenious** in conception, or extensive in scope, succeed in removing the root cause of the evil that has so rudely upset the **equilibrium** of present-day society. Not even, I venture to assert, would the very act of devising the machinery required for the political and economic unification of the world—a principle that has been increasingly **advocated** in recent times—provide in itself the **antidote** against the poison that is steadily undermining the vigor of organized peoples and nations. What else,

### redeemed

Buy back a former possession; make payment for a thing held or claimed by another. Or regain or recover an immaterial thing

### zeal

Fervent love or devotion. Intense or passionate desire.

### doctrine

A body of teaching, especially that concerning a particular subject or set of beliefs.

### ardent

Burning with passion or desire; fervent, eager, zealous.

### inculcate

Instill an idea, habit, etc. into a person or a person's mind by repetition.

### mutual

Of a feeling by each of two parties towards the other(s). Having the same feelings for each other; standing in relation to another.

### tolerance

The power or ability to endure something.

### compelling

Force to come or go (in some direction); drive or force together.

### ingenious

Possessing high mental ability, talented, intelligent, discerning.

### equilibrium

A well-balanced state of mind or feeling; equanimity, poise. A state of indecision or neutrality produced by opposing influences of equal force. A condition of balance between opposing physical forces.

### advocated

Plead in favour of, defend; recommend publicly.

### antidote

A medicine given to counteract the effects of a poison (or, formerly, a disease). Something which counteracts an evil.

might we not confidently affirm, but the unreserved acceptance of the Divine Program **enunciated**, with such simplicity and force as far back as sixty years ago, by Bahá'u'lláh, **embodying** in its essentials God's divinely appointed scheme for the unification of mankind in this age, coupled with an **indomitable** conviction in the unfailing **efficacy** of each and all of its **provisions**, is eventually capable of withstanding the forces of internal **disintegration** which, if unchecked, must needs continue to eat into the vitals of a despairing society. It is towards this goal—the goal of a **new World Order**, Divine in origin, all-embracing in scope, equitable in principle, challenging in its features—that a **harassed** humanity must strive.

**14** To claim to have grasped all the implications of Bahá'u'lláh's **prodigious** scheme for world-wide human solidarity, or to have **fathomed** its import, would be presumptuous on the part of even the declared supporters of His Faith. To attempt to **visualize** it in all its possibilities, to estimate its future benefits, to picture its glory, would be **premature** at even so advanced a stage in the evolution of mankind.

### The Guiding Principles of World Order

**15** All we can reasonably **venture** to attempt is to strive to obtain a glimpse of the first streaks of the promised Dawn that must, in the fullness of time, chase away the gloom that has encircled humanity. All we can do is to point out, in their broadest outlines, what appear to us to be the guiding principles underlying the World Order of Bahá'u'lláh, as amplified and **enunciated** by 'Abdu'l-Bahá,

#### **enunciated**

Express (an idea, theory, proposition, etc.) in definite terms. Pronounce a spoken word. State publicly, proclaim.

#### **embodying**

Incorporate in a larger whole. Of a material or actual thing or person.

#### **indomitable**

Difficult or impossible to subdue; resolute against adversity or opposition; stubbornly persistent.

#### **provisions**

The action or an act of providing something. A supply of necessities or materials provided, esp. of food and drink; food etc.

#### **disintegration**

Separate into its component parts or particles; reduce to fragments, break up, destroy the cohesion or integrity of.

#### **harassed**

Trouble by repeated attacks. Subject to constant molesting or persecution. Tire out, exhaust.

#### **prodigious**

Of great size, extent, amount, etc.; enormous.

#### **fathomed**

To comprehend fully; understand, grasp.

#### **visualize**

Make visible to the mind or imagination (something abstract or not visible or present to the eye); form a mental vision or image (of).

#### **premature**

Occurring, existing, or done before the usual or proper time; too early; overhasty.

#### **venture**

Speculation about something which cannot be known.

#### **enunciated**

Express an idea, theory, proposition, etc. in definite terms. Speak or publicly proclaim.



the Center of His Covenant with all mankind and the appointed Interpreter and **Expounder** of His Word.

**16** That the unrest and suffering **afflicting** the mass of mankind are in no small measure the direct **consequences** of the World War and are attributable to the unwisdom and shortsightedness of the framers of the Peace Treaties only a biased mind can refuse to admit. That the financial obligations contracted in the course of the war, as well as the **imposition** of a staggering burden of **reparations** upon the vanquished, have, to a very great extent, been responsible for the **maldistribution** and consequent shortage of the world's monetary gold supply, which in turn has, to a very great measure, **accentuated** the **phenomenal** fall in prices and thereby **relentlessly** increased the burdens of impoverished countries, no **impartial** mind would question. That inter-governmental debts have imposed a severe strain on the masses of the people in Europe, have upset the equilibrium of national budgets, have crippled national industries, and led to an increase in the number of the unemployed, is no less apparent to an unprejudiced observer. That the spirit of **vindictiveness**, of suspicion, of fear and rivalry, engendered by the war, and which the provisions of the Peace Treaties have served to **perpetuate** and foster, has led to an enormous increase of national competitive armaments, involving during the last year the **aggregate** expenditure of no less than a thousand million pounds, which in turn has **accentuated** the effects of the world-wide **depression**, is a truth that even the most superficial observer will readily admit. That a narrow and brutal nationalism, which the

#### **expounder**

Explain what is difficult or obscure. Especially to comment on or interpret a religious text. Explain one's meaning.

#### **afflicting**

Distress with bodily or mental suffering; trouble grievously.

#### **consequences**

The action or condition of following as a result upon something that comes before. The relation of an effect to its cause. Sequence; succession; course.

#### **imposition**

A thing imposed or inflicted; an unfair or inconvenient demand or burden. Something imposed as a punishment.

#### **reparations**

The action of making amends for a wrong or loss; compensation. Compensation for war damage owed by a defeated state.

#### **maldistribution**

Faulty or imperfect distribution.

#### **accentuated**

Emphasize, heighten the effect.

#### **phenomenal**

Very notable or remarkable; extraordinary, exceptional.

#### **relentlessly**

Constant. Unstoppable. Incapable of relenting; pitiless; insistent and uncompromising.

#### **impartial**

Not favoring one side over another; unbiased, fair.

#### **vindictiveness**

Tending to seek revenge; characterized by a desire for revenge; spiteful.

#### **perpetuate**

Continue or extend without interruption.

#### **aggregate**

Combined total.

#### **accentuated**

Highlighted; stressed.

#### **depression**

Economic crisis. High unemployment while money is scarce.

post-war theory of **self-determination** has served to reinforce, has been chiefly responsible for the policy of high and prohibitive tariffs, so **injurious** to the healthy flow of international trade and to the **mechanism** of international finance, is a fact which few would venture to dispute.

**17** It would be idle, however, to contend that the war, with all the losses it involved, the passions it aroused and the **grievances** it left behind, has solely been responsible for the **unprecedented** confusion into which almost every section of the civilized world is plunged at present. Is it not a fact—and this is the central idea I desire to emphasize—that the fundamental cause of this world unrest is attributable, not so much to the consequences of what must sooner or later come to be regarded as a **transitory dislocation** in the affairs of a continually changing world, but rather to the failure of those into whose hands the immediate destinies of peoples and nations have been committed, to adjust their system of economic and political institutions to the **imperative** needs of a rapidly evolving age? Are not these intermittent crises that **convulse** present-day society due primarily to the lamentable inability of the world's recognized leaders to read aright the signs of the times, to rid themselves once for all of their **preconceived** ideas and **fettering creeds**, and to reshape the machinery of their respective governments according to those standards that are **implicit** in Bahá'u'lláh's supreme declaration of the Oneness of Mankind—the chief and distinguishing feature of the Faith He proclaimed? For the principle of the Oneness of Mankind, the cornerstone of Bahá'u'lláh's world-

**self-determination**

The right of a people to form their own government without interference.

**injurious**

Hurtful or causing harm or injury.

**mechanism**

The mode of operation or a process.

**grievances**

Complaints of wrongs; displeasure, indignation, offense.

**unprecedented**

Not having occurred before.

**transitory**

Not permanent or lasting.

**dislocation**

Movement from its proper place.

**imperative**

Demanding obedience.

**convulse**

Shake violently.

**preconceived**

Imagine beforehand; anticipated without knowledge or experience.

**fettering**

Binding, shackeling, chaining.

**creeds**

Systems of religious beliefs. Statements of articles of faith, such as Apostle's Creed, Nicene Creed, etc.

**implicit**

Implied though not plainly expressed. Contained within but must be inferred.

embracing **dominion**, implies nothing more nor less than the enforcement of His **scheme** for the unification of the world—the scheme to which we have already referred. “*In every Dispensation,*” writes ‘Abdu’l-Bahá, “*the light of Divine Guidance has been focussed upon one central theme. . . . In this wondrous Revelation, this glorious century, the foundation of the Faith of God and the distinguishing feature of His Law is the consciousness of the Oneness of Mankind.*”

**18** 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 **behooves** 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 qua 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

**dominion**

The power or right to govern; sovereign authority.

**scheme**

A plan, a design; an enterprise; a project.

**Dispensation**

The sacred Word given by God’s chosen Messenger in every cycle of progressive revelation.

**focussed**

Place where the rays come to a point; place of emphasis.

**distinguishing**

Distinctive from other features; pre-eminent mark.

**consciousness**

Knowledge; conviction; internal awareness.

**pathetic**

Not adequate; exciting pity; feeble; useless.

**utter**

Complete; absolute; entire; total.

**adumbrated**

Sketched; indicated; prefigured; foreshadowed.

**behooves**

Required; properly due; obligated.

**clarion**

Trumpet; organ-stop sound; shrill war trumpet.

**sine qua non**

Absolute requirement; indispensable.

**remedial**

Redress wrongs.

**preconceived**

Imagined beforehand.

**sublime**

Exalted in feeling; exalted; elated.

**rejoinder**

Reply; an answer.

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.”

**19** In “The Secret of Divine Civilization” `Abdu’l-Bahá’s outstanding contribution to the future reorganization of the world, we read the following: “*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 ensure 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*

**eventual**

Resulting; that which will happen.

**exemplars**

To illustrate by example. To serve as an example of.

**binding**

Commanding adherence to an obligation or commitment: binding arbitration.

**covenant**

A formal binding agreement; compact; contract. See synonyms at bargain.

**Inviolable**

Secure from violation or profanation. Impregnable.

**sanction**

To authorize, approve, or encourage.

**mobilized** To make mobile or capable of movement. To assemble and prepare for or as if for war.

**stability**

To make or become stable. To maintain the stability of.

**permanence**

Lasting or fixed.

*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.”*

**20** “A few,” He further adds, “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 unrivaled endeavors of wise and capable souls, and the thoughts and ideas of the peerless leaders of this age, nothing whatsoever can be regarded as unattainable. Endeavor, ceaseless endeavor, is required. Nothing short of an **indomitable** determination can possibly achieve it. Many a cause which past ages have regarded as purely **visionary**, yet in this day has become most easy and practicable. Why should this most great and lofty Cause—the day-star of the firmament of true civilization and the cause of the glory, the advancement, the well-being and the success of all humanity—be regarded as impossible of achievement?”

**ascertained**

To discover through investigation.

**arouse**

To awaken from or as if from sleep. To stir up; excite: aroused her curiosity.

**solemn**

Deeply earnest; grave. Performed with full ceremony.

**provisions**

A stipulation or qualification, especially a clause in a document. Something provided.

**utter**

Complete; absolute; entire:

**resolve**

To make a firm decision about.

**disposal**

To determine. A particular order, distribution, or placement. A method of attending to or settling matters.

**remedies**

Something that relieves pain, cures disease, or corrects a disorder. Something that corrects an evil, a fault, or an error.

**latent**

Present or potential but not evident or active.

**impracticable**

Impossible to do or carry out.

**indomitable**

Impossible to overcome; unconquerable.

**visionary**

Marked by vision or foresight.

*Surely the day will come when its beauteous light shall shed illumination upon the assemblage of man.”*

### **Seven Lights of Unity**

**21** In one of His Tablets ‘Abdu’l-Bahá, **elucidating** further His noble theme, reveals the following:

*“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*

**elucidating**

To make clear or plain; clarify.

**interdependent**

Mutually dependent. Co-dependent.

**unprecedented**

Having no previous example; never happened before.

*day. Eventually it will be seen how bright its candles will burn in the assemblage of man.*

**22** *“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 the unity of 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.”*

**discerned**

Recognized; understood. To detect or perceive with the eyes or intellect.

### **A World Super-State**

**23** Over sixty 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.”*

**24** 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.”*

**divers**

Various; having variety in form; diversified.

**expenditures**

Expenses; spending.

**reconciled**

Resigned; bring oneself to accept.

**concourse**

Gathering; assembly; crowd; throng.



25 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 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

**inevitable**

Certain; unavoidable; predestined; fated.

**curtailment**

To stop; cut short; end to.

**indispensable**

Vital; necessary; key.; not to be dispensed with.

**ceded**

Surrendered; yielded; granted; given up.

**recalcitrant**

Disobedient; uncompliant; intractable; defiant of authority or guidance.

**demolished**

Torn down; destroyed; razed; knocked down.

**fanaticism**

Obsession; fervor; ardour; zeal.

**animosity**

Hatred; ill-will; rancor; enmity.

**coercive**

Bullying; fcompelling; to bring about by force.

**capricious**

Unpredictable; erratic; chageable; impulsive.

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.

**26** *“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

**27** 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 remold 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

#### **subversion**

Overthrow; undermine; rebel.

#### **consonant**

Agreement; accord; harmonious.

#### **allegiances**

Loyalties; duties; faithfulness to.

#### **autonomy**

Self-rule; independence.

#### **differentiate**

Tell apart; distinguish.

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:

**28**     *“Consider the flowers of a garden. Though differing in kind, color, form and shape, yet, inasmuch as they are refreshed by the waters of one spring, revived by the breath of one wind, invigorated by the rays of one sun, this diversity increaseth their charm and addeth unto their beauty. How unpleasing to the eye if all the flowers and plants, the leaves and blossoms, the fruit, the branches and the trees of that garden were all of the same shape and color! 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.”*

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

**aspiration**

Goal; objective; aim; target.

**subordination**

Subject to the control or authority of another.

**imperative**

Vital; very important; pressing.

**repudiates**

Refuses; rejects; does not accept the authority of.

**celestial**

Related to the sky or heavens; outer space.

**divergent**

Conflicting; opposing; deviating; contrary.

**sentiments**

Feelings; emotions; reactions; opinions; attitude toward.

**provincialism**

Narrow; self-centered; limited in perspective; regional; local.

**insularities**

Inward-looking; narrow-minded; isolationism.

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

**30** Let there be no mistake. The principle of the Oneness of Mankind the **pivot** round which all the teachings of Bahá'u'lláh revolve—is no mere outburst of ignorant emotionalism or an expression of vague and **pious** hope. Its appeal is not to be merely identified with a reawakening of the spirit of brotherhood and good-will among men, nor does it aim solely at the fostering of harmonious cooperation among individual peoples and nations. Its **implications** are deeper, its claims greater than any which the Prophets of old were allowed to advance. Its message is applicable not only to the individual, but concerns itself primarily with the nature of those essential relationships that must bind all the states and nations as members of one human family. It does not **constitute** merely the enunciation of an ideal, but stands inseparably associated with an institution adequate to embody its truth, demonstrate its validity, and **perpetuate** its

**relegated**

Banished; transferred; consigned; exiled.

**limbo**

Completely forgotten; oblivion.

**obsolescent**

Outmoded; old-fashioned; dated; antiquated.

**immutable**

Absolute; indisputable; undeniable.

**pivot**

Point upon which turns; to turn or cause to turn.

**pious**

Religious; devoted.

**implications**

Not directly expressed; implied; allusions to.

**constitute**

Make up; form; compose.

**perpetuate**

Continue; make perpetual; prolong the existence of.

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.

**31** 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.

**32** 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.

**organic**

Fundamental; whole; complete.

**shibboleths**

Catchword; slogan; a word or phrase closely identified with a particular group or cause.

**Providence**

God.

**demilitarization**

To prohibit or eliminate military forces or installations.

**consummation**

Completed; perfected; lacking nothing.

**solidarity**

Unity; harmony; cohesion.

**stupendous**

Astounding; astonishing; surprising; stunning.

**33** So marvellous a conception finds its earliest **manifestations** in the efforts consciously exerted and the modest beginnings already achieved by the declared adherents of the Faith of Bahá'u'lláh who, conscious of the sublimity of their calling and initiated into the ennobling principles of His Administration, are forging ahead to establish His Kingdom on this earth. It has its indirect manifestations in the gradual **diffusion** of the spirit of world solidarity which is spontaneously arising out of the welter of a disorganized society.

**34** It would be stimulating to follow the history of the growth and development of this lofty **conception** which must increasingly engage the attention of the responsible custodians of the destinies of peoples and nations. To the states and principalities just emerging from the welter of the great **Napoleonic upheaval**, whose chief **preoccupation** was either to recover their rights to an independent existence or to achieve their national unity, the conception of world solidarity seemed not only remote but inconceivable. It was not until the forces of nationalism had succeeded in overthrowing the foundations of the **Holy Alliance** that had sought to curb their rising power, that the possibility of a world order, **transcending** in its range the political institutions these nations had established, came to be seriously entertained. It was not until after the World War that these **exponents** of arrogant nationalism came to regard such an order as the object of a **pernicious** doctrine tending to **sap** that essential loyalty upon which the continued existence of their national life depended. With a vigor that

**manifestations**

Sign; expression; demonstration; indication.

**diffusion**

Spread; dispersal; dissemination; outpouring.

**conception**

A concept, plan, design, or thought.

**preoccupation**

Dominates one's thoughts; concern; obsession; fixation.

**transcending**

Rising above; exceeding; excelling; surpassing

**exponents**

Promoters; advocates; a person who stands as a type.

**pernicious**

Harmful; deadly; destructive; evil.

**sap**

Exhaust; weaken; drain of vitality.

recalled the energy with which the members of the Holy Alliance sought to stifle the spirit of a rising nationalism among the peoples liberated from the Napoleonic yoke, these champions of an unfettered national sovereignty, in their turn, have labored and are still laboring to discredit principles upon which their own salvation must ultimately depend.

**35** The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal. And yet, are we not justified in deriving fresh encouragement when we observe that the very consideration of such proposals is in itself an evidence of their steady growth in the minds and hearts of men? In the organized attempts that are being made to discredit so exalted a conception are we not witnessing the repetition, on a larger scale, of those stirring struggles and fierce controversies that preceded the birth, and assisted in the reconstruction, of the unified nations of the West?

### **The Federation of Mankind**

**36** To take but one instance. How confident were the assertions made in the days preceding the unification of the states of the North American continent regarding the insuperable barriers that stood in the way of their ultimate federation! Was it not widely and emphatically declared that the conflicting

stifle

Suppress; smother; choke; strangle.

yoke

Bondage; burden; oppression.

abortive

Failed; unsuccessful; fruitless; futile; bungled.

foresighted

Act of looking forward; foresee; insight.

controversies

Arguments; disagreements; dispute; opposing views.

assertions

Insistence; statements.

insuperable

Impossible; insurmountable; overwhelming

interests, the mutual distrust, the differences of government and habit that divided the states were such as no force, whether spiritual or temporal, could ever hope to harmonize or control? And yet how different were the conditions prevailing a hundred and fifty years ago from those that characterize present-day society! It would indeed be no exaggeration to say that the absence of those facilities which modern scientific progress has placed at the service of humanity in our time made of the problem of **welding** the American states into a single federation, similar though they were in certain traditions, a task **infinitely** more complex than that which confronts a divided humanity in its efforts to achieve the unification of all mankind.

**37** Who knows that for so exalted a conception to take shape a suffering more intense than any it has yet experienced will have to be inflicted upon humanity? Could anything less than the fire of a civil war with all its violence and vicissitudes—a war that nearly rent the great American Republic—have welded the states, not only into a Union of independent units, but into a Nation, in spite of all the ethnic differences that characterized its **component** parts? That so fundamental a revolution, involving such far-reaching changes in the structure of society, can be achieved through the ordinary processes of **diplomacy** and education seems highly improbable. We have but to turn our gaze to humanity's blood-stained history to realize that nothing short of intense mental as well as physical agony has been able to **precipitate** those epoch-making changes that constitute the greatest landmarks in the history of human civilization.

**welding**

Joining; linking; bonding; connecting; fusing.

**infinitely**

Immeasurable; substantially; noticeably; without limit.

**component**

Part; section; element; factor; piece.

**diplomacy**

Tact and skill in dealing with people; negotiation; mediation.

**precipitate**

To cause to happen, especially suddenly.



## The Fire of Ordeal

**38** Great and far-reaching as have been those changes in the past, they cannot appear, when viewed in their proper perspective, except as **subsidiary** adjustments prelude that transformation of **unparalleled** majesty and scope which humanity is in this age bound to undergo. That the forces of a world catastrophe can alone precipitate such a new phase of human thought is, **alas**, becoming increasingly apparent. That nothing short of the fire of a severe ordeal, unparalleled in its intensity, can fuse and weld the **discordant** entities that constitute the elements of present-day civilization, into the **integral** components of the world commonwealth of the future, is a truth which future events will increasingly demonstrate.

**39** The prophetic voice of Bahá'u'lláh warning, in the concluding passages of the **Hidden Words**, “the peoples of the world” that “an unforeseen **calamity** is following them and that grievous **retribution** awaiteth them” throws indeed a **lurid** light upon the immediate fortunes of sorrowing humanity. 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.

**40** I would again direct your attention to those ominous words of Bahá'u'lláh which I have already quoted: “And when the appointed hour is come, there shall suddenly appear that which shall cause the limbs of mankind to quake.”

### subsidiary

Serving to assist or supplement. Subordinate; secondary; additionally.

### unparalleled

Unmatched; supreme; unequalled; incomparable.

### alas

Unfortunately; sadly; regrettably.

### discordant

Jarring; harsh; unmusical.

### integral

Vital; essential; basic; primary.

### calamity

Blow; tragedy; mishap; misfortune.

### retribution

Vengeance; payback; reprisal; reckoning; justice.

### lurid

Garish; vivid; shocking; gaudy.

### chastened

Discipline; correct; censure; reprimand.

**41** Has not ‘Abdu’l-Bahá Himself asserted in **unequivocal** language that “another war, fiercer than the last, will assuredly break out”?

**unequivocal**

Plain; explicit; obvious; unmistakable.

**42** Upon the consummation of this **colossal**, this unspeakably glorious enterprise—an enterprise that colossal the resources of Roman statesmanship and which Napoleon’s desperate efforts failed to achieve—will depend the ultimate realization of that **millennium** of which poets of all ages have sung and seers have long dreamed. Upon it will depend the fulfillment of the prophecies uttered by the Prophets of old when **swords shall be beaten into ploughshares** and the **lion and the lamb lie down together**. It alone can usher in the Kingdom of the Heavenly Father as anticipated by the Faith of Jesus Christ. It alone can lay the foundation for the New World Order visualized by Bahá’u’lláh—a World Order that shall reflect, however dimly, upon this earthly plane, the **ineffable** splendors of the ‘Abha Kingdom.

**colossal**

Huge; massive; immense; gigantic; vast.

**Ineffable**

Indescribable; inexpressible; beyond words; unspeakable.

**43** One word more in conclusion. The proclamation of the Oneness of Mankind—the head corner-stone of Bahá’u’lláh’s all-embracing dominion—can under no circumstances be compared with such expressions of pious hope as have been uttered in the past. His is not merely a call which He raised, alone and unaided, in the face of the relentless and combined opposition of two of the most powerful Oriental **potentates** of His day—while Himself an exile and prisoner in their hands. It implies at once a warning and a promise—a warning that in it lies the sole means for the

**potentates**

Monarchs; rulers; emperors; sovereigns.

salvation of a greatly suffering world, a promise that its realization is at hand.

**44** Uttered at a time when its possibility had not yet been seriously envisaged in any part of the world, it has, by virtue of that celestial **potency** which the Spirit of Bahá'u'lláh has breathed into it, come at last to be regarded, by an increasing number of thoughtful men, not only as an approaching possibility, but as the necessary outcome of the forces now operating in the world. The Mouthpiece of God.

**45** Surely the world, **contracted** and transformed into a single highly complex organism by the marvellous progress achieved in the realm of physical science, by the world-wide expansion of commerce and industry, and struggling, under the pressure of world economic forces, amidst the pitfalls of a materialistic civilization, stands in dire need of a restatement of the Truth underlying all the Revelations of the past in a language suited to its essential requirements. And what voice other than that of Bahá'u'lláh—the Mouthpiece of God for this age—is capable of effecting a **transformation** of society as radical as that which He has already accomplished in the hearts of men and women, so **diversified** and seemingly **irreconcilable**, who constitute the body of His declared followers throughout the world?

**46** That such a mighty conception is fast budding out in the minds of men, that voices are being raised in its support, that its **salient** features must fast **crystallize** in the consciousness of those who are in authority, few indeed can doubt. That its modest

**potency**

Power; force; might; muscle; vigor.

**contracted**

Shrunk; constricted; reduced; telescoped.

**transformation**

Changed; converted; revolution; makeover.

**diversified**

Branched out; expanded; varied; broadened.

**irreconcilable**

Incompatible; conflicting; opposing; clashing.

**salient**

Leading; outstanding; prominent; relevant; main.

**crystallize**

Come together; take shape; resolve itself.

beginnings have already taken shape in the world-wide Administration with which the adherents of the Faith of Bahá'u'lláh stand associated only those whose hearts are **tainted** by prejudice can fail to perceive.

**47** Ours, dearly-beloved co-workers, is the **paramount** duty to continue, with undimmed vision and unabated zeal, to assist in the final erection of that **Edifice** the foundations of which Bahá'u'lláh has laid in our hearts, to derive added hope and strength from the general trend of recent events, however dark their immediate effects, and to pray with **unremitting** fervor that He may hasten the approach of the realization of that Wondrous Vision which constitutes the brightest **emanation** of His Mind and the fairest fruit of the fairest civilization the world has yet seen.

**48** Might not **the hundredth anniversary** of the Declaration of the Faith of Bahá'u'lláh mark the **inauguration** of so vast an **era** in human history?

Your true brother,  
SHOGHI

Haifa, Palestine,  
November 28, 1931

**tainted**

Contaminated; stained; spoiled; soiled; infected; fouled.

**paramount**

Supreme; dominant; chief; principal top; vital.

**unremitting**

Constant; incessant; continuous; unrelenting.

**emanation**

Release; production; giving out; discharge.

**inauguration**

Launch; start; introduction; begin.

**era**

Age; epoch; period; time.



**World War I**, military conflict, from 1914 to 1918, that began as a local European war between Austria-Hungary and Serbia on July 28, 1914; was transformed into a general European struggle by declaration of war against Russia on August 1, 1914; and eventually became a global war involving 32 nations. Twenty-eight of these nations, known as the Allies and the Associated Powers, and including Great Britain, France, Russia, Italy, and the United States, opposed the coalition known as the Central Powers, consisting of Germany, Austria-Hungary, Turkey, and Bulgaria. The immediate cause of the war between Austria-Hungary and Serbia was the

assassination on June 28, 1914, at Sarajevo in Bosnia (then part of the Austro-Hungarian Empire; now in Bosnia and Herzegovina), of Archduke Francis Ferdinand, heir-presumptive to the Austrian and Hungarian thrones, by Gavrilo Princip, a Serb nationalist. The fundamental causes of the conflict, however, were rooted deeply in the European history of the previous century, particularly in the political and economic policies that prevailed on the Continent after 1871, the year that marked the emergence of Germany as a great world power.

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## Causes of the War

The underlying causes of World War I were the spirit of intense nationalism that permeated Europe throughout the 19th and into the 20th century, the political and economic rivalry among the nations, and the establishment and maintenance in Europe after 1871 of large armaments and of two hostile military alliances.

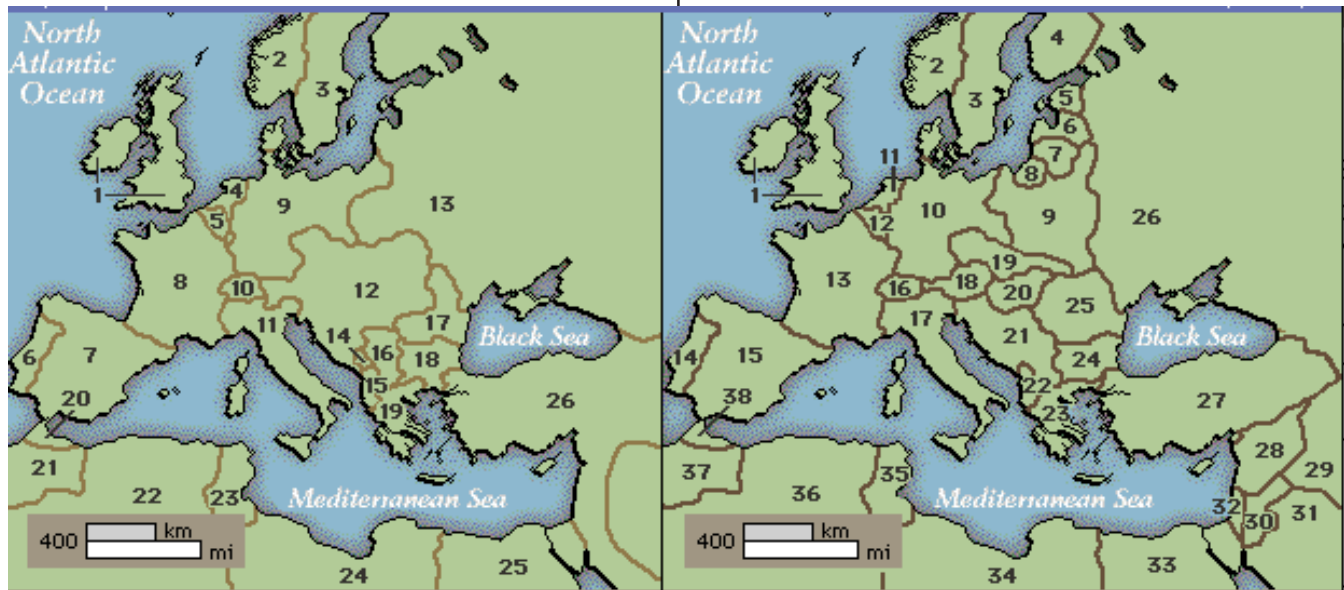
The United States did not enter the war until 1917. Before that time it was not truly a world war.

—Ed.



French war hero.

(Private collection of Dr. Troxel)



1 Gt Britain	9 Germany	16 Serbia	24 Libya	1 Gt Britain	8 E. Prussia	16 Switz.	24 Bulgaria	31 Arabia
2 Norway	10 Switz.	17 Romania	25 Egypt	2 Norway	9 Poland	17 Italy	25 Romania	32 Palestine
3 Sweden	11 Italy	18 Bulgaria	26 Ottoman Empire	3 Sweden	10 Germany	18 Austria	26 USSR	33 Egypt
4 Netherlands	12 Austria-Hungary	19 Greece		4 Finland	11 Netherlands	19 Czech.	27 Ottoman Empire	34 Libya
5 Belgium	13 Russia	20 Sp.		5 Estonia	12 Belgium	20 Hungary		35 Tunisia
6 Portugal	14 Montenegro	21 Morocco		6 Latvia	13 France	21 Yugoslavia	28 Syria	36 Algeria
7 Spain	15 Albania	22 Algeria		7 Lithuania	14 Portugal	22 Albania	29 Iraq	37 Morocco
8 France		23 Tunisia		15 Spain	15 Spain	23 Greece	30 Trans-jordan	38 Fr.
								Morocco

## Europe Before and After World War I

After World War I, the map of Europe changed a great deal. Under the terms of the Treaty of Versailles, Germany gave up territory to Belgium, Czechoslovakia, Denmark, France, and Poland. Those countries, as well as Romania and Yugoslavia, received land from Austria-Hungary, which existed no more. Most Arab lands, formerly part of the Ottoman Empire, were placed under French and British rule.



## Paris Peace Conference Versailles Treaty

After defeating Germany in World War I, the victorious parties found it difficult to agree on the price Germany should pay in war reparations. Leaders from the United States, Great Britain, France, and Italy met at the Paris Peace Conference in 1919 and drafted the Treaty of Versailles. The treaty

mandated a number of restrictive and compensatory measures for Germany, including massive demilitarization and financial reparations. □

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THE BIG THREE  
Representatives left  
to right, British  
prime minister  
Lloyd George,  
French premier  
Georges  
Clemenceau, and  
U.S. president  
**Woodrow Wilson**

Photograph from  
private collection of  
Dr. Troxel.

**League of Nations**, international alliance for the preservation of peace. The league existed from 1920 to 1946. The first meeting was held in Geneva, on November 15, 1920, with 42 nations represented. The last meeting was held on April 8, 1946; at that time the league was superseded by the United Nations (UN). During the league's 26 years, a total of 63 nations belonged at one time or another; 28 were members for the entire period (see accompanying table).

### **The Covenant and the United States**

In 1918, as one of his Fourteen Points summarizing Allied aims in World War I, United States president Woodrow Wilson presented a plan for a general association of nations. The plan formed the basis of the Covenant of the League of Nations, the 26 articles that served as operating rules for the league. The covenant was formulated as part of the Treaty of Versailles, which ended World War I, in 1919.

Although President Wilson was a member of the committee that drafted the covenant, it was never ratified by the U.S. Senate because of Article X, which contained the requirement that all members preserve the territorial independence of all other members, even to joint action against aggression. During the next two decades, American diplomats encouraged the league's activities and attended its meetings unofficially, but the United States never became a member. The efficacy of the league was, therefore, considerably lessened.

### **League Structure**

The machinery of the league consisted of an assembly, a council, and a secretariat. Before World War II (1939-1945), the assembly convened regularly at Geneva in September; it was composed of three representatives for

every member state, each state having one vote. The council met at least three times each year to consider political disputes and reduction of armaments; it was composed of several permanent members—France, Great Britain, Italy, Japan, and later Germany and the Union of Soviet Socialist Republics (USSR)—and several nonpermanent members elected by the assembly. The decisions of the council had to be unanimous. The secretariat was the administrative branch of the league and consisted of a secretary general and a staff of 500 people. Several other bodies were allied with the league, such as the Permanent Court of International Justice, called the World Court, and the International Labor Organization.

### **World Involvement**

The league was based on a new concept: collective security against the "criminal" threat of war. Unfortunately, the league rarely implemented its available resources, limited though they were, to achieve this goal. One important activity of the league was the disposition of certain territories that had been colonies of Germany and Turkey before World War I. Supervision of these territories was awarded to league members in the form of mandates. Mandated territories were given different degrees of independence, in accordance with their stage of development, their geographic situation, and their economic status.

The league may be credited with certain social achievements. These include curbing international traffic in narcotics and prostitution, aiding refugees of World War I, and surveying and improving health and labor conditions around the world.

*The League of Nations continued ... ➡*



In the area of preserving peace, the league had some minor successes, including settlement of disputes between Finland and Sweden over the Åland Islands in 1921 and between Greece and Bulgaria over their mutual border in 1925. The Great Powers, however, preferred to handle their own affairs; France occupied the Ruhr, and Italy occupied Corfu (Kérkira), both in 1923, in spite of the league.

Although Germany joined the league in 1926, the National Socialist (Nazi) government withdrew in 1933. Japan also withdrew in 1933, after Japanese attacks on China were condemned by the league. The league failed to end the war between Bolivia and Paraguay over the Chaco Boreal between 1932 and 1935 and to stop the Italian conquest of Ethiopia begun in 1935.

Finally, the league was powerless to prevent the events in Europe that led to World War II. The USSR, a member since 1934, was expelled following the Soviet attack on Finland in 1939. In 1940 the secretariat in Geneva was reduced to a skeleton staff,

and several small service units were moved to Canada and the United States.

In 1946 the league voted to effect its own dissolution, whereupon much of its property and organization were transferred to the UN.

### Legacy

Never truly effective as a peacekeeping organization, the lasting importance of the League of Nations lies in the fact that it provided the groundwork for the UN. This international alliance, formed after World War II, not only profited by the mistakes of the League of Nations but borrowed much of the organizational machinery of the league.

### Membership

The accompanying table lists the countries that were members of the international organization. Where no date is given, the country was an original member of the league. The year in parentheses is the year of admission to the league unless otherwise indicated.

**THE UNITED STATES DID NOT JOIN THE LEAGUE.**  
—Ed.

Afghanistan (1934)	Denmark	Ireland (1923)	Siam
Albania (1920; annexed by Italy, 1939)	Dominican Republic (1924)	Italy (withdrew, 1937)	Spain (withdrew, 1939)
Argentina	Ecuador (1934)	Japan (withdrew, 1933)	Sweden
Australia	Egypt (1937)	Latvia (1921)	Switzerland
Austria (1920; annexed by Germany, 1938)	El Salvador (withdrew, 1937)	Liberia	Turkey (1932)
Belgium	Estonia (1921)	Lithuania (1921)	Union of South Africa
Bolivia	Ethiopia (1923)	Luxembourg (1920)	USSR (1934; expelled, 1939)
Brazil (withdrew, 1926)	Finland (1920)	Mexico (1931)	United Kingdom
Bulgaria (1920)	France	Netherlands	Uruguay
Canada	Germany (1926; withdrew, 1933)	New Zealand	Venezuela (withdrew, 1938)
Chile (withdrew, 1938)	Greece	Nicaragua (withdrew, 1936)	Yugoslavia
China	Guatemala (withdrew, 1936)	Norway	
Colombia	Haiti (withdrew, 1942)	Panama	
Costa Rica (1920; withdrew, 1925)	Honduras (withdrew, 1936)	Paraguay (withdrew, 1935)	
Cuba	Hungary (1922; withdrew, 1939)	Persia	
Czechoslovakia	India	Peru (withdrew, 1939)	
	Iraq (1932)	Poland	
		Portugal	
		Romania (withdrew, 1940)	

“victorious powers”

# WORLD WAR I

## ALLIES & ASSOCIATED POWERS

## CENTRAL POWERS

### VICTORS

### VANQUISHED

Men under arms

Men under arms



France

1.25 Million



Great Britain

0.71 Million



Italy

0.75 Million



Russia

1.2 Million



United States

0.15 Million

BELGIUM

0.18 Million

0.81 Million



Austria-Hungary

0.34 Million



Bulgaria

2.2 Million



Germany

0.36 Million



Turkey

## “America’s ...President”

**Wilson, (Thomas) Woodrow** (1856-1924), 28th president of the United States (1913-1921), enacted significant reform legislation and led the United States during World War I (1914-1918). His dream of humanizing “every process of our common life” was shattered in his lifetime by the arrival of the war, but the programs he so earnestly advocated inspired the next generation of political leaders and were reflected in the New Deal of President Franklin D. Roosevelt. Wilson’s belief in international cooperation through an association of nations led to the creation of the League of Nations and ultimately to the United Nations. For his efforts in this direction, he was awarded the Nobel Prize for peace in 1919. More than any president before him, Wilson was responsible for increasing United States participation in world affairs.

A political novice who had held only one public office before becoming president, Wilson possessed considerable political skill. He was a brilliant and effective public speaker, but he found it difficult to work well with other government officials, from whom he tolerated no disagreement. He was, in private, a warm, fun-loving man who energetically pursued his ideals. But the strain of years in office, a tragic illness, and the public’s disillusionment following World War I transformed Wilson’s image to that of a humorless crusader for a feeble League of Nations.

The night prior to asking Congress to declare war, Wilson spoke with a trusted journalist, Frank L. Cobb of the *New York World*. He feared the requirements at home to support a united war effort abroad: “Once lead this people into war, and they’ll forget there ever was such a thing as tolerance. To fight you must be brutal and ruthless, and the spirit of ruthless brutality will enter into the very fiber of our national life, infecting Congress, the courts, the policeman on the beat, the man in the street.”

Conformity, the president thought, would be the only virtue, and nonconformists would have to pay the penalty. He did not believe the Constitution could survive the demands of war, but he could see no alternative. On April 2, 1917, in one of the most famous of American declarations of war, Wilson denounced the German campaign as “a war against all nations” and called for military action “for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations.”

War Leader

Wilson called not only the military but also progressives to join the crusade. His secretary of war was Newton D. Baker, an outstanding Ohio municipal reformer. George Creel, a progressive journalist, headed the Committee on Public Information, which enlisted progressive writers to explain war aims to the nation.

Ray Stannard Baker, an ex-muckraker who had reported to Wilson about British public opinion, continued to be a close adviser. Samuel Gompers, head of the American Federation of Labor, was enlisted to guide union leaders through the vital process of war production. Although Wilson’s appointees generally opposed harsh suppression of dissidents, they found it hard to keep citizens from attacking those not in favor of the war, especially when the president was calling for unbounded patriotism and criticizing the pacifist statements of those who opposed the war. However, pacifists and those opposed to the Allies’ cause were merely suppressed, not persuaded. The opposition included German-Americans, socialists, and talented young social reformers such as John Reed, Randolph Bourne, and Max Eastman. They traded their earlier social optimism for bitter antagonism toward the war and Wilson’s policies.

Industrial and military mobilization toward war production went rapidly, guided by such executives as Bernard Baruch and future president Herbert Hoover (1929-1933). Wilson gave them authority to act, supported them against their critics, and recognized their achievements. The swift conversion from peace to war confirmed Wilson’s conviction that Americans as a nation had joined a crusade. His speeches amazed his associates with their intensity. “As leader and spokesman of the enemies of Germany,” wrote Ambassador Page, “your speeches



are worth an army in France and more, for they keep the proper moral elevation.”

### The Fourteen Points

Wilson's crusade for democracy received a severe shock when the Russian Revolution was superseded in October 1917 by a Communist Party uprising and a new regime headed by Vladimir Lenin and Leon Trotsky. The new regime was opposed to all warring nations and was eager to undermine them. When the new government found copies of secret treaties the Allies had made with the czar, they immediately published them. The treaties revealed that the Allies had not entered the war for purely idealistic purposes any more than Germany had.

Wilson was not disillusioned to learn that the Allies had been plotting the dissolution of the German Empire. He was well aware that Allied leaders were primarily concerned with national self-interest. His belief was that a league of nations could force them to act on behalf of peace and equity whether they wanted to do so or not.

To counter a peace plan suggested by the Bolsheviks, Wilson offered his own plan for peace. Addressing Congress on January 8, 1918, Wilson outlined what he called his Fourteen Points. Wilson's program imagined "open covenants of peace, openly arrived at," freedom of the seas, weapons reduction, territorial adjustments between nations, and Wilson's dearest cause, the League of Nations: A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

### Last Years

The league remained Wilson's constant preoccupation. As president he had created no organization to carry on his program and had developed no associates to sustain his cause. After leaving office he retired to a house in Washington, D.C., and for the most part he disappeared from public view. Although he had led the country during the course of the war, the country was now in other hands. He died in 1924 and was buried in the National Cathedral in Washington, D.C.



**Woodrow Woodrow** (1856-1924)

### On Wilson from the Bahá'í Writings

*The President of the Republic, Dr. Wilson, is indeed serving the Kingdom of God for he is restless and strives day and night that the rights of all men may be preserved safe and secure, that even small nations, like greater ones, may dwell in peace and comfort, under the protection of Righteousness and Justice. This purpose is indeed a lofty one. I trust that the incomparable Providence will assist and confirm such souls under all conditions.*

—'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, 110.

232. As to President Wilson, the fourteen principles which he hath enunciated are mostly found in the teachings of Bahá'u'lláh and I therefore hope that he will be confirmed and assisted. Now is the dawn of universal peace; my hope is that its morn will fully break, converting the gloom of war, of strife and of wrangling among men into the light of union, of harmony and of affection. Ibid. 311-312.

*Woodrow Wilson* continued ... ➡

To her President, the immortal Woodrow Wilson, must be ascribed the unique honor, among the statesmen of any nation, whether of the East or of the West, of having voiced sentiments so akin to the principles animating the Cause of Baha'u'llah, and of having more than any other world leader, contributed to the creation of the League of Nations—achievements which the pen of the Center of God's Covenant acclaimed as signaling the dawn of the Most Great Peace, whose sun, according to that same pen, must needs arise as the direct consequence of the enforcement of the laws of the Dispensation of Bahá'u'lláh.

—Shoghi Effendi, *Citadel of Faith*, 36.

#### 1477. President Wilson and Dr. Jordan

"With regard to Ex-President Wilson and Dr. Jordan, it seems fairly clear that both of these men were considerably influenced by the Baha'i Teachings; but at the same time it is well to avoid making dogmatic statements that they got all there principles from Bahá'u'lláh, or the like as we are not in a position to prove such statements, and to make claims which we cannot prove weakens instead of strengthening our position.

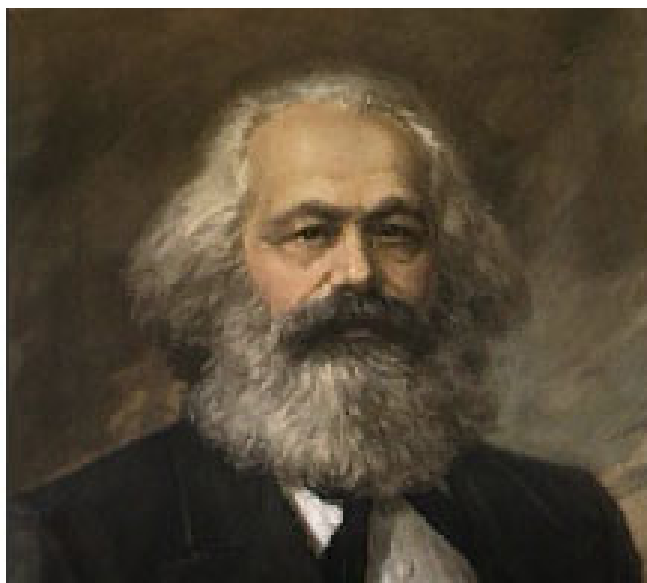
(From a letter written on behalf of Shoghi Effendi, March 16, 1925) —*Lights of Guidance*, 452.

## COMMUNISM

**Communism**, a concept or system of society in which the major resources and means of production are owned by the community rather than by individuals. In theory, such societies provide for equal sharing of all work, according to ability, and all benefits, according to need. Some conceptions of communist societies assume that, ultimately, coercive government would be unnecessary and therefore that such a society would be without rulers. Until the ultimate stages are reached, however, communism involves the abolition of private property by a revolutionary movement; responsibility for meeting public needs is then vested in the state.

As a concept of an ideal society, communism is derived from ancient sources, including Plato's Republic and the earliest Christian communes. In the early 19th century, the idea of a communist society was a response of the poor and the dislocated to the beginnings of modern capitalism. At that time communism was the basis for a number of utopian settlements; most communistic experiments, however, eventually failed (see Communal Living; Cooperatives; Harmony Society). Most of these small-scale private experiments involved voluntary cooperation, with everyone participating in the governing process.

Later the term communism was reserved for the philosophy advanced by Karl Marx and Friedrich Engels in their Communist Manifesto and the movement they helped create in Central Europe. Since 1917 the term has denoted those who regard the Russian Revolution as a model that all Marxists should follow. Beginning with the Russian Revolution, moreover, the center of gravity of global communism has shifted away from Central and Western Europe; from the late 1940s through the 1980s, communist movements were often linked with Third World strivings for national independence and social change.



Marx, Karl (1818-1883), German political philosopher and revolutionist, cofounder with Friedrich Engels of scientific socialism (modern communism), and, as such, one of the most influential thinkers of all times.

Marx was born in Trier and was educated at the universities of Bonn, Berlin, and Jena. In 1842, shortly after contributing his first article to the Cologne newspaper Rheinische Zeitung, Marx became editor of the paper. His writings in the Rheinische Zeitung criticizing contemporary political and social conditions embroiled him in controversy with the authorities, and in 1843 Marx was compelled to resign his editorial post, and soon afterward the Rheinische Zeitung was forced to discontinue publication. Marx then went to Paris. There, as a result of his further studies in philosophy, history, and political science, he adopted communist beliefs. In 1844, when Engels visited him in Paris, the two men found that they had independently arrived at identical views on the nature of revolutionary problems. They began a collaboration to elucidate systematically the theoretical principles of communism and to organize an international working-class movement dedicated to those principles. For information on their collaboration, which continued until Marx's death, see Engels, Friedrich.

"Communism, and Karl Marx" Microsoft® Encarta® 98 Encyclopedia. © 1993-1997 Microsoft Corporation. All rights reserved.

**Communism continued ... ➡**

## THE THREE FALSE GODS

This vital force is dying out, this mighty agency has been scorned, this radiant light obscured, this impregnable stronghold abandoned, this beauteous robe discarded. God Himself has indeed been dethroned from the hearts of men, and an idolatrous world passionately and clamorously hails and worships the false gods which its own idle fancies have fatuously created, and its misguided hands so impiously exalted. The chief idols in the desecrated temple of mankind are none other than the triple gods of Nationalism, Racialism and Communism, at whose altars governments and peoples, whether democratic or totalitarian, at peace or at war, of the East or of the West, Christian or Islamic, are, in various forms and in different degrees, now worshipping. Their high priests are the politicians and the worldly-wise, the so-called sages of the age; their sacrifice, the flesh and blood of the slaughtered multitudes; their incantations outworn shibboleths and insidious and irreverent formulas; their incense, the smoke of anguish that ascends from the lacerated hearts of the bereaved, the maimed, and the homeless.

The theories and policies, so unsound, so pernicious, which deify the state and exalt the nation above mankind, which seek to subordinate the sister races of the world to one single race, which discriminate between the black and the white, and which tolerate the dominance of one privileged class over all others - these are the dark, the false, and crooked doctrines for which any man or people who believes in them, or acts upon them, must, sooner or later, incur the wrath and chastisement of God. "Movements," is the warning sounded by 'Abdu'l-Baha, "newly born and worldwide in their range, will exert their utmost effort for the advancement of their designs, The Movement of the Left will acquire great importance. Its influence will spread."

—Shoghi Effendi, *The Promised Day is Come*,  
113-114 [Written in 1941]

“unbridled race of armaments”

### ARMAMENTS

*And among the teachings of Bahá'u'lláh is that although material civilization is one of the means for the 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 bombers—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.*

—'Abdu'l-Bahá, *Selections from the Writings of 'Abdu'l-Bahá*, 303



KRUPP GUN KNOWN AS  
“BIG BERTHA”



Damaged inflicted on Paris building by one “Big Bertha” shell fired from 75 miles away.

The Great War produced the tank and the “French 75,” a small mobile cannon; the wide-ranging submarine; the blimp and the gas mask; various types of planes; the armed dirigible (zeppelin); and finally the large-bore gun, “Big Bertha,” that could fire a shell over Paris from 75 miles away.

—Jacques Barzun, *From Dawn to Decadence*, 704-705





“Australia ...has been caught in this whirlpool of passion and strife...”

### Identity Forged by War

World War I (1914-1918), much more than federation itself, began the transformation of Australian life from that of six colonies to a united state aware of its new identity. Responding to the allied call for troops, Australia sent more than 330,000 volunteers, who took part in some of the bloodiest battles. Suffering a casualty rate higher than that of many other participants, Australia became increasingly conscious of its contribution to the war effort. At Gallipoli (now Gelibolu), an Australian and New Zealand Army Corps (Anzac) tried in vain to launch a drive on the Turkish forces in the Dardanelles. The date of the fateful landing, April 25, 1915, became equated with Australia's coming of age, and as Anzac Day it has remained the country's most significant day of public homage.

In 1915 William M. (“Billy”) Hughes became prime minister and leader of the Labor Party. Representing Australia at councils in London, Hughes personified Australian energies. When he failed to carry the electorate in two attempts to supplement volunteers with conscripted men, Hughes remained in power by forming the Nationalist Party, much to the annoyance of his Labor colleagues. He attended the Paris Peace Conference in 1919, acquiring German New Guinea as a mandated territory and establishing Australia's right to enter the League of Nations. The powers designated to the federal government in the constitution proved sufficient to allow a strong central government.

### Interwar Years

After an internal backlash within the Nationalist Party forced the retirement of Hughes in 1923, Stanley M. Bruce became prime minister. The Country Party, founded in 1920 as a patriotic, conservative movement to protect the interests of farmers and graziers, joined the Nationalist coalition, although it kept its own identity. The chief opponent of the coalition was Labor, which had to redefine its social policies. To maintain wartime levels of production and expansion the government sought to build up the basic industries, but the depression of 1929 cut deeply into the health of the Australian economy, increasing public and private debts at a time of massive unemployment.

Recovery from the depression, led from 1929 to early 1932 by James H. Scullin and the Labor Party, was extremely uneven. Deflationary economic policy contributed to economic effects that were far

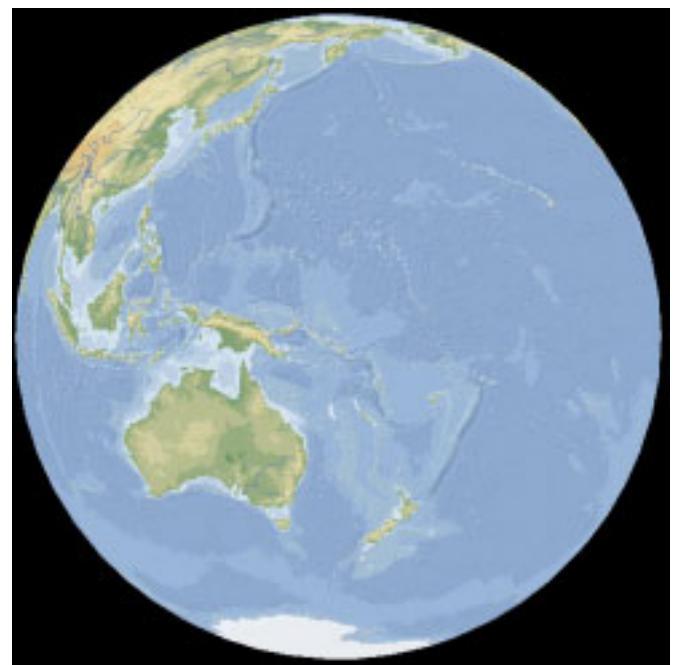
more harsh than those felt elsewhere in the world. Disagreement on government policy broke Labor again in 1931, and for the rest of the 1930s the United Australia Party, composed of former Nationalists and disenchanted Laborites, held the reins of power. The party was led by Joseph Lyons.

From its first assumption of responsibility in foreign affairs, Australia had been guided by its cultural and political ties with Britain. Emphasis was therefore placed on following Britain's leadership in solving the problems of the depression. Chief among these was an attempt to redirect more trade between Britain and the dominions. As early as the 1920s, however, Japan and the United States were among Australia's best customers for its wool crop. Against its own interests, but motivated in part by fear, Australia sought to reestablish British trade at the expense of its relations with Japan. In the League of Nations and within the Commonwealth of Nations, Australian governments also tended to support appeasement and other policies in an effort to prevent war with the Fascist powers.

1"Australia,"

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## fascist

### Fascism

20th-century form of totalitarian dictatorship that sought to create a viable society by strict regimentation of national and individual lives; conflicting interests would be adjusted by total subordination to the service of the state and unquestioning loyalty to its leader.

Fascism emphasized nationalism, but its appeal was international. It flourished between 1919 and 1945 in several countries, mainly Italy, Germany, Spain, and Japan. Fascist regimes also existed for varying lengths of time in Austria, Poland, Bulgaria, Greece, Portugal, Romania, Hungary, Finland, Norway, and Argentina. Even such liberal democracies as France and England had important Fascist movements.

### Origins

Before World War I, several writers, among them Gabriele D'Annunzio, an Italian, and Georges Sorel, Maurice Barrès, Charles Maurras, and Comte Joseph de Gobineau, all French, had expressed Fascist ideas, but it took postwar economic dislocation, the threat of communism arising from the Russian Revolution of 1917, and the Great Depression of the 1930s to transform fascism into a serious political force.

The term fascism was first used by **Benito Mussolini** in 1919 and referred to the ancient Roman symbol of power, the fasces, a bundle of sticks bound to an ax, which represented civic unity and the authority of Roman officials to punish wrongdoers. Mussolini, the founder of fascism in Italy, began his political career as a Marxist. In 1912, as the editor of Italy's leading socialist newspaper, *Avanti!*, he opposed both

capitalism and militarism. By 1914, however, he had changed his attitude, calling on Italy to enter World War I and moving toward an accommodation with the political right. Influenced by the ideas of Sorel and the German philosopher Friedrich Nietzsche, he glorified "action" and "vitality" and denounced antiwar Marxists for their lack of "pragmatism." After the war, when a series of socialist-backed strikes broke out in Italy—both workers' strikes in the cities and peasants' strikes in the country—Mussolini put his movement at the service of conservative business and landlord interests that, together with the Roman Catholic church and the army, wanted to check the "red wave." Mussolini's about-face brought him the political and financial backing he needed, and his own considerable oratorical powers did the rest (like **Hitler** in Germany, he was a highly effective demagogue).



**Benito Mussolini**

Benito Mussolini led Italy from 1922 to 1943. He founded the first fascist political group and later allied his country with Germany in World War II. Mussolini took the title Il Duce (The Leader). His clenched fist, jutting jaw, fiery speeches, and dramatic poses became his trademarks.

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**Benito Mussolini** (1883-1945), premier-dictator of Italy (1922-1943), the founder and leader (Il Duce) of Italian Fascism.

Mussolini was born in Predappio on July 29, 1883, the son of a socialist blacksmith. Largely self-educated, he became a schoolteacher and socialist journalist in northern Italy.

### **Rise to Power**

In turbulent postwar Milan, Mussolini and other young war veterans founded the Fasci di Combattimento in March 1919. This nationalistic, antiliberal, and antisocialist movement attracted lower middle-class support and took its name from the fasces, an ancient symbol of Roman discipline. Growing rapidly after mid-1920, fascism spread into the countryside, where its black-shirt militia won support from landowners and attacked peasant leagues and socialist groups. Opportunistically, fascism shed its initial republicanism, thereby winning sympathy from the army and the king.

When Fascists marched on Rome, King Victor Emmanuel III invited Mussolini to form a coalition government (October 28, 1922). By 1926 the Fascist leader had transformed the country into a single-party, totalitarian regime. In his new "corporative state," employers and workers were organized into party-controlled groups representing different sectors of the economy. The system preserved capitalism and expanded social

services, but abolished free trade unions and the right to strike. The Lateran pacts with the Vatican (1929) ended a half-century of friction between church and state and proved to be long-lasting.

Another enduring legacy of fascism was a system of industrial holding companies financed by the state.

Adopting an aggressive foreign policy, Mussolini defied the League of Nations and conquered Ethiopia (1935-36). This won him acclaim in almost every sector of the populace. Il Duce's popularity declined, however, after he sent troops to help General Francisco Franco in the Spanish Civil War (1936-39), linked Italy to Nazi Germany, enacted anti-Jewish laws, and invaded Albania (1939).





**Hitler**, Adolf (1889-1945), German political and government leader and one of the 20th century's most powerful dictators, who converted Germany into a fully militarized society and launched World War II in 1939. Making anti-Semitism a keystone of his propaganda and policies, he built the Nazi Party (see National Socialism) into a mass movement. For a time he dominated most of Europe and North Africa. He caused the slaughter of millions of Jews and other people whom he considered inferior.

### **Rise to Power**

In November 1923, a time of political and economic chaos, he led an uprising (Putsch) in Munich against the postwar Weimar Republic, proclaiming himself chancellor of a new authoritarian regime. Without military support, however, the Putsch collapsed.

As leader of the plot, Hitler was sentenced to five years' imprisonment and served nine months, which he spent dictating his autobiography *Mein Kampf* (My Struggle). The failure of the uprising taught Hitler that the Nazi Party must use legal means to assume power. Released as a result of a general amnesty in December 1924, he rebuilt his party without interference from those whose government he had tried to overthrow. When the Great Depression struck in 1929, he explained it as a Jewish-Communist plot, an explanation accepted by many Germans. Promising a strong Germany, jobs, and national glory, he attracted millions of voters. Nazi representation in the Reichstag (parliament) rose from 12 seats in 1928 to 107 in 1930.

During the following two years the party kept expanding, benefiting from growing unemployment, fear of Communism, Hitler's self-certainty, and the diffidence of his political rivals. Nevertheless, when Hitler was appointed chancellor in January 1933, he was expected to be an easily controlled tool of big business.

Once in power, however, Hitler quickly established himself as a dictator. A subservient legislature passed the Enabling Act that permitted Hitler's government to make laws without the legislature. The act effectively made the legislature powerless. Hitler used the act to Nazify the bureaucracy and the judiciary, replace all labor unions with one Nazi-controlled German Labor Front, and ban all political parties except his own. The economy, the media, and all cultural activities were brought under Nazi authority by making an individual's livelihood dependent on his or her political loyalty. Thousands of anti-Nazis were taken to concentration camps and all signs of dissent suppressed.

Hitler proclaimed his new empire the "**Third Reich**."



## Third Reich

### THE THREE REICHS

(A "REICH" IS A KINGDOM, EMPIRE, OR STATE)

- First Reich

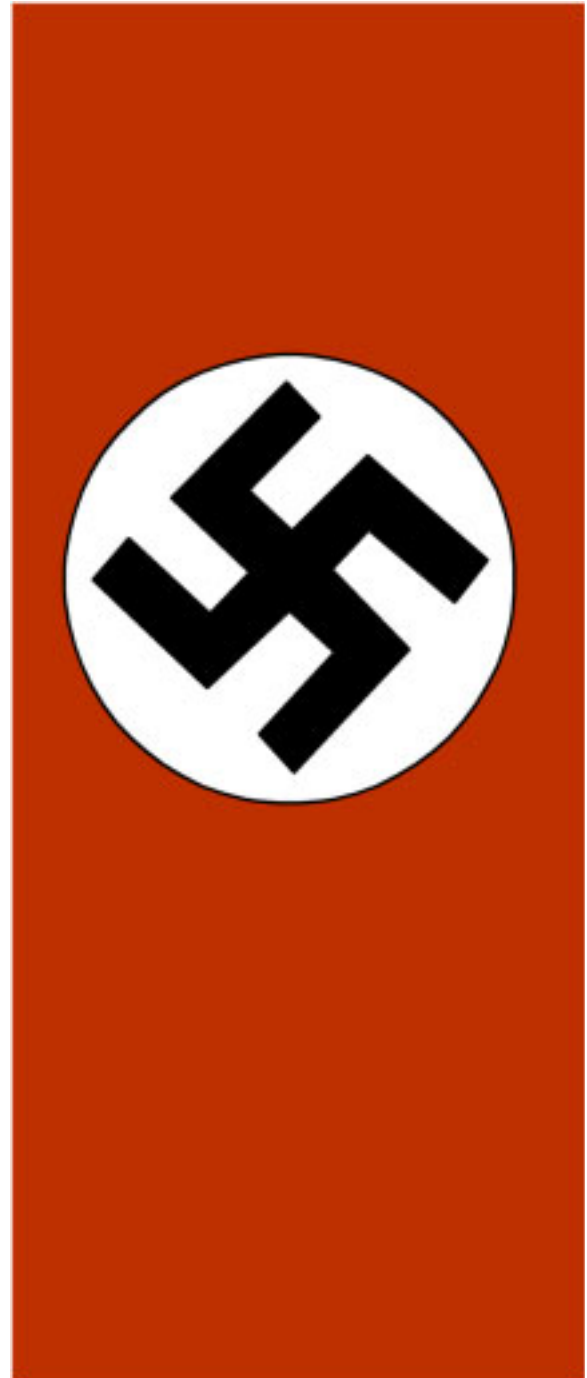
The Holy Roman Empire  
962–1806

- Second Reich

The German Empire  
1871–1918.

- Third Reich

The Nazi Regime  
1933-1945



## THE FALL OF THE ROMAN EMPIRE

The West was severely shaken in 410, when the city of Rome was sacked by the Visigoths, a wandering nation of Germanic peoples from the northeast. The fall of Rome was completed in 476, when the German chieftain Odoacer deposed the last Roman emperor of the West, Romulus Augustulus. The East, always richer and stronger, continued as the Byzantine Empire through the European Middle Ages.

## “new World Order”

The existing (2004) order of the world is primarily a materialistic one dominated economically, politically and militarily by a few nations. The new world order of Bahá'u'lláh's Revelation will be one spiritually based and patterned after the Bahá'í Administrative Order.

—Ed.

“To a lesser degree this principle must of necessity apply to the country which has vindicated its right to be regarded as the cradle of the World Order of Baha'u'llah. So great a function, so noble a role, can be regarded as no less inferior to the part played by those immortal souls who, through their sublime renunciation and unparalleled deeds, have been responsible for the birth of the Faith itself. Let not, therefore, those who are to participate so predominantly in the birth of that world civilization, which is the direct offspring of their Faith, imagine for a moment that for some mysterious purpose or by any reason of inherent excellence or special merit Bahá'u'lláh has chosen to confer upon their country and people so great and lasting a distinction. It is precisely by reason of the patent evils which notwithstanding its other admittedly great characteristics and achievements, an excessive and binding materialism has unfortunately engendered within it that the Author of their Faith and the Center of His Covenant have singled it out to become the standard-bearer of the New World Order envisioned in their writings. It is by such means as this that Bahá'u'lláh can best demonstrate to a heedless generation His almighty power to raise up from the very midst of a people immersed in a sea of materialism, a prey to one of the most virulent and long-standing forms of racial prejudice, and notorious for its political corruption, lawlessness and laxity in moral standards, men and women who, as time goes by, will increasingly exemplify those essential virtues of self-renunciation, of moral rectitude, of chastity, of indiscriminating fellowship, of holy discipline, and of spiritual insight that will fit them for the prepon-

derating share they will have in calling into being that World Order and that World Civilization of which their country, no less than the entire human race, stands in desperate need. Theirs will be the duty and privilege, in their capacity first as the establishers of one of the most powerful pillars sustaining the edifice of the Universal House of Justice, and then as the champion-builders of that New World Order of which that House is to be the nucleus and forerunner, to inculcate, demonstrate, and apply those twin and sorely needed principles of Divine justice and order-principles to which the political corruption and the moral license, increasingly staining the society to which they belong, offer so sad and striking a contrast.”

—Shoghi Effendi, *Advent of Divine Justice*, 19-20.

### President Wilson's vision of a new world order.

In one of the most ambitious rhetorical efforts in modern history, President Wilson attempted to rally the people of the world in a movement for a peace settlement that would remove the causes of future wars and establish machinery to maintain peace. In an address to the Senate on Jan. 22, 1917, he called for a “peace without victory” to be enforced by a league of nations that the United States would join and strongly support. He reiterated this program in his war message, adding that the United States wanted above all else to “make the world safe for democracy.” And when he failed to persuade the British and French leaders to join him in issuing a common statement of war aims, he went to Congress on Jan. 8, 1918, to make, in his Fourteen Points address, his definitive avowal to the American people and the world. In his general points Wilson demanded an end to the old diplomacy that had led to wars in the past. He proposed open diplomacy instead of entangling alliances, and he called for freedom of the seas, an impartial

“New World Order” continued ... ➡

settlement of colonial claims, general disarmament, removal of artificial trade barriers, and, most important, a league of nations to promote peace and protect the territorial integrity and independence of its members. On specific issues he demanded, among other things, the restoration of a Belgium ravaged by the Germans; sympathetic treatment of the Russians, then involved in a civil war; establishment of an independent Poland; the return of Alsace-Lorraine to France; and autonomy or self-determination for the subject peoples of the Austro-Hungarian and Ottoman empires. A breathtaking pronouncement, the Fourteen Points gave new hope to millions of liberals and moderate socialists who were fighting for *a new international order based upon peace and justice.*

Underline and italic emphasis added.

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## FEDERALISM

The world is contracting into a neighborhood. America, willingly or unwillingly, must face and grapple with this new situation. For purposes of national security, let alone any humanitarian motive, she must assume the obligations imposed by this newly created neighborhood. Paradoxical as it may seem, her only hope of extricating herself from the perils gathering around her is to become entangled in that very web of international association which the Hand of an inscrutable Providence is weaving. 'Abdu'l-Baha's counsel to a highly placed official in its government comes to mind, with peculiar appropriateness and force: *You can best serve your country if you strive, in your capacity as a citizen of the world, to assist in the eventual application of the prin-*

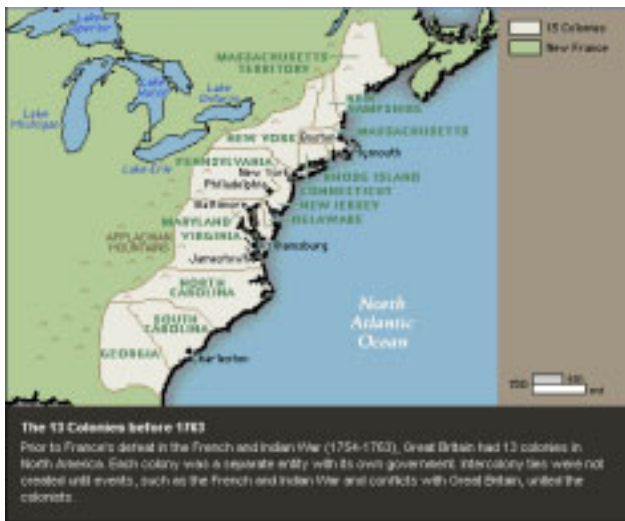
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\* Woodrow Wilson (1856-1924), the 28th President of the United States (1913-1921).

*ciple of federalism, underlying the government of your own country, to the relationships now existing between the peoples and nations of the world. The ideals that fired the imagination of America's tragically unappreciated President\*, whose high endeavors, however much nullified by a visionless generation, 'Abdu'l-Baha, through His own pen, acclaimed as signaling the dawn of the Most Great Peace, though now lying in the dust, bitterly reproach a heedless generation for having so cruelly abandoned them.*

—Shoghi Effendi, 1938, *Advent of Divine Justice*, 87-88.

[[See the next page](#) for a practical example—alluded to by Shoghi Effendi—of the application of Federalism to America's 13 original colonies.]



### Thirteen Original Colonies Before Unification

#### The Political System

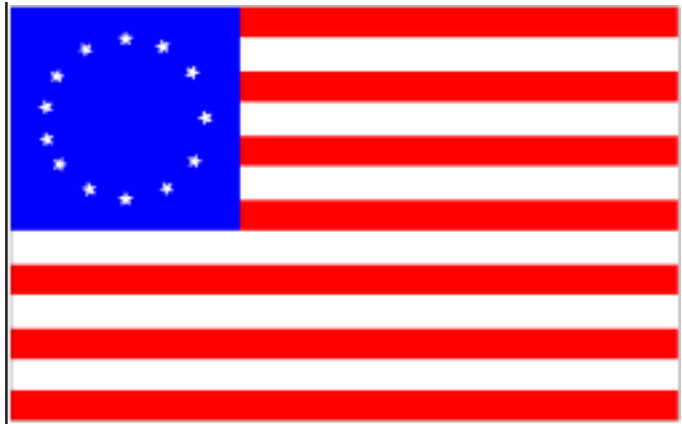
In 1750 there was little political basis for a national consciousness in the colonies of British North America. Each of the 13 colonies was a separate entity, with its own governor and legislative assembly. The inhabitants' first political allegiance was to their own colony. The lower house of each legislature was elected by the adult white men who were property owners. However, the upper houses, or councils, and the governors were chosen in different ways depending on the type of colony.

In 1750 there were no governmental bodies or political parties that could formulate policy for the colonists as a whole. Such intercolony ties were created only in response to political



### THE UNITED STATES OF AMERICA

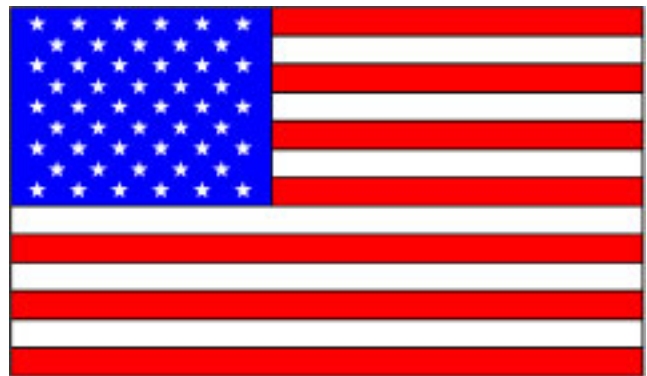
By the application of the principle of "Federalism" the separate states were able to unite under a Federal government that administrated the union of the states and represented the American nation to other nations. —Ed.



events that affected all the colonies—first the French and Indian War and then the struggle for independence.

Nevertheless, the colonies shared one important political institution. Each colony had a representative assembly with authority to make laws covering most aspects of local life. The assemblies had the right to tax; to appropriate money for public works and public officials; and to regulate internal trade, religion, and social behavior. Although the British government was responsible for external matters, such as foreign affairs and trade, the American colonists had a great deal of self-government during the colonial period. The capable leaders of the assemblies took the lead in the independence struggle. These well-functioning representative institutions would form the basis for the new state governments.

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**"this *century will be securely established*"**

1632. It is true that 'Abdu'l-Bahá made statements linking the establishment of the unity of nations to the twentieth century. For example: "The fifth candle is the unity of 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." And, in The "Promised Day Is Come", following a similar statement quoted from "Some Answered Questions", Shoghi Effendi makes this comment: "This is the stage which the world is now approaching, the stage of world unity, which, as 'Abdu'l-Baha assures us, will, in this century, be securely established."

There is also this statement from a letter written in 1946 to an individual believer on behalf of the beloved Guardian by his secretary:

All we know is that the Lesser and the Most Great Peace will come—*their exact dates we do not know*. The same is true as regards the possibility of a future war; we cannot state dogmatically it will or will not take place—all we know is that mankind must suffer and be punished sufficiently to make it turn to God. (29 July 1974)

—*Compilation of Compilations, Vol. II, 197.*

Underline and italics emphasis added.

## Bahá'u'lláh's Tablet to Queen Victoria

**O** Queen in London! Incline thine ear unto the voice of thy Lord, the Lord of all mankind, calling from the Divine Lote-Tree: Verily, no God is there but Me, the Almighty, the All-Wise! Cast away all that is on earth, and attire the head of thy kingdom with the crown of the remembrance of thy Lord, the All-Glorious. He, in truth, hath come unto the world in His most great glory, and all that hath been mentioned in the Gospel hath been fulfilled. The land of Syria [Palestine/Israel] hath been honoured by the footsteps of its Lord, the Lord of all men, and North and South are both inebriated with the wine of His presence. Blessed is the man that inhaled the fragrance of the Most Merciful, and turned unto the Dawning-Place of His Beauty, in this resplendent Dawn. The Mosque of Aqsa vibrateth through the breezes of its Lord, the All-Glorious whilst Batha (Mecca) trembleth at the voice of God, the Exalted, the Most High. Whereupon every single stone of them celebrateth the praise of the Lord, through this Great Name.

Lay aside thy desire, and set then thine heart towards thy Lord, the Ancient of Days. We make mention of thee for the sake of God, and desire that thy name may be exalted through thy remembrance of God, the Creator of earth and heaven. He, verily, is witness unto that which I say. We have been informed that thou hast forbidden the trading in slaves, both men and women. This, verily, is what God hath enjoined in this wondrous Revelation. God hath, truly, destined a reward for thee, because of this. He, verily, will pay the doer of good his due recompense, wert thou to follow what hath been sent unto thee by Him Who is the All-Knowing, the All-Informed. As to him who turneth aside, and



Queen Victoria reigned 64 years (1837-1901), one of the longest reigns of any monarch, ever.

swelleth with pride, after that the clear tokens have come unto him, from the Revealer of signs, his work shall God bring to naught. He, in truth, hath power over all things. Man's actions are acceptable after his having recognized (the Manifestation). He that turneth aside from the True One is indeed the most veiled amongst His creatures. Thus hath it been decreed by Him Who is the Almighty, the Most Powerful.

We have also heard that thou hast entrusted the reins of counsel into the hands of the representatives of the people. Thou, indeed, hast done well, for thereby the foundations of the edifice of thine affairs will be strengthened, and the hearts of all that are beneath thy shadow, whether high or low, will be tranquillized. It behoveth them, however, to be trustworthy among His servants, and to regard themselves as the representatives of all that dwell on earth. This is what counselleth them, in this Tablet, He Who is

Queen Victoria continued ... ➡

the Ruler, the All-Wise... Blessed is he that entereth the assembly for the sake of God, and judgeth between men with pure justice. He, indeed, is of the blissful....

Turn thou unto God and say: O my Sovereign Lord! I am but a vassal of Thine, and Thou art, in truth, the King of Kings. I have lifted my suppliant hands unto the heaven of Thy grace and Thy bounties. Send down, then, upon me from the clouds of Thy generosity that which will rid me of all save Thee, and draw me nigh unto Thyself. I beseech Thee, O my Lord, by Thy name, which Thou hast made the king of names, and the manifestation of Thyself to all who are in heaven and on earth, to rend asunder the veils that have intervened between me and my recognition of the Dawning-Place of Thy signs and the Day Spring of Thy Revelation. Thou art, verily, the Almighty, the All-Powerful, the All-Bounteous. Deprive me not, O my Lord, of the fragrances of the Robe of Thy mercy in Thy days, and write down for me that which Thou hast written down for thy handmaidens who have believed in Thee and in Thy signs, and have recognized Thee, and set their hearts towards the horizon of Thy Cause. Thou art truly the Lord of the worlds and of those who show mercy the Most Merciful. Assist me, then, O my God, to remember Thee amongst Thy handmaidens, and to aid Thy Cause in Thy lands. Accept, then, that which hath escaped me when the light of Thy countenance shone forth. Thou, indeed, hast power over all things. Glory be to Thee, O Thou in Whose hand is the kingdom of the heavens and of the earth.

**End of Bahá'u'lláh's Tablet to Queen Victoria**

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”Queen Victoria, it is said, upon reading the Tablet revealed for her remarked: ‘If this is of God, it will endure; if not, it can do no harm.’”

—Shoghi Effendi, *The Promised Day is Come*, 65.

**Victoria** (queen), (1819-1901), queen of the United Kingdom of Great Britain and Ireland (1837-1901) and empress of India (1876-1901).

Born Alexandrina Victoria on May 24, 1819, in Kensington Palace, London, Victoria was the daughter of Victoria Mary Louisa, daughter of the duke of Saxe-Coburg-Saalfeld; her father was Edward Augustus, duke of Kent and Strathern, the fourth son of George III and youngest brother of George IV and William IV, kings of Great Britain. Because William IV had no legitimate children, his niece Victoria became heir apparent to the British crown upon his accession in 1830. On June 20, 1837, with the death of William IV, she became queen at the age of 18.

Early in her reign Victoria developed a serious concern with affairs of state, guided by her first prime minister, William Lamb, 2nd Viscount Melbourne. Melbourne was leader of that wing

of the Whig Party that later became known as the Liberal Party. He exercised a strongly progressive influence on the political thinking of the queen.

#### Marriage

In 1840 Victoria was married to her first cousin, Albert, prince of Saxe-Coburg-Gotha, whom she had known for about four years. Although this was a marriage of state, it was a highly romantic and successful one, and Victoria was devoted to her domestic responsibilities. The first of their nine children was Victoria Adelaide Mary Louise, later empress of Germany. Their first son, Albert Edward, Prince of Wales and later king of Great Britain as Edward VII, was born in 1841. When the conservative Prince Albert convinced her that Liberal policy jeopardized the future of the Crown, the queen began to lose her enthusiasm for the party. After 1841, when the



Queen Victoria continued ... ➞

Melbourne government fell and Sir Robert Peel became prime minister, Victoria was an ardent supporter of the Conservative Party. Also under Albert's influence, she began to question the tradition that restricted the British sovereign to an advisory role. In 1850 she challenged the authority of Henry John Temple, 3rd Viscount Palmerston, foreign secretary in the Whig government that had been in power since 1846. Her position was that the sovereign should at least be consulted on foreign policy.

Palmerston, independent and self-assertive, ignored the request. Their struggle reached a climax in 1851, when the prime minister, Lord John Russell, who was also displeased with Palmerston's arbitrary methods, dismissed him from the British Foreign Office. Their altercations with Palmerston, one of the most popular political leaders in the country, caused Victoria and Albert to lose some of the esteem of their subjects. Their popularity dwindled even more in 1854, when they tried to avert the Crimean War. After the war had begun, however, they gave it their wholehearted support. In 1856, shortly before the end of the war, the queen instituted the Victoria Cross, the highest British award for wartime valor.

In 1857, Victoria had the title of prince consort bestowed on Albert. Four years later he died, and she remained in virtual mourning for much of the rest of her life. She avoided public appearances, letting the Prince of Wales fulfill most of the royal ceremonial duties. Her detailed personal interest in the affairs of state continued, however.

### **Reign After 1861**

Several prime ministers served during the latter part of Victoria's reign, but only the Conservative Party leader Benjamin Disraeli, who held office in 1868 and from 1874 to 1880, gained her confidence. He ingratiated himself with the queen by his cultivated personal approach and his gift for flattery. He also allowed her a free hand in the awarding of church, military, and some political appointments. She fully endorsed his policy of strengthening and extending the British Empire, and in 1876 Disraeli secured for her the title of

empress of India. She rarely agreed with the brilliant leader of the Liberal Party, William E. Gladstone, who served as prime minister four times between 1868 and 1894. Victoria disapproved of the democratic reforms he enunciated, such as abolishing the purchase of military commissions and legalizing trade unions, and his powerful intellectualized method of argument. She was also strongly opposed to his policy of home rule for Ireland. The Conservative leader Robert Arthur Talbot Gascoyne-Cecil, 3rd Marquess of Salisbury, who served as prime minister three times between 1885 and 1902, more often found favor with the queen. Like Disraeli, he advocated protecting British interests and increasing British influence abroad.

### **British Idol**

Victoria's popularity among all classes in British society reached its height in the last two decades of her reign. Her golden jubilee in 1887 and her diamond jubilee in 1897 were occasions for great public rejoicing. Her subjects were then enjoying an unprecedented period of prosperous complacency, and her enthusiastic execution of the Boer War increased her appeal at home and abroad. Victoria died on January 22, 1901. Her 63-year reign was the longest in the history of England. Her descendants, including 40 grandchildren, married into almost every royal family of Europe.

With her personal example of honesty, patriotism, and devotion to family life, Victoria became a living symbol of the solidity of the British Empire. The many years of her reign, often referred to as the Victorian age, witnessed the rise of the middle class and were marked by a deeply conservative morality and intense nationalism.

Victoria's correspondence was published in three series, Letters, 1837-61 (3 vol., 1907), Letters, 1862-85 (3 vol., 1926-1928), and Letters, 1886-1901 (3 vol., 1930-32).

## “Commonwealth of all the nations”

...[G]reat messages from the Guardian's pen, such as "The Goal of a New World Order" and "The Dispensation of Bahá'u'lláh", threw brilliant light on precisely the issue that most concerned them, the relationship between spiritual truth and social development, inspiring in them a determination to play their part in laying the foundations of humanity's future. The Guardian provided, as well, the organizing image for this mighty work. The "Heroic Age" of Bahá'u'lláh's Dispensation, he declared, had ended with the passing of 'Abdu'l-Bahá. The Bahá'í community now embarked on the "Iron Age", the "Formative Age", in which the Administrative Order would be erected throughout the planet, its institutions established and the "society building" powers inherent in it fully revealed. Far ahead lay what Shoghi Effendi called the "Golden Age" of the Dispensation, leading eventually to the emergence of the *Bahá'í World Commonwealth that will constitute the establishment on earth of the Kingdom of God and the creation of a world civilization.*

—The Universal House of Justice, *Century of Light*, 55-56.

Underline and italics emphasis added.

The unity of the human race, as envisaged by Baha'u'llah, implies the establishment of a world commonwealth in which all nations, races, creeds and classes are closely and permanently united, and in which the autonomy of its state members and the personal freedom and initiative of the individuals that compose them are definitely and completely safeguarded. This commonwealth must, as far as we can visualize it, consist of a world legislature, whose members will, as the trustees of the whole of mankind, ultimately control the entire resources of all the component nations, and will enact such laws as shall be required to regulate the life, satisfy the needs and adjust the relationships of all races and peoples. A world executive, backed by an international Force, will carry out the decisions arrived at and apply the laws enacted by, this world legislature, and will safeguard the organic

unity of the whole commonwealth. A world tribunal will adjudicate and deliver its compulsory and final verdict in all and any disputes that may arise between the various elements constituting this universal system. A mechanism of world inter-communication will be devised, embracing the whole planet, freed from national hindrances and restrictions, and functioning with marvellous swiftness and perfect regularity. A world metropolis will act as the nerve center of a world civilization, the focus towards which the unifying forces of life will converge and from which its energizing influences will radiate. A world language will either be invented or chosen from among the existing languages and will be taught in the schools of all the federated nations as an auxiliary to their mother tongue. A world script, a world literature, a uniform and universal system of currency, of weights and measures, will simplify and facilitate intercourse and understanding among the nations and races of mankind. In such a world society, science and religion, the two most potent forces in human life, will be reconciled, will cooperate, and will harmoniously develop. The press will, under such a system, while giving full scope to the expression of the diversified views and convictions of mankind, cease to be mischievously manipulated by vested interests, whether private or public, and will be liberated from the influence of contending governments and peoples. The economic resources of the world will be organized, its sources of raw materials will be tapped and fully utilized, its markets will be coordinated and developed, and the distribution of its products will be equitably regulated. National rivalries, hatred, and intrigues will cease, and racial animosity and prejudice will be replaced by racial amity, understanding and cooperation. The causes of religious strife will be permanently removed, economic barriers and restrictions will be completely abolished, and the inordinate distinction between classes will be obliterated. Destitution on the one hand, and gross accumulation of ownership on the other, will disappear. The enormous energy dissipated and wasted on war, whether economic or political, will be consecrated to such ends as will extend the range of human



inventions and technical development, to the increase of the productivity of mankind, to the extermination of disease, to the extension of scientific research, to the raising of the standard of physical health, to the sharpening and refinement of the human brain, to the exploitation of the unused and unsuspected resources of the planet, to the prolongation of human life, and to the furtherance of any other agency that can stimulate the intellectual, the moral, and spiritual life of the entire human race.

A world federal system, ruling the whole earth and exercising unchallengeable authority over its unimaginably vast resources, blending and embodying the ideals of both the East and the West, liberated from the curse of war and its miseries, and bent on the exploitation of all the available sources of energy on the surface of the planet, a system in which Force is made the servant of Justice, whose life is sustained by its universal recognition of one God and by its allegiance to one common Revelation—such is the goal towards which humanity, impelled by the unifying forces of life, is moving. "One of the great events," affirms `Abdu'l-Baha, "which is to occur in the Day of the manifestation of that incomparable Branch is the hoisting of the Standard of God among all nations. By this is meant that all nations and kindreds will be gathered together under the shadow of this Divine Banner, which is no other than the Lordly Branch itself, and will become a single nation. Religious and sectarian antagonism, the hostility of races and peoples, and differences among nations, will be eliminated. All men will adhere to one religion, will have once common faith, will be blended into one race and become a single people. All will dwell in one common fatherland, which is the planet itself." "Now, in the world of being," He has moreover explained, "the Hand of Divine power hath firmly laid the foundations of this all-highest bounty, and this wondrous gift. Whatsoever is latent in the innermost of this holy Cycle shall gradually appear and be made manifest, for

this holy Cycle shall gradually appear and be made manifest, for now is but the beginning of its growth, and the dayspring of the revelation of its signs. Ere the close of this century and of this age, it shall be made clear and evident how wondrous was that spring-tide, and how heavenly was that gift."

## “Napoleonic upheaval”

**Napoleon I** (1769-1821), emperor of the French, who consolidated and institutionalized many reforms of the French Revolution. One of the greatest military commanders of all time, he conquered the larger part of Europe and did much to modernize the nations he ruled.

Napoleon was born on August 15, 1769, in Ajaccio, Corsica, and was given the name Napoleone (in French his name became Napoleon Bonaparte). He was the second of eight children of Carlo (Charles) Buonaparte and Letizia Ramolino Buonaparte, both of the Corsican-Italian gentry. No Buonaparte had ever been a professional soldier. Carlo was a lawyer who had fought for Corsican independence, but after the French occupied the island in 1768, he served as a prosecutor and judge and entered the French aristocracy as a count. Through his father's influence, Napoleon was educated at the expense of King Louis XVI, at Brienne and the École Militaire, in Paris. Napoleon graduated in 1785, at the age of 16, and joined the artillery as a second lieutenant.

After the Revolution began, he became a lieutenant colonel (1791) in the Corsican National Guard. In 1793, however, Corsica declared independence, and Bonaparte, a French patriot and a Republican, fled to France with his family. He was assigned, as a captain, to an army besieging Toulon, a naval base that, aided by a British fleet, was in revolt against the republic. Replacing a wounded artillery general, he seized ground where his guns could drive the British fleet from the harbor, and Toulon fell. As a result Bonaparte was promoted to brigadier general at the age of 24. In 1795 he saved the revolutionary government by dispersing an insurgent mob in Paris. In 1796 he married Joséphine de Beauharnais, the widow of an aristocrat guillotined in the Revolution and the mother of two children.

<sup>1</sup>"Napoleon I,"

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**Holy Alliance**, loose organization of European sovereigns who agreed to advance the principles of the Christian faith. The alliance was established by a treaty drawn up by Emperor Alexander I of Russia. It was signed in Paris on September 26, 1815, by Francis I, emperor of Austria; by Frederick William III, king of Prussia; and by Alexander. The alliance was proclaimed at the **Congress of Vienna** (1814-1815) and eventually all European rulers signed the treaty, except the Prince Regent of Great Britain, the pope, and the sultan of Turkey. The importance of the alliance lay not in the ineffectual agreement itself but in its becoming a symbol of absolutist policies. Autocratic and repressive rulers used the alliance as an instrument to maintain the status quo in Europe. During the mid-1800s, many democratic and nationalist uprisings were put down in the name of the alliance.

Vienna, Congress

of, European conference called to reestablish the territorial divisions of Europe at the end of the Napoleonic Wars after the downfall of Napoleon. The conference was held in Vienna from September 1814 to June 1815.

Prominent Delegates

**Representatives of all the European powers, except Turkey, assembled at the Congress, which was interrupted in February 1815 by Napoleon's escape from Elba. Most conspicuous among the numerous monarchs who attended the Congress was Alexander I, emperor of Russia, who supported such generally unpopular causes as the unification of the German states and the establishment of a constitutional government in Poland. Of the diplomats, Prince Klemens von Metternich, the Austrian minister of state who acted as the president of the Congress, played what was probably the most prominent part in the negotiations. Although the major powers—Great Britain, Russia, Prussia, and Austria—had agreed that neither France nor Spain, nor any of the smaller powers, should be party to any important decisions, the French diplomat Charles Maurice de Talleyrand-Périgord, who represented the restored French king Louis XVIII, succeeded in securing for France an equal share in the deliberations. Great Britain was represented mainly by its foreign minister Robert Stewart, Viscount Castlereagh, and by the general and statesman Arthur Wellesley, 1st duke of Wellington. The principal delegate from Prussia was Prince Karl August von Hardenberg.**

## Major Decisions

As a result of the negotiations at the Congress, France was deprived of all the territory conquered by Napoleon; the Dutch Republic was united with the Austrian Netherlands to form a single kingdom of the Netherlands under the house of Orange; Norway and Sweden were joined under a single ruler, Charles XIV John of Sweden; and the independence and neutrality of Switzerland were guaranteed, with the union of its cantons reconstituted as a loose confederation. In addition, Russia received the major part of the former duchy of Warsaw as the kingdom of Poland, with Alexander I as king; Prussia received West Prussia, Posen (now the Polish province of Poznan), the northern half of Saxony, and the greater part of the provinces of the Rhine and Westphalia; Hannover received territorial additions and became a kingdom; Austria was given back most of the territory it had recently lost and was compensated in Germany and Italy (Lombardia and Venice) for the loss of the Austrian Netherlands. The formerly Venetian part of Dalmatia (now in Croatia) also went to Austria; Britain kept Cape Colony in South Africa, Ceylon (now Sri Lanka), Mauritius, Helgoland, and Malta; the king of Sardinia recovered Piedmont, Nice, and Savoy and received Genoa; the Bourbon king Ferdinand I was restored to the Kingdom of the Two Sicilies; and the duchy of Parma was bestowed on Napoleon's wife, Marie Louise of Austria. A territorial commission was convened at Frankfurt, and by 1819 it had established the German Confederation, uniting 39 sovereign states, including Prussia, under the presidency of Austria.

The Congress took the important step of condemning the slave trade and also provided for freedom of navigation on rivers that traversed several states or formed boundaries between states. Its

chief accomplishment was in reestablishing a balance of power among the countries of Europe, with the result that the peace of Europe remained practically undisturbed for 40 years.

"Vienna, Congress of,"

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## “Geneva Protocol”

*The fierce opposition which greeted the abortive scheme of the Geneva Protocol; the ridicule poured upon the proposal for a United States of Europe which was subsequently advanced, and the failure of the general scheme for the economic union of Europe, may appear as setbacks to the efforts which a handful of foresighted people are earnestly exerting to advance this noble ideal.*

—Shoghi Effendi, 1931, *World Order of Bahá'u'lláh*, 44

“In 1929 and 1931 two important international initiatives ... might have made a considerable contribution to easing Germany’s economic problems and thus helping a German democratic Government to withstand Nazi propaganda. They were [Aristide] Briand’s proposal for a Federal Europe and the suggested Austro-German Customs Union. Neither materialized.

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[The] ... Federal Plan [was launched] at the League of Nations on 5 September 1929 , ... [The] ... main aim [of the plan] was the reduction and removal of all import tariffs on trade between European countries.” (p. 43)

“The French and Czech governments denounced the plan as a first move towards the Anschluss [annexation — eventual union of Austria and Germany] in breach of the Protocol of October 1922, which gave financial assistance to Austria in return for the promise that she would do nothing which put her economic independence at risk without the consent of the Council of the League.” (p. 47)

—Above quoted from *The Drift to War 1922-1939* by Richard Lamb, pp.

The fear was a revived and united Austria and Germany that might again raise the spectre of war in Europe. This fear was unfounded when one considers that 23 European nations were eligible and welcome to join the union. An economically recovered Germany and Austria would have been much less susceptible to the charms of Hitler and his social democrats.

—Ed.

O YE PEOPLES OF THE WORLD!

Know, verily, that an unforeseen calamity followeth you, and grievous retribution awaiteth you. Think not that which ye have committed hath been effaced in My sight. By My beauty! All your doings hath My pen graven with open characters upon tablets of chrysolite.

—Bahá'u'lláh, *The Hidden Words*, Persian #63.

*The Hidden Words*

Translated by Shoghi Effendi

A “treasury of divine mysteries” that Bahá'u'lláh describes as “the inner essence” of the revelations of the Prophets, clothed in “the garment of brevity.” The Hidden Words covers such themes as the nobility of creation, the mystical relationship between God and humanity, and the importance of humanity’s response to divine counsel. Baha’u’llah revealed these “gem-like utterances” while meditating on the banks of the Tigris River around 1858. According to Shoghi Effendi, they rank next to The Kitáb-i-Iqán and hold a position of unsurpassed preeminence” among Baha’u’llah’s ethical writings. ‘Abdu’l-Bahá has encouraged us to Memorize” and “recite day and night” The Hidden Words and has said that one who lives by them will become “a torch of fire of the love of God, an embodiment of humility, of lowliness, of evanescence and of selflessness.”

*The Master Key: Unlocking the Hearts of Humankind*,  
1.

“that millennium of which poets of all ages  
have sung”

The period of one thousand years during  
which (according to one interpretation of  
Rev. 20:1–5) Christ will reign in person on  
earth.

—*The Shorter Oxford English Dictionary*

**“swords shall be beaten into plowshares”**

At the simplest level the above phrase promises that the implements of war—swords and spears—will be transformed into the tools of peace—plowshares and pruninghooks.

—Ed.

In the Bahá'í Writings the term ‘Ark’ is often used to signify the Cause of God, or the Covenant, and Bahá'u'lláh, the Holy Mariner. For example, the Báb in the Qayyumu'l-Asma has lauded the community of the Most Great Name, the Bahá'ís, as the companions of the Crimson-coloured Ark. But the ‘Ark’ in the Tablet of Carmel, according to Shoghi Effendi signifies the Ark of the Law of God. He explains that the sailing of the Ark upon Mount Carmel is an allusion to the establishment of the Universal House of Justice, the supreme legislative body of the Faith from which the law of God will flow to all mankind. Shoghi Effendi also refers to the members of the House of Justice as occupants of the Ark mentioned in the Tablet of Carmel. The Universal House of Justice is the main organ of the international Administrative Centre of the Faith, while there are other institutions which form part of this centre.

Again, the Prophets of Israel foresaw these events thousands of years ago, as in this quotation from Isaiah:

*And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it.*

*And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law and the word of the Lord from Jerusalem.*

*And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more.*

—Adib Taherzadeh, *The Revelation of Bahá'u'lláh*, Volume 4, 361.



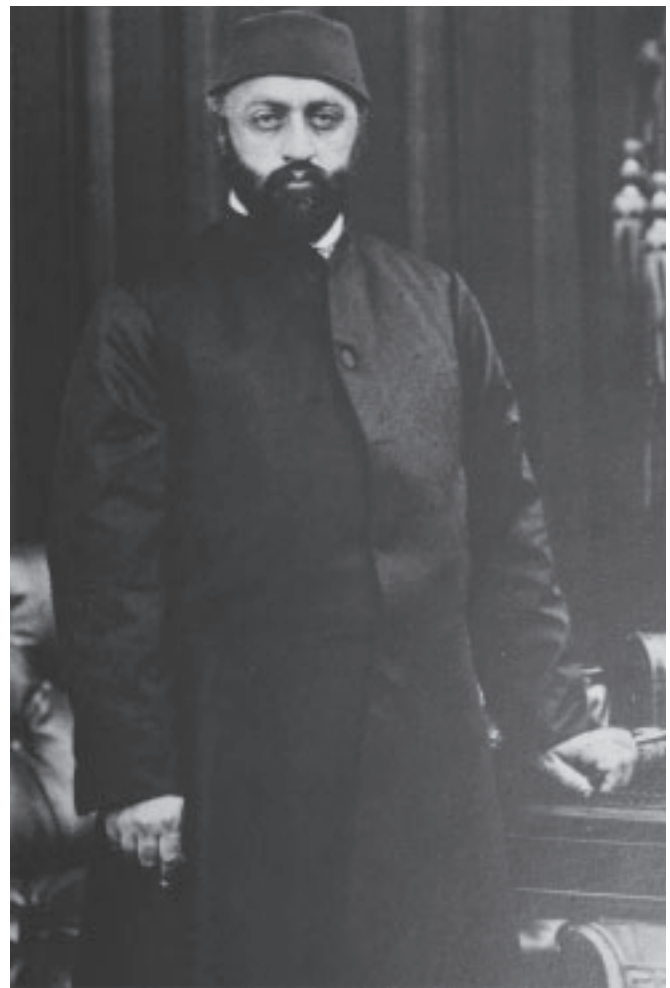
‘Beating Swords into Plowshares’



“two of the most powerful Oriental  
**potentates** of His day”

‘ABDU’L-AZÍZ was the Sultán of the Ottoman Turkish Empire (ruled 1861-1876) who banished Bahá’u’lláh from Constantinople (Istanbul) to Adrianople (Edirene) in 1863, and finally to ‘Akká in 1868. The Sultán’s decree condemned Bahá’u’lláh and His companions to permanent banishment and ordered that they be strictly confined and forbidden to associate with each other or with the local inhabitants. Bahá’u’lláh is reported to have said that in banishing Him without reason to the Most Great Prison (‘Akká), ‘Abdu’l-’Azíz’s tyranny was worse than Násir’ d-Dín Sháh’s. Bahá’u’lláh addressed the Sultán in two Tablets including the *Súriy-i-Mulúk* (Tablet to the Kings), but he did not respond. ‘Abdu’l-’Azíz was deposed and assassinated in 1876.”

—*A Basic Bahá’í Dictionary*, 2.



Sultán ‘Abdu’l-Azíz (1861-1876)

“Nor was the then representative of the British government, Colonel Sir Arnold Burrows Kemball, consul-general in Baghdad, insensible of the position which Bahá'u'lláh now occupied. Entering into friendly correspondence with Him, he, as testified by Bahá'u'lláh Himself, offered Him the protection of British citizenship, called on Him in person, and undertook to transmit to Queen Victoria any communication He might wish to forward to her. He even expressed his readiness to arrange for transfer of His residence to India, or to any place agreeable to Him. This suggestion Bahá'u'lláh declined, choosing to abide in the dominions of the Sultán of Turkey [‘Abdu’l-Azíz].”

—Shoghi Effendi, *God Passes By*, 131.

**Abdu’l-Hamid II** succeeded ‘Abdu’l-Azíz.



'ABDU'L-HAMÍD II

"Sultán of the Ottoman Turkish Empire (ruled 1876-1909). As a result of the plotting of Mírzá Muhammad-'Alí, in 1901 'Abdu'l-Hamid restricted 'Abdu'l-Bahá's freedom, confining Him and His family within the city walls of 'Akká. Later the Sultán sent two commissions of inquiry to investigate false charges made against 'Abdu'l-Bahá by Covenant-breakers, and for a time 'Abdu'l-Bahá was in great danger. However, with the Young Turk's revolution in 1908, all religious and political prisoners in the Ottoman Empire were freed and the Sultán was overthrown the following year. He died in 1918."

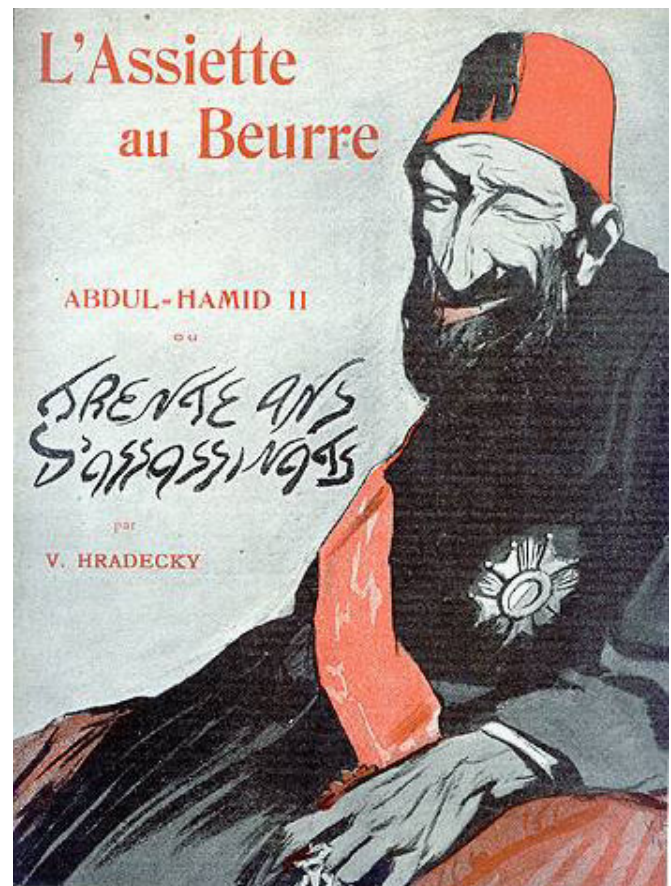
—A Basic Bahá'í Dictionary, 4.

"'Abdu'l-Hamid II (b. Sept. 21, 1842, Constantinople—d. Feb. 10, 1918, Constantinople), Ottoman sultan from 1876 to 1909, under whose autocratic rule the reform movement of Tanzimat (Reorganization) reached its climax and who adopted a policy of pan-Islamism in opposition to Western intervention in Ottoman affairs.

A son of Sultan Abdu'l Majid I, he came to the throne at the deposition of his mentally deranged brother, Murad V, on Aug. 31, 1876. He promulgated the first Ottoman constitution on Dec. 23, 1876, primarily to ward off foreign intervention at a time when the Turks' savage suppression of the Bulgarian uprising (May

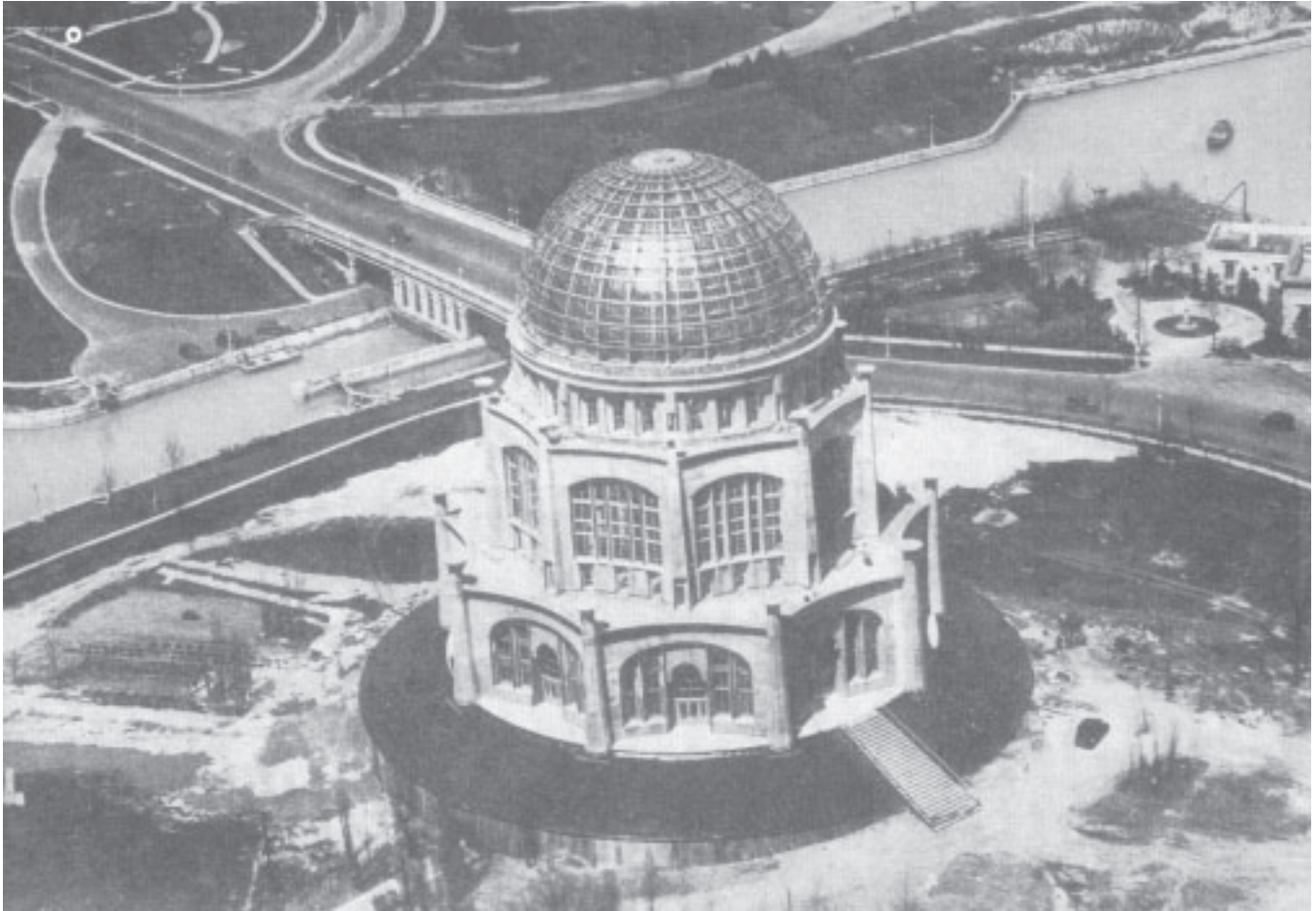
1876) and Ottoman successes in Serbia and Montenegro had aroused the indignation of Western powers and Russia. After a disastrous war with Russia (1877), Abdu'l Hamid was convinced that little help could be expected from the Western powers without their intrusion into Ottoman affairs. He dismissed the Parliament, which had met in March 1877, and suspended the constitution in February 1878. Thenceforth for 40 years he ruled from his seclusion at Yildiz Palace (in Constantinople), assisted by a system of secret police, an expanded telegraph network, and severe censorship."

—Encyclopedia Britannica 1994-1999



## 'Edifice'

The "Edifice" referred to is the Bahá'í House of Worship in Wilmette, IL.



Bahá'í House of Worship in Wilmette, Illinois, USA in 1931

'Abdu'l-Bahá gave permission for the construction of this house of worship in 1903. The Master laid the cornerstone of the building in 1912. In 1933—when this letter was written—construction had been underway since 20 December 1920. *GPB* 303. The above photograph was taken shortly after the dome was put in place in 1931. The ornamentation of the dome was completed

in 1934, however the remaining exterior ornamentation was not completed until World War II.

The House of Worship was dedicated May 1, 1953.

—Photograph and most of the foregoing information taken from *The Bahá'í World, 1932-1934*.

**Ataturk, Mustafa Kemal** (1881-1938), **Turkish soldier**, nationalist leader, and statesman, **who founded the republic of Turkey and was its first president (1923-1938)**. The name Ataturk (Father Turk) was bestowed upon him in 1934 by the Grand National Assembly as a tribute for his unique service to the Turkish nation. Ataturk was born in Salonika (now Thessaloníki, Greece), the son of a minor official who became a timber merchant. When Ataturk was 12 years old, he went to military schools in Salonika and Monastir, centers of anti-Turkish Greek and Slavic nationalism. In 1899 he attended the military academy in Istanbul, graduating as staff captain in January 1905.

A Greek army occupied Izmir on the Anatolian coast on May 15, 1919. Atatürk, who had been appointed inspector of the Third Army in Anatolia, reached Samsun on May 19. He immediately set about uniting the Turkish national movement and creating an army for defense. First, however, the nationalists had to wage a struggle against the Ottoman sultan's regime in Istanbul, which seemed willing to allow the dismemberment of the national territory. By 1920 the Istanbul government had been discredited for acquiescing to the Allied occupation of the capital and signing the Treaty of Sèvres, which recognized Greek control over parts of Anatolia. Ataturk, meanwhile, had set up a provisional government in Ankara in April 1920. After initial setbacks, he won decisive battles against Greek forces at Sakarya



(August 1921) and Dumlupinar (August 1922), reoccupying Izmir in September.

### **National Leader**

Having dealt with the external threat, Ataturk turned to the internal one posed by the conservative forces around the sultan. **The sultanate was abolished on November 1, 1922, and the republic proclaimed on October 29, 1923, with Ataturk as president.** He founded the People's Party (renamed Republican People's Party in 1924) in August 1923 and established a single-party regime that, except for two brief experiments (1924-1925 and 1930) with opposition parties, lasted until 1945.

□

8 January, 1918

**President Woodrow Wilson's Fourteen Points**

(Delivered in Joint Session, January 8, 1918)

Gentlemen of the Congress:

Once more, as repeatedly before, the spokesmen of the Central Empires have indicated their desire to discuss the objects of the war and the possible basis of a general peace. Parleys have been in progress at Brest-Litovsk between Russian representatives and representatives of the Central Powers to which the attention of all the belligerents have been invited for the purpose of ascertaining whether it may be possible to extend these parleys into a general conference with regard to terms of peace and settlement.

The Russian representatives presented not only a perfectly definite statement of the principles upon which they would be willing to conclude peace but also an equally definite program of the concrete application of those principles. The representatives of the Central Powers, on their part, presented an outline of settlement which, if much less definite, seemed susceptible of liberal interpretation until their specific program of practical terms was added. That program proposed no concessions at all either to the sovereignty of Russia or to the preferences of the populations with whose fortunes it dealt, but meant, in a word, that the Central Empires were to keep every foot of territory their armed forces had occupied -- every province, every city, every point of vantage -- as a permanent addition to their territories and their power.

It is a reasonable conjecture that the general principles of settlement which they at first suggested originated with the more liberal statesmen of Germany and Austria, the men who have begun to feel the force of their own people's thought and purpose, while the concrete terms of actual settlement came from the military leaders who have no thought but to keep what they have got. The negotiations have been broken off. The Russian representatives were sincere and in earnest. They

cannot entertain such proposals of conquest and domination.

The whole incident is full of significances. It is also full of perplexity. With whom are the Russian representatives dealing? For whom are the representatives of the Central Empires speaking? Are they speaking for the majorities of their respective parliaments or for the minority parties, that military and imperialistic minority which has so far dominated their whole policy and controlled the affairs of Turkey and of the Balkan states which have felt obliged to become their associates in this war?

The Russian representatives have insisted, very justly, very wisely, and in the true spirit of modern democracy, that the conferences they have been holding with the Teutonic and Turkish statesmen should be held within open not closed, doors, and all the world has been audience, as was desired. To whom have we been listening, then? To those who speak the spirit and intention of the resolutions of the German Reichstag of the 9th of July last, the spirit and intention of the Liberal leaders and parties of Germany, or to those who resist and defy that spirit and intention and insist upon conquest and subjugation? Or are we listening, in fact, to both, unreconciled and in open and hopeless contradiction? These are very serious and pregnant questions. Upon the answer to them depends the peace of the world.

But, whatever the results of the parleys at Brest-Litovsk, whatever the confusions of counsel and of purpose in the utterances of the spokesmen of the Central Empires, they have again attempted to acquaint the world with their objects in the war and have again challenged their adversaries to say what their objects are and what sort of settlement they would deem just and satisfactory. There is no good reason why that challenge should not be responded to, and responded to with the utmost candor. We did not wait for it. Not once, but again and again, we have laid our whole thought and purpose before the world, not in general terms only, but each time with sufficient definition to

make it clear what sort of definite terms of settlement must necessarily spring out of them. Within the last week Mr. Lloyd George has spoken with admirable candor and in admirable spirit for the people and Government of Great Britain.

There is no confusion of counsel among the adversaries of the Central Powers, no uncertainty of principle, no vagueness of detail. The only secrecy of counsel, the only lack of fearless frankness, the only failure to make definite statement of the objects of the war, lies with Germany and her allies. The issues of life and death hang upon these definitions. No statesman who has the least conception of his responsibility ought for a moment to permit himself to continue this tragical and appalling outpouring of blood and treasure unless he is sure beyond a peradventure that the objects of the vital sacrifice are part and parcel of the very life of Society and that the people for whom he speaks think them right and imperative as he does.

There is, moreover, a voice calling for these definitions of principle and of purpose which is, it seems to me, more thrilling and more compelling than any of the many moving voices with which the troubled air of the world is filled. It is the voice of the Russian people. They are prostrate and all but hopeless, it would seem, before the grim power of Germany, which has hitherto known no relenting and no pity. Their power, apparently, is shattered. And yet their soul is not subservient. They will not yield either in principle or in action. Their conception of what is right, of what is humane and honorable for them to accept, has been stated with a frankness, a largeness of view, a generosity of spirit, and a universal human sympathy which must challenge the admiration of every friend of mankind; and they have refused to compound their ideals or desert others that they themselves may be safe.

They call to us to say what it is that we desire, in what, if in anything, our purpose and our spirit differ from theirs; and I believe that the people of the United States would wish me to respond, with utter simplicity and frankness. Whether their

present leaders believe it or not, it is our heartfelt desire and hope that some way may be opened whereby we may be privileged to assist the people of Russia to attain their utmost hope of liberty and ordered peace.

It will be our wish and purpose that the processes of peace, when they are begun, shall be absolutely open and that they shall involve and permit henceforth no secret understandings of any kind. The day of conquest and aggrandizement is gone by; so is also the day of secret covenants entered into in the interest of particular governments and likely at some unlooked-for moment to upset the peace of the world. It is this happy fact, now clear to the view of every public man whose thoughts do not still linger in an age that is dead and gone, which makes it possible for every nation whose purposes are consistent with justice and the peace of the world to avow now or at any other time the objects it has in view.

We entered this war because violations of right had occurred which touched us to the quick and made the life of our own people impossible unless they were corrected and the world secure once for all against their recurrence. What we demand in this war, therefore, is nothing peculiar to ourselves. It is that the world be made fit and safe to live in; and particularly that it be made safe for every peace-loving nation which, like our own, wishes to live its own life, determine its own institutions, be assured of justice and fair dealing by the other peoples of the world as against force and selfish aggression. All the peoples of the world are in effect partners in this interest, and for our own part we see very clearly that unless justice be done to others it will not be done to us. The program of the world's peace, therefore, is our program; and that program, the only possible program, as we see it, is this:

14 Points begin on next page.

## President Woodrow Wilson's Fourteen Points

**I.** Open covenants of peace, openly arrived at, after which there shall be no private international understandings of any kind but diplomacy shall proceed always frankly and in the public view.

**II.** Absolute freedom of navigation upon the seas, outside territorial waters, alike in peace and in war, except as the seas may be closed in whole or in part by international action for the enforcement of international covenants.

**III.** The removal, so far as possible, of all economic barriers and the establishment of an equality of trade conditions among all the nations consenting to the peace and associating themselves for its maintenance.

**IV.** Adequate guarantees given and taken that national armaments will be reduced to the lowest point consistent with domestic safety.

**V.** A free, open-minded, and absolutely impartial adjustment of all colonial claims, based upon a strict observance of the principle that in determining all such questions of sovereignty the interests of the populations concerned must have equal weight with the equitable claims of the government whose title is to be determined.

**VI.** The evacuation of all Russian territory and such a settlement of all questions affecting Russia as will secure the best and freest cooperation of the other nations of the world in obtaining for her an unhampered and unembarrassed opportunity for the independent determination of her own political development and national policy and assure her of a sincere welcome into the society of free nations under institutions of her own choosing; and, more than a welcome, assistance also of every kind that she may need and may herself desire. The treatment accorded Russia by her sister nations in the months to come will be the acid test of their good will, of their comprehension of her needs as distinguished from their own interests, and of their intelligent and unselfish sympathy.

**VII.** Belgium, the whole world will agree, must be evacuated and restored, without any attempt to limit the sovereignty which she enjoys in common with all other free nations. No other single act will serve as this will serve to restore confidence among the nations in the laws which they have themselves set and determined for the government of their relations with one another. Without this healing act the whole structure

and validity of international law is forever impaired. **VIII.** All French territory should be freed and the invaded portions restored, and the wrong done to France by Prussia in 1871 in the matter of Alsace-Lorraine, which has unsettled the peace of the world for nearly fifty years, should be righted, in order that peace may once more be made secure in the interest of all.

**IX.** A readjustment of the frontiers of Italy should be effected along clearly recognizable lines of nationality.

**X.** The peoples of Austria-Hungary, whose place among the nations we wish to see safeguarded and assured, should be accorded the freest opportunity to autonomous development.

**XI.** Rumania, Serbia, and Montenegro should be evacuated; occupied territories restored; Serbia accorded free and secure access to the sea; and the relations of the several Balkan states to one another determined by friendly counsel along historically established lines of allegiance and nationality; and international guarantees of the political and economic independence and territorial integrity of the several Balkan states should be entered into.

**XII.** The Turkish portion of the present Ottoman Empire should be assured a secure sovereignty, but the other nationalities which are now under Turkish rule should be assured an undoubted security of life and an absolutely unmolested opportunity of autonomous development, and the Dardanelles should be permanently opened as a free passage to the ships and commerce of all nations under international guarantees.

**XIII.** An independent Polish state should be erected which should include the territories inhabited by indisputably Polish populations, which should be assured a free and secure access to the sea, and whose political and economic independence and territorial integrity should be guaranteed by international covenant.

**XIV.** A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

[Wilson's speech continued on next page.]

In regard to these essential rectifications of wrong and assertions of right we feel ourselves to be intimate partners of all the governments and peoples associated together against the Imperialists. We cannot be separated in interest or divided in purpose. We stand together until the end. For such arrangements and covenants we are willing to fight and to continue to fight until they are achieved; but only because we wish the right to prevail and desire a just and stable peace such as can be secured only by removing the chief provocations to war, which this program does remove. We have no jealousy of German greatness, and there is nothing in this program that impairs it. We grudge her no achievement or distinction of learning or of pacific enterprise such as have made her record very bright and very enviable. We do not wish to injure her or to block in any way her legitimate influence or power. We do not wish to fight her either with arms or with hostile arrangements of trade if she is willing to associate herself with us and the other peace-loving nations of the world in covenants of justice and law and fair dealing. We wish her only to accept a place of equality among the peoples of the world, -- the new world in which we now live, -- instead of a place of mastery.

Neither do we presume to suggest to her any alteration or modification of her institutions. But it is necessary, we must frankly say, and necessary as a preliminary to any intelligent dealings with her on our part, that we should know whom her spokesmen speak for when they speak to us, whether for the Reichstag majority or for the military party and the men whose creed is imperial domination.

We have spoken now, surely, in terms too concrete to admit of any further doubt or question. An evident principle runs through the whole program I have outlined. It is the principle of justice to all peoples and nationalities, and their right to live on equal terms of liberty and safety with one another, whether they be strong or weak.

Unless this principle be made its foundation no part of the structure of international justice can stand. The people of the United States could act upon no other principle; and to the vindication of this principle they are ready to devote their lives, their honor, and everything they possess. The moral climax of this the culminating and final war for human liberty has come, and they are ready to put their own strength, their own highest purpose, their own integrity and devotion to the test.



organization to carry on his program and had developed no associates to sustain his cause. After leaving office he retired to a house in Washington, D.C., and for the most part he disappeared from public view. Although he had led the country during the course of the war, the country was now in other hands. He died in 1924 and was buried in the National Cathedral in Washington, D.C.

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### The Fourteen Points

Wilson's crusade for democracy received a severe shock when the Russian Revolution was superseded in October 1917 by a Communist Party uprising and a new regime headed by Vladimir Lenin and Leon Trotsky. The new regime was opposed to all warring nations and was eager to undermine them. When the new government found copies of secret treaties the Allies had made with the czar, they immediately published them. The treaties revealed that the Allies had not entered the war for purely idealistic purposes any more than Germany had.

Wilson was not disillusioned to learn that the Allies had been plotting the dissolution of the German Empire. He was well aware that Allied leaders were primarily concerned with national self-interest. His belief was that a league of nations could force them to act on behalf of peace and equity whether they wanted to do so or not.

To counter a peace plan suggested by the Bolsheviks, Wilson offered his own plan for peace. Addressing Congress on January 8, 1918, Wilson outlined what he called his Fourteen Points. Wilson's program imagined "open covenants of peace, openly arrived at," freedom of the seas, weapons reduction, territorial adjustments between nations, and Wilson's dearest cause, the League of Nations: A general association of nations must be formed under specific covenants for the purpose of affording mutual guarantees of political independence and territorial integrity to great and small states alike.

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#### Last Years

The league remained Wilson's constant preoccupation. As president he had created no



# WORLD WAR I

## ALLIES & ASSOCIATED POWERS



France

1.25 Million



Great Britain

0.71 Million



Italy

0.75 Million



Russia

1.2 Million



United States

0.15 Million

BELGIUM

0.18 Million

## CENTRAL POWERS

0.81 Million



Austria-Hungary

0.34 Million



Bulgaria

2.2 Million



Germany

0.36 Million



Turkey

“besotted woman”

Ruth White—an American Bahá'í—charged that the Will and Testament of 'Abdu'l-Bahá was a forgery; something Shoghi Effendi said that even the enemies of the Faith in the Holy Land didn't question.

In 1930 the “Bahá'í World Union” was formed in Germany by Covenant-Breaker Wilhelm Herrigel as a result of the activities of Ruth White.

She renewed her activities in 1940 with no result. At the age of 100 she became a devotee of Meher Baba.

—Most of the above taken from Peter Smith, *The Bábí and Bahá'í Religions*, 124.

“the lion and the lamb lie down together”



“*The Peaceable Kingdom*”

The painting—*The Peaceable Kingdom*—illustrates Isaiah 11:6: “The wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the lion and the fatling together, and **a little child shall lead them.**”



Shoghi Effendi Rabbani as  
a child

*'a little child shall lead them'*

—Isaiah 11:6

“Many years before His [‘Abdu’l-Bahá’s] passing, in answer to a question from some Persian believers as to whether there would be one person to whom all should turn after His death, ‘Abdu’l-Bahá had written: “...Know verily that this is a well-guarded secret. It is even as a gem concealed within its shell. That it will be revealed is predestined. The time will come when its light will appear, when its evidences will be made manifest, and its secrets unravelled.”

More light is thrown on this subject by the diary of Dr. Yunis Khan, who spent three months in ‘Akká with ‘Abdu’l-Bahá during 1897, and returned in 1900 for a stay of many years. From his words we infer that, perhaps due to news having reached the West that a grandson had been born to the Master, a believer in America had written to Him that in the Bible is mentioned that after ‘Abdu’l-Bahá “a little child shall lead them” (Isaiah 11:6) and does this mean a real, live child who exists? Dr. Yunis Khan was not aware, in 1897, that this question had been put and that ‘Abdu’l-Bahá had revealed the following Tablet in answer to it:

*O Maidservant of God! Verily, that child is born and is alive and from him will appear won-*

*drous things that thou wilt hear of in the future. Thou shalt behold him endowed with the most perfect appearance, supreme capacity, absolute perfection, consummate power and unsurpassed might. His face will shine with a radiance that illumines all the horizons of the world; therefore forget this not as long as thou dost live inasmuch as ages and centuries will bear traces of him.*

*Upon thee be greetings and praise  
‘Abdu’l-Baha Abbas”*

—*The Priceless Pearl* by Amatu’l-Bahá Rúhiyyih Khánum, pages 1 and 2.



The Will & Testament of ‘Abdu’l-Bahá—addressed to Shoghi Effendi—was read in January 1922. Shoghi Effendi was only 25 years old at that time.

*[The Will & Testament of ‘Abdu’l-Bahá was written in three different parts over a period of years. It is of special interest that in that document ‘Abdu’l-Bahá had already appointed Shoghi Effendi (without any one’s knowledge) His successor and Guardian of the Cause of God. —Ed.]*

“‘Abdu’l-Baha extols Shoghi Effendi in matchless terms, as ‘blest, tender, verdant and flourishing ... the most wondrous, unique and priceless pearl’. Bearing in mind that when ‘Abdu’l-Baha wrote these words Shoghi Effendi was not yet ten years old, we can observe the superhuman foresight of the Master, who saw in that child such divine attributes as to appoint him the Guardian of the Cause of God and pay tribute to him in such laudatory terms.”

—Adib Taherzadeh, *The Child of the Covenant*, p.266.



“the **hundredth anniversary** of the  
Declaration of the Faith of Bahá’u’lláh”

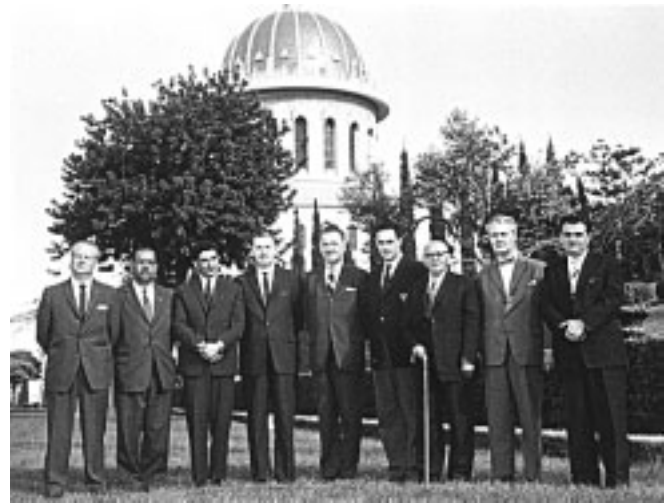
In 1963—100 years after the declaration of Bahá’u’lláh in Baghdad—The Universal House of Justice was elected in Haifa, Israel.  
—Ed.

“On April 21, 1963, the momentous first International Baha’i Convention yielded the long-awaited crown of the Baha’i Administrative Order: the Universal House of Justice.

This institution came into being at an unprecedented landmark in Bahá’í history known as the Most Great Jubilee, which, all at once, displayed the rich harvest of the Ten Year World Crusade inaugurated by the beloved Guardian of the Cause of God, Shoghi Effendi, in 1953; brought to an auspicious conclusion at the Bahá’í World Congress in London the dynamic ninth part of the spiritual evolution of man that began with the Adamic Cycle; and ushered mankind to the threshold of the tenth part of that divine process destined to culminate in the Christ-promised Kingdom of God on earth.

Although the Guardian had passed away at the midway point of the Ten Year Crusade, the Bahá’ís executed with unflagging determination the goals of the Crusade in keeping with his explicit instructions. The Hands of the Cause of God, the “Chief Stewards of Bahá’u’lláh’s embryonic World Commonwealth,” impelled by the impending necessity to restore unerring guidance to the day-to-day affairs of the swelling Bahá’í community, called for the election of the supreme legislative institution of the Faith as set forth in the Will and Testament of ‘Abdu’l-Bahá. Ever since its first reassuring message to the believers from the platform of the Jubilee celebration in London, the Universal House of Justice has been communicating its guidance to the Bahá’í world through letters and cablegrams.

—*Wellspring of Guidance*, v.



Membership of The Universal House of Justice elected in 1963.

*First Message of The Universal House of Justice  
read to Friends at London Congress 30 April 1963:*

Beloved friends: On this glorious occasion, the celebration of the Most Great Jubilee, we raise our grateful thanks to Baha'u'llah for all His bounties showered upon the friends throughout the world. This historic moment marks at one and the same time the **fulfillment of Daniel's prophecy**, the Hundredth Anniversary of the Declaration of the Promised One of all ages, the termination of the first epoch of the Divine Plan of `Abdu'l-Baha designed to establish the Faith of God in all the world. and the successful establish the Faith of God in all the world. and the successful conclusion of our beloved Guardian's world encircling Crusade, enabling his lovers and loved ones everywhere to lay this glorious harvest of victory in his name at the feet of the Blessed Beauty.

This Most Great Jubilee is the crowning victory of the lifework of Shoghi Effendi, Guardian of the Cause of God. He it was. and he alone, who unfolded the potentialities of the widely scattered, numerically small. and largely unorganized Baha'i community which had been called into being during the **Heroic Age** of the Faith.

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FOOTNOTE

The statement was presented by Mr. David Hofman, a member of the Universal House of Justice, to the Baha'is assembled in Royal Albert

Hall, London, 28 April-2 May 1963, at the Baha'i World Congress, which commemorated the Most Great Jubilee, the one hundredth anniversary of Baha'u'llah's declaration of His mission, and also marked the victorious completion of the Ten Year Crusade launched by Shoghi Effendi in April 1953 1-2. Baha'u'llah, in BP, p. 120. 1-3. 'Abdu'l-Baha explained that Daniel's prophecy ("Blessed is he who cometh unto the thousand three hundred and thirty five days," Dan. 12:12) points to one century after Baha'u'llah's appearance and declaration of His mission in 1863 and refers to the spread of the teachings of the Baha'i Faith across the world.



**The Universal House of Justice building.  
Occupied in January, 1983.**

*"the fulfillment of Daniel's prophecy,"*

1414. Predictions of Peace, Prophecy of Daniel — 1335 Days

"Now concerning the verse in Daniel, the interpretation whereof thou didst ask, namely, 'Blessed is he who cometh unto the thousand and three hundred and thirty five days.' These days must be reckoned as solar and not lunar years. For according to this calculation a century will have elapsed from the dawn of the Sun of Truth, when will the Teachings of God be firmly established upon the earth, and the Divine Light shall flood the World from the East even unto the West, Then, on this day, will the faithful rejoice." ('Abdu'l-Bahá: From a Tablet to a Kurdish friend: *The Passing of 'Abdu'l-Bahá*, p. 31, Shoghi Effendi and Lady Blomfield)

".. The 1335 days is figured according to the solar calendar, but in adjusting the 1335 days, one must take into solar time, which would bring the date to 1963.

"There is one thing of importance for the Baha'is to understand; and that is, that this prophecy refers to happening within the Faith, not occurrences outside the Faith. It refers specifically to the spread of the Faith over the face of the earth This will be accomplished when the Bahá'í Faith is firmly established in all the virgin areas outlined in the Ten-Year Crusade, and the other goals of the Crusade are completed. Thus it behooves us to work day and night in order to accomplish this glorious goal."

(From a letter written on behalf of the Guardian to an individual believer, May 4, 1946: Some Extracts from Letter written on behalf of the Guardian on the Subject of the Prophecy of Daniel: A Compilation from the World Center to the compiler)

—*Lights of Guidance*, 432.

### 'The 1335 days'

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

—King James trans. Bible, Dan. 12:12

Shoghi Effendi associates Daniel's reference to the 1,335 days and 'Abdu'l-Baha's statements about the prophecy with the centenary of Baha'u'llah's declaration of His mission in 1863 and with the worldwide triumph of the Faith. He stressed that the prophecy refers to occurrences within the Baha'i community, rather than to events in the outside world.

While Shoghi Effendi clearly allied the Faith's triumph with the successful completion of the third teaching plan to be undertaken by the Baha'is, in his letters and in those written on his behalf, four specific dates are mentioned as marking the fulfillment of Daniel's prophecy: 1953, 1957, 1960, and 1963. Regarding the year 1960 (derived by a lunar reckoning), Shoghi Effendi anticipated, in *God Passes By*, p.



Hands of the Cause of God and members of The Universal House of Justice.

151, and in a number of his letters, the successful completion of a third Seven Year Plan that was to be inaugurated. Had there been a third Seven Year Plan, it would have concluded in 1960, one hundred lunar years after Baha'u'llah's declaration. When the Ten Year Crusade (1953-63) was announced in 1952, Shoghi Effendi linked its completion with the fulfillment of Daniel's prophecy. There are also several references in letters written on Shoghi Effendi's behalf that give 1957 as the date of the prophecy's fulfillment. In still other letters Shoghi Effendi allies the "hundred lunar years" after Baha'u'llah's declaration with the year 1953, although the significance of this hundred years is unclear.

Thus it seems the prophecy is not fulfilled by a single date but, rather, by a process that extended over a period of time. A letter dated 7 March 1955 written on Shoghi Effendi's behalf says, "In the Ten Year Crusade, we are actually fulfilling the prophecy of Daniel, because with the completion of the Ten Year Crusade in 1963 we will have established the Faith in every part of the globe." Thus the fulfillment of the prophecy coincided with the period of the Ten Year Crusade, a span of time that included 1953, 1957, 1960, and 1963.

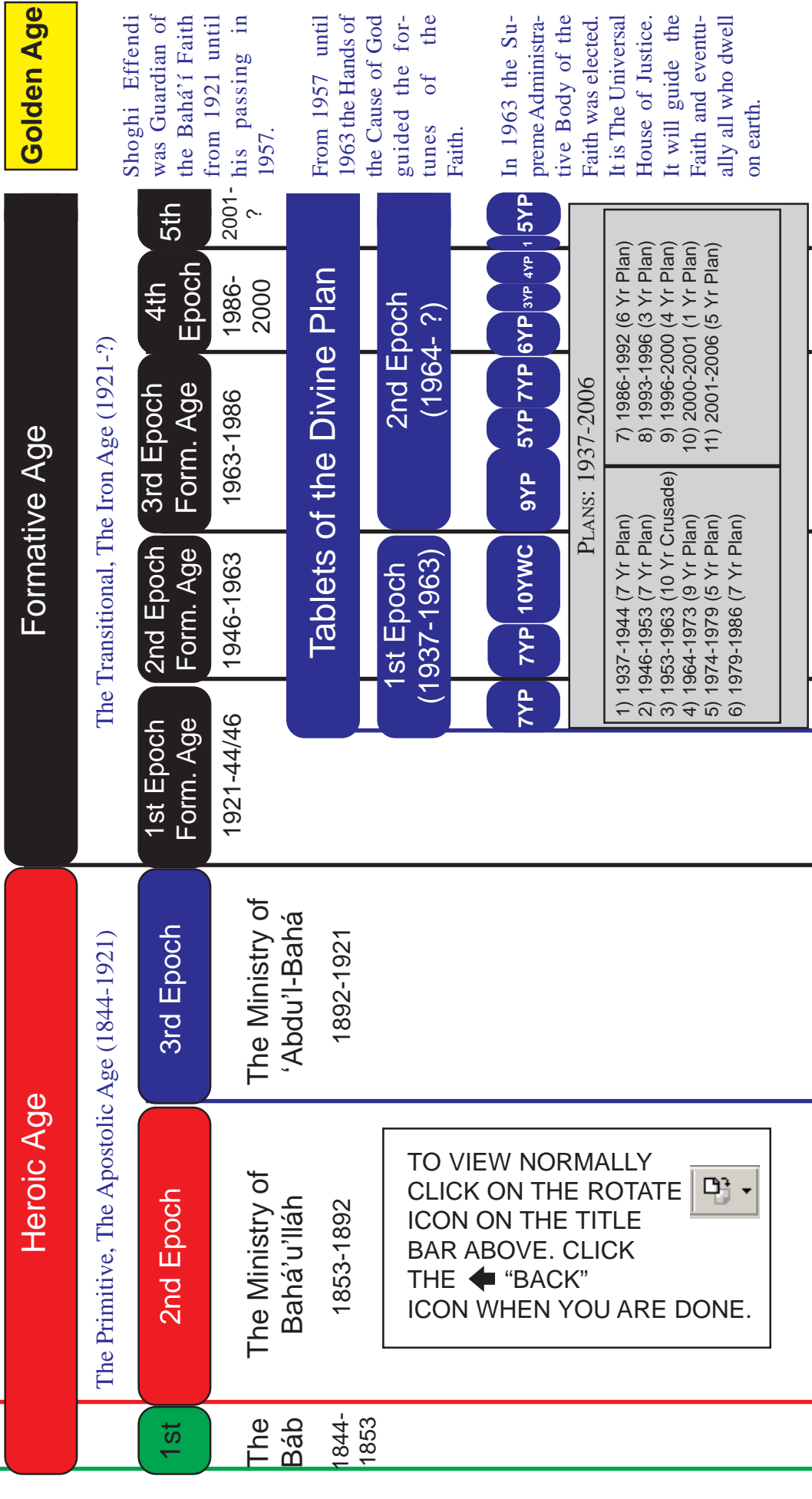
—*Messages from the Universal House of Justice, 1963-1986, p. 738.*



**BAHÁ'Í CYCLE - DESTINED TO LAST FOR 500,000 YEARS (5,000 CENTURIES)**

**Bahá'í Era (comprising the Dispensations of the Báb & Bahá'u'lláh)**

**Dispensation of Bahá'u'lláh (destined to last at least 1,000 years)**



1844 1853 1892 1921 1937 1946 1963 1986 2001

TO VIEW NORMALLY  
 CLICK ON THE ROTATE  
 ICON ON THE TITLE  
 BAR ABOVE. CLICK  
 THE ← "BACK"  
 ICON WHEN YOU ARE DONE.

**NOTES OF BRENT POIRER ON SHOGHI  
EFFENDI'S LETTER:**

“GOAL OF A NEW WORLD ORDER”

**GUARDIAN'S COMMENT**

”With regard to your request for a special article from the Guardian which you wish to have published in the forthcoming issue of your magazine. He would suggest that you should translate his general letter addressed to the friends a few years ago, entitled “The Goal of a New World Order”, as this, he feels, is a very suitable material for publication in that review, and is by far better than anything he can write at present.”

(Shoghi Effendi, letter to an individual dated 3 August 1935, *The Light of Divine Guidance*, Vol. II, p. 34)

“It is difficult to realize, looking back upon Shoghi Effendi's achievements, that he actually wrote only one book of his own, as such, and this was *God Passes By* published in 1944. Even *The Promised Day Is Come*, written in 1941, is a 136-page-long general letter to the Bahá'ís of the West. This fact alone is a profound indication of the deeply modest character of the man. He communicated with the Bahá'ís because he was appointed to guide them, because he was the Custodian of the Faith of Bahá'u'lláh; he was impelled by forces stronger than himself over which he had no control. Aside from the stream of letters of moderate length that constantly flowed from him to the Bahá'ís of the West and their National Assemblies, there are certain general letters of a different nature, some addressed to the Bahá'ís of the United States and Canada, some to the Bahá'ís of the West, which have been gathered together in one volume under the title of *The World Order of Bahá'u'lláh*. The *World Order of Bahá'u'lláh* and *The World Order of Bahá'u'lláh Further Considerations* were written in 1929 and 1930 respectively; they were designed to clarify for the believers the true meaning and purpose of their Faith, its tenets, its implications, its destiny and future and to guide the unfolding



Shoghi Effendi sitting outside of the room built for him by the Greatest Holy Leaf. The typewriter was one of the precious few gifts the Master allowed into the Holy Household. Here he sits typing these letters for the guidance of humanity, laboriously typing, in a hunt-and-peck style ... magnificent letters which will live forever.

and slowly maturing Community in North America and in the West to a better understanding of its duties, its privileges and its destiny. This was followed in 1931 by a letter known as *The Goal of a New World Order*, which with a new mastery and assurance in its tone, rises above the level of a letter to co-workers in a common field and begins to reflect the extraordinary power of exposition of thought that must characterize a great leader and a great writer. In a letter of the *Guardian* written in January 1932 his secretary, obviously referring to *The Goal of a New World Order*, states: ‘Shoghi Effendi wrote his last general letter to the Western friends because he felt that the public should be made to understand the attitude the Bahá'í Faith

maintains towards prevailing economic and political problems. We should let the world know what the real aim of Bahá'u'lláh was.' Shoghi Effendi associated this letter with the tenth anniversary of 'Abdu'l-Bahá's passing and in it dwells at length on the condition of the world and the change which must be brought about between its component parts in the light of the teachings of Bahá'u'lláh and 'Abdu'l-Bahá. . . . Important and educative as these wonderful letters of the Guardian were they provided, in their wealth of apposite quotations from Bahá'u'lláh's own words which the Guardian had translated and lavishly cited, spiritual sustenance for the believers, for we know that the World of the Manifestation of God is the food of the soul. They also contained innumerable beautifully translated passages from the beloved Master's Tablets. All this bounty the Guardian spread for the believers in feast after feast, nourished them and raised up a new strong generation of servants in the Faith. His words fired their imagination, challenged them to rise to new heights, drove their roots deeper in the fertile soil of the Cause.

“It is really during the 1930's that one sees a change manifest in Shoghi Effendi's writings. With the rapier of his pen in hand he now stands forth revealed as a giant. Where before one could trace a certain diffidence, an echo of the affliction of soul he had passed through after the ascension of the Master and his assumption of his high office, the crying out of his heart in its longing for the departed beloved of his life, now the tone changes and a man speaks forth his assurance with great confidence and strength. The warrior now knows what war is. He has been surprised, beset, wounded by vicious and spiritually perverse enemies. Something of the tender and trusting youth has gone forever. This change is manifest not only in the nature and power of his directives to the Bahá'í world, the fashion in which he is shaping the administration East and West and welding into a whole the disparate and diversified communities of which it is composed, but in a

beauty and assurance in his style that steadily gathers glory as the years go by.

“Concurrent with the period when these first illuminating letters on such major subjects were streaming from the pen of Shoghi Effendi, he undertook the translation of two books. In a letter written on 4 July 1930 Shoghi Effendi says 'I feel exceedingly tired after a strenuous year of work, particularly as I have managed to add to my labours the translation of the *Íqán*, which I have already sent to America.' This was the first of his major translations, Bahá'u'lláh's great exposition on the station and role of the Manifestations of God, more particularly in the light of Islamic teachings and prophecies, known as the *Kitáb-i-Íqán* or Book of Certitude. It was an invaluable adjunct to the western Bahá'ís in their study of the Faith they had embraced and infinitely enriched their understanding of Divine Revelation.

“During that same year the Guardian began work on the second book published during this period, a work that was neither a translation of Bahá'u'lláh's words nor one of Shoghi Effendi's general letters, but which must be considered a literary masterpiece and one of his most priceless gifts for all time. This was the translation of the first part of the narrative compiled by a contemporary follower of both the Báb and Bahá'u'lláh known as Nabil, which was published in 1932 under the title *The Dawn-Breakers*. If the critic and skeptic should be tempted to dismiss the literature of the Bahá'í Faith as typical of the better class of religious books designed for the initiate only, he could not for a moment so brush aside a volume of the quality of Nabil's Narrative, which deserves to be counted as a classic among epic narratives in the English tongue. Although ostensibly a translation from the original Persian Shoghi Effendi may be said to have re-created it in English, his translation being comparable to Fitzgerald's rendering of Omar Khayyam's *Rubaiyat* which gave to the world a poem in a foreign language that in many ways far exceeded the merits of the original.”

(Ruhyyih Khanum, The Priceless Pearl, p. 215)

“What gifts he had, what gifts he gave: Gleanings from the Writings Bahá’u’lláh, The Dawn-Breakers — Nabil’s Narrative, The Kitáb-i-Íqán, The Hidden Words, and the Epistle to the Son of the Wolf, translations of superlative style and power, making available the essence of Bahá’u’lláh’s Message to the western world. What life he breathed into us through his own writings, beginning with his World Order letters — the Goal of a New World Order, the Dispensation of Bahá’u’lláh, followed by the Unfoldment of World Civilization (now The World Order of Bahá’u’lláh), The Advent of Divine Justice, The Promised Day is Come, works which were supplemented by dynamic cables and special messages. To such a long list of distinguished works was added the finest flower of his mind, his masterful review of the first one hundred years of the greatest Dispensation vouchsafed by God to man on this planet — God Passes By.” (Adib Taherzadeh, The Child of the Covenant, p. 319)

**32**

### **NEVER INDEED HAVE THERE BEEN SUCH WIDESPREAD AND BASIC UPHEAVALS**

”The sorrows, fears and perplexities evoked by this latest conflict in the unfoldment of the Lesser Peace have intensified the feelings of grievance and outrage at the recurrent crises agitating the planet. The anxieties of people across the globe are even now being played out publicly in angry demonstrations too overwhelming to be ignored. The issues they protest and the emotions they arouse often add to the chaos and confusion they hope by such public displays to resolve. For the friends of God, there is an unambiguous explanation for what is occurring; they have only to recall the vision and principles offered by the Faith if they are to respond effectively to the challenges posed by the spread of distress and dismay. Let them strive to understand more deeply the Teachings that are relevant by reviewing letters of Shoghi Effendi which have been published in The World Order of Bahá’u’lláh, particularly those

entitled ‘The Goal of a New World Order’, ‘America and the Most Great Peace’, and ‘The Unfoldment of World Civilization’.

(The Universal House of Justice, Ridvan 160, 2003)

**32**

**THE WICKED, UNBRIDLED RACE OF ARMAMENTS SWALLOWING AN EVER-INCREASING SHARE OF THE SUBSTANCE OF ALREADY IMPOVERISHED NATIONS (ALSO 44 FORGING AHEAD TO ESTABLISH HIS KINGDOM AND 48 ADHERENTS) (ON ANOTHER NOTE: IN ÍQÁN P. 233 BAHÁ’U’LLÁH SAYS THE CLERGY HAVE SWALLOWED THE SUBSTANCE OF THE FAITHFUL)**

“As to the Lesser Peace, Shoghi Effendi has explained that this will initially be a political unity arrived at by the decision of the governments of various nations; it will not be established by direct action of the Bahá’í community. This does not mean, however that the Bahá’ís are standing aside and waiting for the Lesser Peace to come before they do something about the peace of mankind. Indeed, by promoting the principles of the Faith, which are indispensable to the maintenance of peace, and by fashioning the instruments of the Bahá’í Administrative Order, which we are told by beloved Guardian is the pattern for future society, the Bahá’ís are constantly engaged in laying the groundwork for a permanent peace, the Most Great Peace being their ultimate goal.

“The Lesser Peace itself will pass through stages; at the initial stage the governments will act entirely on their own without the conscious involvement of the Faith; later on, in God’s good time, the Faith will have a direct influence on it in ways indicated by Shoghi Effendi in his “The Goal of a New World Order”. In connection with the steps that will lead to this latter stage, the Universal House of Justice will certainly determine what has to be done, in accordance with the guidance in the Writings, such as the passage you quoted from ‘Tablets of Bahá’u’lláh’, page 89. [“It

is incumbent upon the ministers of the House of Justice to promote the Lesser Peace so that the people of the earth may be relieved from the burden of exorbitant expenditures. This matter is imperative and absolutely essential, inasmuch as hostilities and conflict lie at the root of affliction and calamity” – from Tablet of the World] In the meantime, the Bahá’ís will undoubtedly continue to do all in their power to promote the establishment of peace.”

(From a letter written on behalf of the Universal House of Justice, January 31, 1985; Lights of Guidance, 2<sup>nd</sup> edition, p. 437)

**34**

### **DIVINE PROGRAM**

A detailed and exact knowledge of the present structure of Bahá’í Administration, or of the By-laws of National and Local Spiritual Assemblies, or of the many and varied applications of Bahá’í law under the diverse conditions prevailing around the world, while valuable in itself, cannot be regarded as the sort of knowledge primarily intended by deepening. Rather is suggested a clearer apprehension of the purpose of God for man, and particularly of His immediate purpose as revealed and directed by Bahá’u’lláh, a purpose as far removed from current concepts of human well-being and happiness as is possible. We should constantly be on our guard lest the glitter and tinsel of an affluent society should lead us to think that such superficial adjustments to the modern world as are envisioned by humanitarian movements or are publicly proclaimed as the policy of enlightened statesmanship — such as an extension to all members of the human race of the benefits of a high standard of living, of education, medical care, technical knowledge — will of themselves fulfil the glorious mission of Bahá’u’lláh. Far otherwise. These are the things which shall be added unto us once we seek the Kingdom of God, and are not themselves the objectives for which the Báb gave His life, Bahá’u’lláh endured such sufferings as none before Him had ever endured, the Master and after Him the Guardian bore their

trials and afflictions with such superhuman fortitude. Far deeper and more fundamental was their vision, penetrating to the very purpose of human life. We cannot do better, in this respect, than call to the attention of the friends certain themes pursued by Shoghi Effendi in his trenchant statement *The Goal of a New World Order*. “The principle of the Oneness of Mankind” he writes, “implies an organic change in the structure of present-day society, a change such as the world has not yet experienced.” Referring to the “epoch-making changes that constitute the greatest landmarks in the history of human civilization,” he states that “... they cannot but appear, when viewed in their proper perspective, except as subsidiary adjustments precluding that transformation of unparalleled majesty and scope which humanity is in this age bound to undergo.” [WOB, pp. 42-43, 45, 46]. In a later document he refers to the civilization to be established by Bahá’u’lláh as one “with a fullness of life such as the world has never seen nor can as yet conceive.” [The Promised Day is Come, p. 302]

(The Universal House of Justice, *Ridvan Message 1967, Messages 1963 to 1986*, p. 107, paragraph 42.23)

**36**

### **THOSE INTO WHOSE HANDS THE IMMEDIATE DESTINIES OF PEOPLES AND NATIONS HAVE BEEN COMMITTED**

(General discussion of references in letter to importance of world leaders accepting Bahá’u’lláh’s Plan)

“Individual Bahá’ís were active participants in the international activities of the League. Two Bahá’í women contributed notably to the early work with governments and with non-governmental organizations. Martha Root and Laura Dreyfus-Barney attended public sessions of the 1930 League of Nations Disarmament Conference in Geneva. For over three months, Root met statesmen from more than fifty countries, spoke with them about the Bahá’í principles and gave them Bahá’í literature, including Shoghi



Shoghi Effendi shortly after returning to the Holy Land from London in 1922.

Effendi's "Goal of a New World Order." Dreyfus-Barney was active in the International Council of Women and a vice-president of the Disarmament Committee of Women's International Organizations, which represented fifteen organizations with branches in fifty-six countries. The International Bahá'í Bureau was maintained even after the League of Nations ceased to function." (Baha'í International Community, letter of 1995 Feb 29)

**38**

### **ENDEAVOR, CEASELESS ENDEAVOR**

(same concept as "jihad" in its true meaning)

The Arabic word "jihad" does not really mean "war," it means "effort". Here are a few examples of how Shoghi Effendi has translated the word jihad when it has been used in the Writings of Baha'u'llah and the Master:

Strive, that ye may truly recognize and know Him, and observe befittingly His precepts. Gleanings p. 5

Bend your energies to whatever may foster the education of men. Gleanings p. 9

arise to disseminate, with the utmost wisdom, the verities of His Cause. Gleanings p. 14

With the utmost unity, and in a spirit of perfect fellowship, exert yourselves, that ye may be enabled to achieve that which beseemeth this Day of God. Gleanings p. 196

It is incumbent upon every man of insight and understanding to strive to translate that which hath been written into reality and action. Gleanings p. 250

Exert yourselves that ye may attain this transcendent and most sublime station, the station that can ensure the protection and security of all mankind. Gleanings p. 288

It is the duty of every seeker to bestir himself and strive to attain the shores of this ocean, Gleanings p. 326

Verily I say, the world is like the vapor in a desert, which the thirsty dreameth to be water and striveth after it with all his might, until when he cometh unto it, he findeth it to be mere illusion. Gleanings 328

Gird up the loins of thine endeavor, that haply thou mayest guide thy neighbor to the law of God, the Most Merciful. Gleanings 339

### **69. O CHILDREN OF ADAM!**

Holy words and pure and goodly deeds ascend unto the heaven of celestial glory. Strive that your deeds may be cleansed from the dust of self and hypocrisy and find favor at the court of glory; Persian Hidden Words 69

“Baha’u’llah after His return (from Sulaymaniyyih) made such strenuous efforts in educating and training this community, in reforming its manners, in regulating its affairs and in rehabilitating its fortunes, that in a short while all these troubles and mischiefs were quenched, and the utmost peace and tranquility reigned in men’s hearts.” GPB 133

This body of the Hands of the Cause of God is under the direction of the Guardian of the Cause of God. He must continually urge them to strive and endeavor to the utmost of their ability to diffuse the sweet savors of God, and to guide all the peoples of the world Will and Testament 13

40

### INTERNATIONAL EXECUTIVE

“As regards the International Executive referred to by the Guardian in his ‘Goal of a New World Order’ it should be noted that this statement refers by no means to the Bahá’í Commonwealth of the future, but simply to that world government which will herald the advent and lead to the final establishment of the World Order of Bahá’u’lláh. The formation of this International Executive, which corresponds to the executive head or board in present-day national governments, is but a step leading to the Bahá’í world government of the future, and hence should not be identified with either the institution of the Guardianship or that of the International House of Justice.” (From letter written on behalf of the Guardian to an individual believer, March 17, 1934; Lights of Guidance, 2<sup>nd</sup> edition, #1077, p. 320)

41

### SUPREME TRIBUNAL

1. and 2. The Supreme Tribunal is an aspect of a World Super-state; the exact nature of its relationship to that state we cannot at present foresee.

3. Supreme Tribunal is the correct translation; it will be a contributing factor in establishing the Lesser Peace. (19 November 1945, on behalf of Shoghi Effendi to an individual believer, cf. “Bahá’í News”, no. 210, August 1948, p. 3)

The above statements were given in response to the following questions:

1. Is the Supreme Tribunal the world court or world tribunal referred to in “The Unfoldment of World Civilization”, p. 41 and “Goal of a New World Order”, p. 203? Is it a part of the world Super-State just as our Supreme Court is part of the federal government at Washington?

2. Will the Supreme Tribunal (a world court) exist apart from the world government?

3. From the Master’s letter to The Hague it looks like the Supreme Tribunal might of itself establish the Lesser Peace. Some have suggested that possibly the term “Supreme Tribunal” is not the best translation.

(The Universal House of Justice, 1996 May 09, Extracts on International Tribunal)

44

### FORGING AHEAD ROLE OF BAHÁ’Í INSTITUTIONS IN ESTABLISHING PEACE, I.E. IMPORTANCE OF LOCAL SPIRITUAL ASSEMBLIES

For a few in the young communities of the West, such a departure from traditional conceptions of the nature and role of religion proved too great a test, and Bahá’í communities suffered the distress of seeing valued co-workers drift away in search of spiritual pursuits more congenial to their inclinations. For the vast majority of believers, however, great messages from the Guardian’s pen, such as “The Goal of a New World Order” and “The Dispensation of Bahá’u’lláh”, threw brilliant light on precisely the issue that most concerned them, the relationship between spiritual truth and social development, inspiring in them a determination to play their part in laying the



The Greatest Holy Leaf (Bahiyih Khánum) with Shoghi Effendi. She was his revered Great Aunt and the supreme woman of the Bahá'í Dispensation.

foundations of humanity's future. (Century of Light, p. 55)

44

## HOLY ALLIANCE

[From a website about the Holy Alliance:]

The Holy Alliance Treaty - September 26, 1815

This treaty, drawn up by Tsar Alexander, reflects the return to conservative politics in Europe after the long struggle against Revolutionary and Imperial France. It was subsequently acceded to by

all the monarchs of Europe except the King of Great Britain, who declined to sign on constitutional grounds, Pope Pius VII, who refused to treat with Protestant monarchs, and the Sultan of Turkey. Both Castlereagh and Metternich dismissed the wording of the treaty as largely meaningless, and it had little influence on the policies of the signatories. Liberals and nationalists hated the Alliance as a symbol of the reactionary Restoration.

In the name of the Most Holy and Indivisible Trinity.

Holy Alliance of Sovereigns of Austria, Prussia, and Russia.

THEIR Majesties the Emperor of Austria, the King of Prussia, and the Emperor of Russia, having, in consequence of the great events which have marked the course of the three last years in Europe, and especially of the blessings which it has pleased Divine Providence to shower down upon those States which place their confidence and their hope on it alone, acquired the intimate conviction of the necessity of settling the steps to be observed by the Powers, in their reciprocal relations, upon the sublime truths which the Holy Religion of our Saviour teaches:

## Government and Political Relations

They solemnly declare that the present Act has no other object than to publish, in the face of the whole world, their fixed resolution, both in the administration of their respective States, and in their political relations with every other Government, to take for their sole guide the precepts of that Holy Religion, namely, the precepts of Justice, Christian Charity, and Peace, which, far from being applicable only to private concerns, must have an immediate influence on the councils of Princes, and guide all their steps, as being the only means of consolidating human institutions and remedying their imperfections. In



consequence, their Majesties have agreed on the following Articles:

### **Principles of the Christian Religion**

ART. I. Conformably to the words of the Holy Scriptures, which command all men to consider each other as brethren, the Three contracting Monarchs will remain united by the bonds of a true and indissoluble fraternity, and considering each other as fellow countrymen, they will, on all occasions and in all places, lend each other aid and assistance; and, regarding themselves towards their subjects and armies as fathers of families, they will lead them, in the same spirit of fraternity with which they are animated, to protect Religion, Peace, and Justice.

### **Fraternity and Affection**

ART. II. In consequence, the sole principle of force, whether between the said Governments or between their Subjects, shall be that of doing each other reciprocal service, and of testifying by unalterable good will the mutual affection with which they ought to be animated, to consider themselves all as members of one and the same Christian nation; the three allied Princes looking on themselves as merely designated by Providence to govern three branches of the One family, namely, Austria, Prussia, and Russia, thus confessing that the Christian world, of which they and their people form a part, has in reality no other Sovereign than Him to whom alone power really belongs, because in Him alone are found all the treasures of love, science, and infinite wisdom, that is to say, God, our Divine Saviour, the Word of the Most High, the Word of Life. Their Majesties consequently recommend to their people, with the most tender solicitude, as the sole means of enjoying that Peace, which arise from a good conscience, and which alone is more durable, to strengthen themselves every day more and more in the principles and exercise of the duties which the Divine Saviour has taught to mankind.

### **Accession of Foreign Powers**

ART. III. All the powers who shall choose solemnly to avow the sacred principles which have dictated the present Act, and shall acknowledge how important it is for the happiness of nations, too long agitated, that these truths should henceforth exercise over the destinies of mankind all the influence which belongs to them, will be received with equal ardour and affection into this Holy Alliance.

Done in triplicate, and signed at Paris, the year of Grace 1815, 14/26th September.

[L.S.] Francis [Emperor Francis I of Austria]

[L.S.] Frederick William [King Frederick William III of Prussia]

[L.S.] Alexander [Tsar Alexander I of Russia]

The only European powers that did not sign were England, for constitutional reasons; the Pope, because he would not contract with Protestant Powers; and the Sultan of Turkey. Later, Louis XVIII of France acceded to it, as did the Prince Regent of England. During the years 1814-15, a number of treaties were concluded between the various countries of Europe. In this series of compacts the Holy Alliance forms merely one link and in a practical sense the most unimportant one; it was also the only treaty which was religious in character. All these treaties have, however, one trait in common. They revive the conception of a centralized Europe, in which the rights of the individual states seem to be limited by the duties which each state has in regard to the whole body of states. The signatories announced the end of the war that had been carried on since the era of the Thirty Years War by those grasping powers and interests, which took only into consideration the ratio status. They further asserted that all just political demands were satisfied, that the great Powers were "saturated", and on the strength of this, they introduced into international law the conception of a common European responsibility, the application of which was to be secured by agreement of the great Powers as cases arose. This common responsibility was to be used for the

liberal promotion of all economic, intellectual, and social life

The Quadruple Alliance of Mar., 1814, was concluded among Great Britain, Austria, Prussia, and Russia at Chaumont, France, in order to strengthen their coalition against Napoleon I. After Napoleon's first abdication the four powers made peace with France (see Paris, Treaty of, 1814); after Napoleon's return from Elba, they defeated him in the Waterloo campaign and imposed on France the more severe Treaty of Paris of 1815. On the same day that treaty was signed (Nov. 20), the Quadruple Alliance was renewed in order to insure the treaty's execution. The so-called Holy Alliance, signed a few days earlier by Russia, Austria, and Prussia, became confused with the Quadruple Alliance,

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## GENEVA PROTOCOL

At the end of World War I, the victorious Allies decided to reaffirm in the Versailles Treaty (1919) the prewar prohibition of the use of poisonous gases and to forbid Germany to manufacture or import them. Similar provisions were included in the peace treaties with Austria, Bulgaria, and Hungary.

Drawing upon the language of these peace treaties, the United States — at the Washington Disarmament Conference of 1922 — took the initiative of introducing a similar provision into a treaty on submarines and noxious gases. The U.S. Senate gave its advice and consent to ratification of this treaty without a dissenting vote. It never entered into force, however, since French ratification was necessary, and France objected to the submarine provisions.

At the 1925 Geneva Conference for the Supervision of the International Traffic in Arms, the United States similarly took the initiative of seeking to prohibit the export of gases for use in

war. At French suggestion it was decided to draw up a protocol on non-use of poisonous gases and at the suggestion of Poland the prohibition was extended to bacteriological weapons. Signed on June 17, 1925, the Geneva Protocol thus restated the prohibition previously laid down by the Versailles and Washington treaties and added a ban on bacteriological warfare.

Before World War II the protocol was ratified by many countries, including all the great powers except the United States and Japan. When they ratified or acceded to the protocol, some nations — including the United Kingdom, France, and the USSR — declared that it would cease to be binding on them if their enemies, or the allies of their enemies, failed to respect the prohibitions of the protocol. Although Italy was a party to the protocol, it used poison gas in the Ethiopian war. Nevertheless, the protocol was generally observed in World War II. Referring to reports that the Axis powers were considering the use of gas, President Roosevelt said on June 8, 1943:

Use of such weapons has been outlawed by the general opinion of civilized mankind.

This country has not used them, and I hope that we never will be compelled to use them. I state categorically that we shall under no circumstances resort to the use of such weapons unless they are first used by our enemies.

Although the Senate Foreign Relations Committee favorably reported the protocol in 1926, there was strong lobbying against it, and the Senate never voted on it. After the war, President Truman withdrew it from the Senate, together with other inactive older treaties. Little attention was paid to the protocol for several years thereafter. During the Korean war the Communist side accused the United States of using bacteriological weapons in Korea, but at the same time they rejected American proposals for international investigation of their charges. In the Security Council, the Soviet Union

introduced a draft resolution calling on all U.N. members to ratify the protocol. At that time the United States was not willing to agree to prohibit the use of any weapons of mass destruction unless they could be eliminated through a disarmament agreement with effective safeguards. On June 26, 1952, the Soviet resolution was rejected by a vote of 1 to 0, with 10 abstentions (including the United States, the United Kingdom, and France).

48

### GENERAL TREND OF RECENT EVENTS

(One Method by which one can Criticize the Present Day Socio-Political Order)

“There is, however, one case in which one can criticize the present social and political order without being necessarily forced to side with or oppose any existing regime. And this is the method adopted by the Guardian in his Goal of a new World Order’. His criticisms of the world conditions beside being very general in character are abstract; that is, instead of condemning existing institutional organizations it goes deeper and analyzes the basic ideas and conceptions which have been responsible for their establishment. This being a mere intellectual and philosophical approach to the problem of world political crisis, there is no objection if you wish to try such a method, which immediately carries you from the field of practical politics to that of political theory. But in view of the fact that no clear cut line can be drawn between theory and practice you should be extremely careful not to make too free a use of such method.”

(From a letter written on behalf of Shoghi Effendi to an individual believer, dated March 2, 1934; Lights of Guidance, p. 451 #1469) Remember:



Interior of the Mansion of Bahji showing the model for the Bahá'í House of Worship in Wilmette, Illinois.