

time for the re-adjustment of views, and the opportunity also to give direction—along with embattled Britain and her Allies—to a world sorely needing guidance and vision. There is great confusion of voices. Those who know the least speak ever the loudest and apportion the blame for events with facility. There is much mental distress everywhere, occasioned by the war and also by the desire of the well-intentioned to stress their particular solutions of the world problem.

It is necessary, therefore, to speak with directness, to indicate the inherent dangers of the present situation, to present its amazing opportunity to bring about needed changes, and to point out the lines of demarcation between the right and the wrong ways of living, between a vision of the new world order and the retrograde plans of the so-called "new order" with which the totalitarian powers seek to bewilder humanity.

We start with the premise that two opposing world visions confront humanity and that two world orders are presented to mankind. Between these man must choose, and his choice will determine the future.

The years 1941 and 1942 will be years of crisis and of tension. Those who perceive the risks, the opportunity, and the important decision to be made are struggling with almost frantic haste to awaken the masses to the uniqueness of this moment. What mankind decides during the next twelve months will condition the future as no other human decision has ever before done in the history of mankind.

There have been points of crisis before in history, but not one that involved the entire planetary population. There have been periods of danger, difficulty, war, famine and distress, but none which conditioned the lives of untold millions as does the present. Time and again there has been the emergence of leaders, conquerors, dictators and world figures, but they have hitherto come at a time when their influence was limited by world communications and by national limitations: therefore their power was not universal and their progress was arrested by the conditions of the

THE COMING WORLD ORDER

April 1940

This analysis of world conditions is being written in America, where there is, as yet, relative physical safety and

period in which they lived. Today, the entire planet is involved and all the nations of the world are definitely affected.

There is the setting up of barriers in a futile effort to keep out of trouble and avoid war; dominant groups are swinging many nations under their banners so that they are either associated with the totalitarian powers or with those nations which are opposing them. The nations which are not actually belligerents are equally active in the task of endeavoring to preserve their national integrity.

The conflict today is a world conflict. The following groups of people are involved:

1. The fighting aggressor nations, ruled by ambitious dictators.
2. The nations which are seeking to defend themselves and the liberties of humanity.
3. The neutral nations, seeing the issues involved and faced with the immediate necessity to take sides.

The momentum of this struggle is gaining daily. Fresh areas of the world are being swept into the conflict every week. The real issues, the impending economic results and the political implications are emerging with growing clarity in every land and—make no mistake—even in those lands which lie numbed and suffering under the heel of the conqueror. Among them there is a silent and at present voiceless revolt. The inner speechless revolt in itself constitutes a menace to world peace and, if evoked into full expression, may plunge the world still deeper into conflict.

Facing humanity today are two major dangers. These are: first, the conflict will be so prolonged that humanity will be completely exhausted and thus a stalemate will be reached and a situation will arise which will bring to an end all civilized relationships and all hope of an ordered life of beauty, peace and culture. Secondly, the nations not yet involved will fail to see the realities of the situation and will not come to the assistance of those fighting for the preservation of national and individual freedom. If this

should prove to be the case, then—without so intending and yet inevitably—they will stand on the side of evil and share in the responsibility of engineering world disaster.

Today, there are no more than two parties in the world—those who are on the side of right human relations and those who are on the side of selfish and cruel power politics. The totalitarian powers are on the march—ruthless, selfish, cruel and aggressive; the powers which are battling for human liberty and for the rights of the defenseless little nations are standing with their backs to the wall, facing the strongest display of human might that the world has ever seen. The nations which are not yet physically involved are preparing for some form of action and for defense—defense against the dictator powers but not against the fighting democracies.

The battle today is being fought out on the land, on the sea, and in the air. From the economic standpoint, every country is involved, and ruin stalks in the wake of war; the stopping of imports or of exports in many lands is bringing about the financial ruin of thousands; the pressure of economic disaster, the fear of famine and pestilence and the constant risk of becoming actively a part of the war faces every country not yet actually in the fighting line. The fear of defeat, of death and injury, and of the loss of all possessions is added to these problems, where the nations at war are concerned.

Humanity must face up to these facts. No matter how people may evade the truth, no matter how they may escape into a dream world of wishful thinking, the fact remains—inevitable and undeniable—that the world is at war and everyone is involved.

The Goodwill Work

Prior to September, 1939, the objectives of our world-wide work, over a period of nine years, were the spreading of world goodwill, the discovery of the men and women of goodwill throughout the world, and the endeavor to teach the meaning of the will-to-good. This is the main task of

the new group of world servers. We inculcated a non-separative attitude and the need for right human relations. We endeavored to make clear that differing forms of government and varying ideological systems were right and possible, provided that human beings lived together in goodwill and recognized their blood brotherhood.

Then humanity made its decision to fight, and the war broke out: one group, the instigators of the war, fighting to acquire material power, the glory of a nation and the subjugation of the defenseless; and the other, fighting to preserve its own liberty of action, the preservation of its integrity, the right of the little nations and the spiritual values. Immediately, the issue was abundantly clear in the minds of those who were in touch with human affairs; immediately certain nations took sides against the forces of aggression; immediately, other nations, biased by similar distorted ideologies and equally selfish purposes, stood with the aggressor nation; immediately, panic swept the remaining nations, who took refuge in short-sighted neutrality and defense programs—a neutrality and programs which have proved quite futile to protect them.

Where, then, should the new group of world servers stand? What should the men and women of goodwill do? Should they side with the totalitarian powers because in so doing they will bring the conflict more rapidly to an end, or should they stand on the side of the neutral powers, frantically pursuing ineffective peace programs, policies of appeasement, and play into the hands of the totalitarian powers?

Humanity having decided to fight out the battle *physically*, there was nothing left to do but issue a challenge to the men and women of goodwill to take their stand on the side of such action as would release humanity through the destruction of the evil forces. These had determined to prove that might was right. Therefore, the forces fighting for progress and civilization had to meet force with force.

The challenge was taken up by the democracies who

stand for human rights and liberty. Because of the decision to fight on the side of spiritual progress, the spiritual forces of the planet had no alternative but to align themselves on the side of the allied democracies, and endeavor to awaken the neutral nations to the issue. They ranged themselves against the leaders of the aggressor nations though not against their poor deluded or subdued peoples. They too must be liberated by the allied democracies.

On the basis of an active will-to-good, the men and women of goodwill, acting under the inspiration of the New Group of World Servers, had no alternative but to take their stand with the spiritual forces and join the struggle for the liberation of humanity from totalitarian ambitions and the intentions of a group of evil men. But the spirit of goodwill must be, steadily and unchangingly, the motivating impulse. No hate must be allowed to enter in. The greatest good of the greatest number lies today in the release of the nations from the domination of the totalitarian powers.

The Pacifist Position

The second point upon which I would touch is the arguments brought out by the pacifists of the world. All true and good people are pacifically minded and all hate war. This is a fact which the academic idealist and pacifist often forgets. Such people tell us that two wrongs do not make a right; and to meet murder with murder (which is their definition of war) is sinful; that war is evil (which no one denies) and that one must not take part in it. They contend that thinking thoughts of peace and of love can put the world straight and end the war. Such people, fighting the existent fact of war, usually do little or nothing concrete to right the wrongs which are responsible for the war, and permit their defense—personal, municipal, national and international—to be undertaken by others. The sincerity of these people cannot be questioned.

It should be remembered, in countering these ideas and in justifying the fighting spirit of the Christian democracies,

that it is *motive* that counts. War can be and is mass murder, where the motive is wrong. It can be sacrifice and right action, where the motive is right. The slaying of a man in the act of killing the defenseless is not regarded as murder. The principle remains the same, whether it is killing an individual who is murdering, or fighting a nation which is warring on the defenseless. The material means, which evil uses for selfish ends, can also be employed for good purposes. The death of the physical body is a lesser evil than the setting back of civilization, the thwarting of the divine purposes of the human spirit, the negating of all spiritual teaching, and the control of men's minds and liberties. War is always evil, but it can be the lesser of two evils, as is the case today.

The present war, if carried forward to a successful completion by the defeat of the totalitarian powers, constitutes a far lesser evil than the subjugation of many nations to the unparalleled cupidity, the appalling educational process and the defiance of all recognized spiritual values by the Axis powers. If the totalitarian powers should conquer, it would mean years of turmoil and revolt; their victory would result in untold misery.

It is no doubt an undeniable spiritual truth that right thought can change and save the world, but it is also true that there are not enough people *able to think* to do this work. Also, there is not enough time in which to do it. The thoughts of peace are mainly founded upon a stubborn idealism that loves the ideal more than humanity. They are based also upon an unrecognized fear of war and upon an individual inertia which prefers the dream world of wishful thinking to the shouldering of responsibility for the security of humanity.

Thus briefly have I sought to make the position of the New Group of World Servers clear as it fights for the rights of man, for the spiritual future of humanity, and for the new world order. What I have now to say will fall into four parts:

- I. *The world as it exists today.* The present situation is the result of past tendencies of underlying pressures and of human decisions.
- II. *The new world order.* This we will contrast with the old order and with the so-called "new order" of the totalitarian powers.
- III. *Some problems involved.* Four major world problems will call for discussion and these we must consider.
- IV. *The task ahead.* We will then deal with the interlude until peace is achieved plus some suggestions for the coming period of reconstruction.

I. THE WORLD TODAY

What are the causes which have produced present world conditions? What are the underlying pressures which are producing the present chaos or those which can produce eventual order? Before there can be correction, there must be appreciation of error; there must be understanding of the predisposing causes producing the necessity; there must be realization of the general guilt and a shared responsibility for the evil conditions; there must be determination to make restitution, and to cease from evil doing.

The tendency to fasten the war on Hitler and his gang of evil men should not blind us to the causes which have made his evil work possible. He is mainly a precipitating agency, for through him world selfishness and cruelty have been brought to a focus. But, as Christ has said: "Woe unto the world because of offenses! for it must needs be that offenses come; but woe to that man by whom the offense cometh." (Matthew 18:7.) The causes of this rampant evil are inherent in humanity itself.

Ancient and untrammled selfishness has ever been a characteristic of man; the desire for power and for possession has ever motivated men and nations; cruelty, lust, and sacrifice of the higher values to the lower have been deeply rooted human habits for ages. Of these ancient habits of thought and behavior all peoples and all nations are guilty. Steadily,

as the world grew closer, the lines of cleavage and the antagonism of the nations increased, and thus the present war (beginning in 1914) is the inevitable result of wrong thought, selfish goals and ancient hatreds. Individualistic interest, separative aims and aggressive desire march towards their inevitable finale—war and chaos.

The economic situation also provides a symbol of this condition. The nations divide themselves into the "Haves" and the "Have Nots," and thus bring in the present era of gangsterism. Organized gangs in the United States came into being as an expression of these tendencies in national life. In the international world, three nations are now playing the same part. The allied nations and the United States are recognizing the menace of national and international gangsterism and are endeavoring to crush it. But—and this is the point of importance—these conditions have been made possible by humanity as a whole.

Materialism and Spirituality

There are today three major human trends: First of all, a trend towards a spiritual and free way of life; secondly, a trend towards intellectual unfoldment; and lastly, a potent trend towards material living and aggression. At present, the last of these innate tendencies is in the saddle, with the second, the intellectual attitude, throwing its weight upon the side of the material goals. A relatively small group is throwing the weight of human aspiration upon the side of the spiritual values. The war between the pairs of opposites—materialism and spirituality—is raging fiercely. Only as men turn away from material aggression and towards spiritual objectives will the world situation change, and men—motivated by goodwill—force the aggressors back to their own place and release humanity from fear and force. We are today reaping the results of our own sowing. The recognition of the cause of the problem provides humanity with the opportunity to end it. The time has arrived in which it is possible to institute those changes

in attitude which will bring an era of peace and goodwill, founded on right human relations.

These two forces—materialism and spirituality—face each other. What will be the outcome? Will men arrest the evil and initiate a period of understanding, cooperation and right relationship, or will they continue the process of selfish planning and of economic and militant competition? This question must be answered by the clear thinking of the masses and by the calm and unafraid challenges of the democracies.

On all sides the need for a new world order is being recognized. The totalitarian powers are talking of the "new order in Europe"; the idealists and thinkers are unfolding schemes and plans which vision entirely new conditions that will bring the old bad order to an end. There is a constant demand for the Allies to state their peace aims and indicate clearly what adjustments will be made after the war, because a vision of the future world policy will help humanity through the present crisis.

Historical Background

Throughout the Middle Ages, the rule of powerful monarchs, the spread of empires and the march of national conquerors were outstanding characteristics. A relatively small number of people were involved. The Church of the time had immense power in all European countries; it controlled the education of the people, but laid no foundation for right political thought. The history of the past is the history of many forms of government. Races and nations have come and gone. Political regimes and religious forms have played their part, have persisted or disappeared. The sorry history of humanity has been one of kings and potentates, rulers and warriors, presidents and dictators—rising into power at the expense of their own or other nations. Conquerors come and go—Akbar, Genghis Khan, the Pharaohs, Alexander the Great, Caesar, Charlemagne, William the Conqueror, Napoleon, Hitler and Mussolini. These have all upset the rhythm

of their times and have come to power through aggression and slaughter. As the nations grew more closely interrelated, their influence and their field of expression increased. The growing means of communication brought this about; Great Britain knew nothing of the movements of Alexander; the peoples of America knew naught about Genghis Khan; but the sound of the marching armies of Napoleon was heard over a far wider area, and the triumphs of Hitler—diplomatic and military—are known throughout the world.

The totalitarian powers have turned the world into one armed camp—for offense or defense. Motivating all these conquerors was lust for gold, lust for land, lust for power, lust for personal triumph. The modern dictators are no exception. They bring nothing new.

World Anarchy

The history of the world has been built around the theme of war; its points of crisis have been the great battles. The thought of revenge motivates some nations; the demand for the righting of ancient historical wrongs influences others; the restitution of lands, earlier held, directs the acts of others. For instance: the ancient glory of the Roman Empire must be restored—at the expense of the helpless little peoples; the culture of France must be paramount and French security must outweigh all other considerations; British imperialism has in the past outraged other nations; German hegemony and "living space" must dominate Europe, and the German superman must be the arbiter of human life; American isolationism would leave humanity defenseless in its hour of need and hand men over to the rule of Hitler; Russia, in her silence, cannot be trusted; Japan is upsetting the balance of power in Asia. Such is the picture today. Anarchy rules the world; famine stalks the inhabitants of Europe; the civilian population of cities, the women and children, are in grave danger of injury and death and are forced to live underground; pestilence appears; there is no safety on land or sea or in the air; the

nations are on the verge of financial ruin; science has turned to the invention of the instruments of death; the populations of cities and entire districts are shifted from one part of a country to another; families and homes are broken up; there is intense fear, hopeless looking into the future, bewildered questioning, suicide and murder; the smoke of countless fires blackens the skies; the seas are strewn with dead and with wrecked vessels; the thunder of guns and the noise of exploding bombs are heard in approximately twenty countries; war rises up from the waters, marches over the lands and descends from the skies.

It is to this situation that the old order has brought humanity. It is to this disaster that man's cruelty and selfishness have tended; no nations are exempt from this criticism, and all are more rapidly moved by selfish purpose than by the spirit of sacrifice.

Even idealistic America can only be aroused into action by an appeal to her self-interest and security.

For our encouragement let us recognize that the same humanity which has brought about these terrible conditions can also create the new world, the new order and the new way of life. The selfish, wicked past can give way to a future of understanding, of cooperation, of right human relations and of good. Separativeness must be superseded by unity. The combination of totalitarian aggressors, of allied democracies and of anxious neutral nations must be changed into a world which is characterized by one endeavor—the establishing of those relations which will produce the happiness and peace of the whole, and not only of the part.

II. THE NEW WORLD ORDER

I assume that my readers recognize some intelligent or spiritual direction of humanity. I care not by what name they call that guiding Purpose. Some may call it the Will of God; others, the inevitable trends of the evolutionary process; still others may believe in the spiritual forces of the planet; others may regard it as the spiritual Hierarchy of the

planet, or the great White Lodge; many millions speak of the guidance of Christ and His disciples. Be that as it may, there is a universal recognition of a guiding Power, exerting pressure throughout the ages, which appears to be leading all towards an ultimate good.

Some definite direction has led man from the stage of primeval man to that evolutionary point where a Plato, a Shakespeare, a da Vinci, a Beethoven can appear. Some power has evoked man's capacity to formulate ideas, to produce systems of theology, of science and of government; some inner motivating power has given man the ability to create beauty, to discover the secrets of nature; some realization of divine responsibility lies behind the philanthropy, the educational systems, and the welfare movements throughout the world. The progress of the human spirit has been one of irresistible unfoldment, of a developing appreciation of reality, beauty and wisdom. Instinct has developed into intellect; intellect is beginning to unfold into intuition. The significance of God, the registering of man's divine potentialities, and the increasing capacity to understand and to share in the thought processes of others—all these indicate progress and unfoldment.

This picture of the beauty of the human spirit must be placed beside the earlier picture of man's selfishness and cruelty, of man's inhumanity to man. Both pictures are true, but only the one of beauty is eternal; the other is but transient. Man is a composite of higher and lower expressions, and behind all the wars and difficulties which accompany man's progress through the ages lies this major factor—an ancient persistent fight between man's spiritual aspiration and his material desires. This condition is today brought to a focus in the conflict raging between the totalitarian powers and the nations which are fighting for the rights of the human spirit and for the freedom of humanity.

My use of the word *spiritual* has nothing to do with the use of this word as the orthodox religions use it, except in so far as the religious expression is a part of the general spirituality of mankind. Everything is spiritual which tends

towards understanding, towards kindness, towards that which is productive of beauty and which can lead man on to a fuller expression of his divine potentialities. All is evil which drives man deeper into materialism, which omits the higher values of living, which endorses selfishness, which sets up barriers to the establishing of right human relations, and which feeds the spirit of separateness, of fear, of revenge.

On the basis of these distinctions, it is surely apparent that God is on the side of the allied nations, for it cannot be supposed that Christ is on the side of Hitler and the rule of cruel aggression. The spiritual Hierarchy of the planet is throwing the weight of its strength against the Axis powers just in so far as the spiritually minded peoples of the world can collaborate, for there can be no coercion of man's free will. No one is afraid of the allied nations; the situation has not been precipitated by the Allies; their methods are not the methods of lying propaganda and the terrorizing of the weak and the defenseless. Facts prove these points, and it is this recognition which lies behind the constant aid of the United States. The way of living and the spiritual objects of the democracies are recognized by all, and it is these which are threatened by the totalitarian concepts of life. Through the democracies humanity speaks.

The Axis World Order

The totalitarian order must go because it is contrary to the spiritual vision. The world order, as visioned by Hitler, is based upon the subjection of the weak to the rule of a super-Germany; it is one in which the life of the little nations will be allowed to go on just in so far as they serve the need of Germany. The lesser Axis powers are permitted existence only because they benefit German aims—Italy, to give Germany scope in the Mediterranean; Japan, to handle the Asiatic problem which is too large for Germany to handle alone. It is an order whose intention is that the best of all industrial and agricultural products shall go to Germany and the unwanted residue to the little nations. It is an order

in which the educational processes will be controlled by the dominant super-race. All departments of knowledge will be subordinated to the glorification of Germany. Germany will be portrayed as the seed of all world glory, and as the ruthless savior of mankind; the beauties of war, of struggle and of physical strength will be emphasized, and these so-called admirable objectives of the human spirit will be developed to produce a race of men in whom the "effeminate" beauties of loving kindness and wise consideration for others will find no place.

I would call your attention to the teaching now being given to the German youth. Might is right. The German belongs to the super-race, and all other races are inferior. Only a chosen aristocracy should be permitted the privilege of education and of rule. The masses of the people are no more than cattle and exist only to be slaves of the superior race. War is to men what childbirth is to women. War is a natural process and therefore eternally right. All sources of supply must be controlled by Germany, and consequently even those nations at present neutral must be brought under the German sphere of influence. The totalitarian powers will dominate the economic system of the world and control all imports and exports. The standard of living in both hemispheres will be lowered; everything will be related to the good of Germany, and no other nation will be considered. Christian teaching and Christian ethics must necessarily be eliminated, because Germany regards Christianity and its divine Founder as effeminate and weak, as emphasizing the softer qualities of human nature, and as responsible for the decadence of all nations, except Germany. Christianity must also be overthrown because it is based on Jewish sources; the rule of Christ must come to an end, because only the rule of force is right.

In the world order of the Axis powers, the individual has no rights; he has no freedom except in so far as he serves the state; there will be no liberty of thought or conscience, all issues will be decided by the state, and the private citizen

will have no right to an opinion. Men will be drafted like slaves into the service of the state.

Such is the picture of the order which the Axis powers are preparing to impose upon the world, and to this their own words testify. Only insight into the true nature of this crisis, a determination to face the facts, and fearlessness will suffice to defeat Hitler. This conquering fearlessness must be based on a recognition of the spiritual values involved, on a belief in God, and on a commonsense which is determined to establish security, right human relations and liberty.

It is important that people face up to the facts immediately. They must realize what is the nature of the world order which Hitler is preparing to enforce, and what lies ahead of humanity if the Axis powers triumph. It is essential that the little children of the world be rescued from this overshadowing evil and from the false education to which they will be subjected if the totalitarian powers hold Europe in their grasp. The intensive culture given to the youth of Germany during the past twenty years has proved the effects of enviroing mental attitudes. These boys who roll their tanks and fly their planes over the countries of Europe and who wage war on women and children are the product of an educational system, and are therefore the victims of an evil process. The children of Germany must be rescued from the future which Hitler plans, as well as the children of other countries; the women of Germany must be set free from fear, as must the women in other lands; the population of Germany must also be liberated from the evil rule of Hitler. This is recognized by the allied nations. Make no mistake. The German is as dear to the heart of humanity, to God, to Christ and to all right thinking people as are any other people. The German must be rescued from Hitler's world order as much as the Pole, the Jew, the Czech or any captive nation. In effecting this freedom, the allied nations and the neutral powers must preserve the spirit of goodwill, even when using force, which is the only means of conquest the totalitarian powers understand.

Steps Towards the New World Order

In contradistinction to the totalitarian world order, what should the rest of the world plan? Towards what world objectives should the democracies work? Utopian schemes, idealistic forms of government and cultural living processes have ever been the playthings of the human mind, down through the centuries. But these Utopias have been so far ahead of possibility that their presentation seems useless. They are most of them wholly impractical.

Certain immediate possibilities and attainable objectives can, however be worked out, given a definite will-to-good and patience on the part of humanity.

Certain major and spiritual premises should lie back of all efforts to formulate the new world order. Let me state some of them:

1. The new world order must meet *the immediate need* and not be an attempt to satisfy some distant, idealistic vision.
2. The new world order must be appropriate to a world which has passed through a destructive crisis and to a humanity which is badly shattered by the experience.
3. The new world order must lay the foundation for a future world order which will be possible only after a time of recovery, of reconstruction and of rebuilding.
4. The new world order will be founded on the recognition that all men are equal in origin and goal but that all are at differing stages of evolutionary development; that personal integrity, intelligence, vision and experience, plus a marked goodwill, should indicate leadership. The domination of the proletariat over the aristocracy and bourgeoisie, as in Russia, or the domination of an entrenched aristocracy over the proletariat and middle classes, as has been until lately the case in Great Britain, must disappear. The control of labor by capital or the control of capital by labor must also go.

5. In the new world order, the governing body in any nation should be composed of those who work for the greatest good of the greatest number and who at the same time offer opportunity to all, seeing to it that the individual is left free. Today the men of vision are achieving recognition, thus making possible a right choice of leaders. It was not possible until this century.

6. The new world order will be founded on an active sense of responsibility. The rule will be "all for one and one for all." This attitude among nations will have to be developed. It is not yet present.

7. The new world order will not impose a uniform type of government, a synthetic religion and a system of standardization upon the nations. The sovereign rights of each nation will be recognized and its peculiar genius, individual trends and racial qualities will be permitted full expression. In one particular only should there be an attempt to produce unity, and that will be in the field of education.

8. The new world order will recognize that the produce of the world, the natural resources of the planet and its riches, belong to no one nation but should be shared by all. There will be no nations under the category "haves" and others under the opposite category. A fair and properly organized distribution of the wheat, the oil and the mineral wealth of the world will be developed, based upon the needs of each nation, upon its own internal resources and the requirements of its people. All this will be worked out in relation to the whole.

9. In the preparatory period for the new world order there will be a steady and regulated disarmament. It will not be optional. No nation will be permitted to produce and organize any equipment for destructive purposes or to infringe the security of any other nation. One of the first tasks of any future peace conference will be to regulate this matter and gradually see to the disarming of the nations.

These are the simple and general premises upon which the new world order must begin its work. These preliminary stages must be kept fluid and experimental: the vision of possibility must never be lost, and the foundations must be preserved inviolate, but the intermediate processes and the experimentations must be carried forward by men who, having the best interests of the whole at heart, can change the detail of organization whilst preserving the life of the organism.

Right Human Relations

The objective of their work can be summed up thus: the new world order will facilitate the establishing of right human relations, based on justice, on the recognition of inherited rights, on opportunity for all—irrespective of race, color or creed—on the suppression of crime and selfishness through right education, and on the recognition of divine potentialities in man as well as the recognition of a divine directing Intelligence in Whom man lives, and moves and has his being.

The difficulties confronting the nations when the war is over may seem insuperable but—given vision, goodwill and patience—they can be solved. Assuming that humanity will not rest until the aggressor nations are subdued, it will be necessary for the conquering democracies to be generous, merciful, understanding and attentive to the voice of the people as a whole. It is that voice (usually sound in its pronouncements) which must be evoked, recognized and listened to, and not the voices of the separative exponents of any ideology, of any form of government, religion or party. The objective of those who are entrusted with the straightening out of the world is not the imposition of democracy upon the entire world or to force Christianity upon a world of diversified religions. It is surely to foster the best elements in any national government to which the people may subscribe, or which they intelligently endorse. Each nation should recognize that its form of government may be suited

to it and quite unsuited to another nation: it should be taught that the function of each nation is the perfecting of its national life, rhythm and machinery, so that it can be an efficient co-partner with all other nations.

It is equally essential that the new world order should develop in humanity a sense of divinity and of relationship to God, yet with no emphasis upon racial theologies and separative creeds. The essentials of religious and political beliefs must be taught and a new simplicity of life inculcated. Today, these are lost in the emphasis laid upon material possession, upon *things* and upon money. The problem of money will have to be faced; the problem of the distribution of wealth—whether natural or human—will need careful handling and a compromise reached between those nations which possess unlimited resources and those who have few or none; the problem of the varying forms of national government must be faced with courage and insight; the restoration—psychological, spiritual and physical—of mankind must constitute a primary responsibility. The sense of security must be put on a firm basis—the basis of right relationship, and not the basis of force. Men must feel secure because they are seeking to develop international goodwill and can trust each other, and are not therefore dependent upon the strength of their armies and fleets.

The recognition of a spiritual Hierarchy which is working through the new group of world servers must steadily grow in some form or another. This will happen when the world statesmen and the rulers of the different nations and governing bodies—political and religious—are men of vision, spiritually motivated and selflessly inspired.

The future world order will be the effective expression of a fusion of the inner spiritual way of life and the outer civilized and cultural way of acting; this is a definite possibility because humanity, in its upper brackets, has already developed the power to live in the intellectual and physical worlds simultaneously. Many today are living in the spiritual world also. Tomorrow there will be many more.

III. SOME PROBLEMS INVOLVED

The new world order will be confronted with many problems. These problems will *not* be solved by the imposition of a solution by means of force, as in the Axis world order. They will be solved by right educational processes and by understanding the objectives of the true world order. They fall roughly into four categories: the racial problem, the economic problem, the problem of government, and the religious problem.

The Racial Problem

There is no way of solving the racial problem by legislation, segregation or by the effort to produce national blocs, as in the case in Germany today when she proclaims Germany as the super-race. Such efforts will only produce insuperable barriers. With very few exceptions, there are no pure races. Germany in particular, by its place at the crossroads of Europe, is definitely the fusion of many strains. Tides of emigration, marching armies throughout the centuries, and modern travel have inextricably mixed and fused all the races. It may therefore be assumed that any attempt to isolate a race or to enforce so-called "racial purity" is foredoomed to failure. The only solution of this problem is the basic recognition that all men are brothers; that one blood pours through human veins; that we are all the children of the one Father and that our failure to recognize this fact is simply an indication of man's stupidity. Historical backgrounds, climatic conditions and widespread inter-marriage have made the different races what they are today. Essentially, however, humanity is one—the heir of the ages, the product of many fusions, conditioned by circumstances and enriched by the processes of evolutionary development. This basic unity must now be recognized.

The major racial problem has, for many centuries, been the Jewish, which has been brought to a critical point by Germany. This problem is also capable of solution if properly recognized for what it is, and if coupled with an effort by

the Jews themselves to solve it, and to be cooperative in the world efforts to adjust their problem. This they have not yet done because the average Jew is lonely and unsettled, able to do little to put himself right before the world. Instinctively and intellectually the Jew is separative: intuitively he has vision but at the same time he possesses no sense of fusion with other peoples.

There is no scientific and hitherto unknown mode of solving racial problems. It is finally a question of right thinking, decent behavior, and simple kindness. The question will not be solved by inter-marriage or by isolating groups for occupation of special areas, or by any man-made ideas of superiority or inferiority. Right human relations will come by a mutual recognition of mistakes, by sorrow for wrong action in the past, and by restitution, if possible. It will come when nations can be educated to appreciate the good qualities of other nations and to comprehend the part they play in the whole picture. It will be developed when the sense of racial superiority is killed; when racial differences and racial quarrels are relegated to the unholy past and only a future of cooperation and of understanding is actively developed; it will make its presence felt when the living standards of right relation (sought by the enlightened people of every race) become the habitual attitude of the masses and when it is regarded as contrary to the best interests of any nation to spread those ideas which tend to erect racial or national barriers, arouse hatreds or foster differences and separation. Such a time will surely come. Humanity will master the problem of right human relations and attitudes.

It is inevitable that racial differences, national quarrels and caste distinction exist, but it is equally imperative that they disappear. The world is one world. Humanity is one unit in the evolutionary process. Differences are man-made and engender hatreds and separation. When the children of the various races are taught from their earliest years that there are no differences, that all men are brothers, and that

future generations will approach the problem of world inter-relations unhandicapped by prejudice, by pride of race, or by instilled historical resentments. By right education little children can be taught right attitudes and will respond, for a child sees and recognizes no differences, and the truth of the Biblical promise that " a little child shall lead them" will be proven scientifically true. In the new world order this educational process will be started.

The Economic Problem

This problem is basically far less difficult of solution. Sound commonsense can solve it. There are adequate resources for the sustenance of human life, and these science can increase and develop. The mineral wealth of the world, the oil, the produce of the fields, the contribution of the animal kingdom, the riches of the sea, and the fruits and the flowers are all offering themselves to humanity. Man is the controller of it all, and they belong to everyone and are the property of no one group, nation or race. It is solely due to man's selfishness that (in these days of rapid transportation) thousands are starving whilst food is rotting or destroyed; it is solely due to the grasping schemes and the financial injustices of man's making that the resources of the planet are not universally available under some wise system of distribution. There is no justifiable excuse for the lack of the essentials of life in any part of the world. Such a state of lack argues short-sighted policy and the blocking of the free circulation of necessities for some reason or other. All these deplorable conditions are based on some national or group selfishness and on the failure to work out some wise impartial scheme for the supplying of human need throughout the world.

What then must be done, apart from the education of the coming generations in the need for *sharing*, for a free circulation of all the essential commodities? The cause of this evil way of living is very simple. It is a product of past wrong educational methods, of competition and the facility with which the helpless and weak can be exploited.

No one group is responsible as certain fanatical ideologists might lead the ignorant to suppose. Our period is simply one in which human selfishness has come to its climax and must either destroy humanity or be brought intelligently to an end.

Three things will end this condition of great luxury and extreme poverty, of gross over-feeding of the few and the starvation of the many, plus the centralization of the world's produce under the control of a handful of people in each country. These are: first, the recognition that there is enough food, fuel, oil and minerals in the world to meet the need of the entire population. The problem, therefore, is basically one of distribution. Secondly, this premise of adequate supply handled through right distribution must be accepted, and the supplies which are essential to the health, security and happiness of mankind must be made available. Third, that the entire economic problem and the institution of the needed rules and distributing agencies should be handled by an *economic league of nations*. In this league, all the nations will have their place; they will know their national requirements (based on population and internal resources, etc.) and will know also what they can contribute to the family of nations; all will be animated by the will to the general good—a will-to-good that will probably at first be based on expediency and national need but which will be constructive in its working out.

Certain facts are obvious. The old order has failed. The resources of the world have fallen into the hands of the selfish, and there has been no just distribution. Some nations have had too much, and have exploited their surplus; other nations have had too little, and their national life and their financial situation have been crippled thereby. At the close of this war all the nations will be in financial difficulties. All nations will require re-building; all will have to attend actively to the settlement of the future economic life of the planet and its adjustment upon sounder lines.

This period of adjustment offers the opportunity to effect drastic and deeply needed changes and the establishing

of a new economic order, based on the contribution of each nation to the whole, the sharing of the fundamental necessities of life and the wise pooling of all resources for the benefit of everybody, plus a wise system of distribution. Such a plan is feasible.

The solution here offered is so simple that, for that very reason, it may fail to make an appeal. The quality required by those engineering this change of economic focus is so simple also—the will-to-good—that again it may be overlooked, but without simplicity and goodwill little can be effected after the world war. The great need will be for men of vision, of wide sympathy, technical knowledge and cosmopolitan interest. They must possess also the confidence of the people. They must meet together and lay down the rules whereby the world can be adequately fed; they must determine the nature and extent of the contribution which any one nation must make; they must settle the nature and extent of the supplies which should be given to any nation, and so bring about those conditions which will keep the resources of the world circulating justly and engineer those preventive measures which will offset human selfishness and greed.

Can such a group of men be found? I believe it can. Everywhere there are deep students of human nature, scientific investigators with wide human sympathies and conscientious men and women who have for long—under the old and cruel system—wrestled with the problem of human pain and need.

The new era of simplicity must come in. The new world order will inaugurate this simpler life based on adequate food, right thought, creative activity and happiness. These essentials are only possible under a right economic rule. This simplification and this wise distribution of the world's resources must embrace the high and the low, the rich and the poor, thus serving all men alike.

The Problem Of Government

Coming now to the realm of government, under the new world order, one is faced with a very complex situation.

Certain great ideological regimes have divided the world into opposing groups. There are the great democracies, under which certain of the few remaining monarchies find a place; there are the totalitarian powers in which the ancient dictatorships and autocracies of the past are summed up. There is nothing new in the Axis policies. They are essentially reactionary groups, for tyrants, cruelty and the exploitation of the weak are part of ancient history. The democracies, with all their present ineffectiveness, have in them the germ of that which is truly new, for they are the expression of an upward surging towards self-rule and self-mastery by humanity as a whole. There is also the communistic ideal which is a curious blend of individualism, dictatorship, the ancient conflict between labor and capital, the Sermon on the Mount, and the worst aspects of revolution and exploitation. The lines which it will follow, even in the immediate future, are unpredictable. There are other countries and peoples whose governments are conditioned by their environment and who at present play no real determining part in world events except in so far as a greater power uses them. Again, there are peoples and tribes who still pursue their little lives unaffected by the turmoil to be found in the more highly civilized parts of the world.

Behind all this diversity of governmental methods, certain clear outlines are emerging which indicate wider fusions and a tendency to bring about certain syntheses. Various basic trends of thought are appearing which, in the new world order, will unfold into that major synthesis so much desired by the spiritual Hierarchy of the planet, and which, whilst preserving the large national and racial outlines, will produce an underlying and subjective state of mind which will end the age of separateness. Desire is today being evoked for the Federated States of Europe, modeled on the lines of the British Commonwealth of Nations or the United States of America; there is talk of a new order in Asia, of the Good Neighbor policy in America, of a Federal Union of the democratic nations; there is also the steady spread of the Soviet Socialist Republics. Certain major groupings

would seem possible and probably advisable. They might be divided as follows:

1. A Federal Union of the great democracies after the war. This might include the British Empire as a whole, the United States, the Scandinavian countries and certain northern European nations, including Germany.
2. A Union of the Latin countries, including France, Spain, all the Mediterranean countries, the Balkan countries (except one or two which might be absorbed into the U.S.S.R.), and South America.
3. The United Soviet Socialist Republics and certain Asiatic nations working in collaboration with them, such as China, and later Japan.

These three great blocs would not be antagonistic blocs but simply geographical spheres of influence. They would all three work in the closest unity and economic relation. Each nation within the three blocs would preserve its sovereign independence but between these independent nations and between these blocs there would be identity of purpose, unity of effort and the recognition of the economic control of a league of nations. This league, being formed of the representatives of all the nations and its inner governing body being chosen by the three blocs, would control all sources of supply, distribute all such supplies and determine all economic policies.

With the details of these future adjustments I shall not deal. They must be wrought out by the men and women of goodwill in the crucible of experiment and experience. Only universal disaster could have brought men to a state of mind wherein such propositions and solutions could be presented. The general recognition that the old order has lamentably failed is most valuable.

The Religious Problem

When we come to consider religion in the new world order, we are faced with a far more complicated problem

and yet, at the same time, with a far easier one. The reason for this is that the subject of religion is one which is studied and somewhat understood by the majority of men. On theological interpretations there are wide differences; on a widespread recognition of a universal divine Intelligence or of God (by whatever name the all-embracing Life may be called) there is a general similarity of reaction. Forms of religion are so different, and the theological adherents are so fierce in their loyalties and partisanship, that the emergence of a world religion is necessarily of profound difficulty. But that emergence is very close at hand and the differences are relatively superficial. The new world religion is nearer than many think, and this is due to two things: first, the theological quarrels are mainly over non-essentials, and secondly, the younger generation is basically spiritual but quite uninterested in theology.

The intelligent youth of all countries are rapidly repudiating orthodox theology, state ecclesiasticism and the control of the church. They are neither interested in man-made interpretations of truth nor in past quarrels between the major world religions. At the same time, they *are* profoundly interested in the spiritual values and are earnestly seeking verification of their deep-seated unvoiced recognitions. They look to no bible or system of so-called inspired spiritual knowledge and revelation, but their eyes are on the undefined larger wholes in which they seek to merge and lose themselves, such as the state, an ideology, or humanity itself. In this expression of the spirit of self-abnegation may be seen the appearance of the deepest truth of all religion and the justification of the Christian message. Christ, in His high place, cares not whether men accept the theological interpretations of scholars and churchmen, but He does care whether the keynote of His life of sacrifice and service is reproduced among men; it is immaterial to Him whether the emphasis laid upon the detail and the veracity of the Gospel story is recognized and accepted, for He is more interested that the search for truth and for subjective spiritual experience should persist; He knows that within

each human heart is found that which responds instinctively to God, and that the hope of ultimate glory lies hid in the Christ-consciousness.

Therefore, in the new world order, spirituality will supersede theology; living experience will take the place of theological acceptances. The spiritual realities will emerge with increasing clarity and the form aspect will recede into the background; dynamic, expressive truth will be the keynote of the new world religion. The living Christ will assume His rightful place in human consciousness and see the fruition of His plans, sacrifice and service, but the hold of the ecclesiastical orders will weaken and disappear. Only those will remain as guides and leaders of the human spirit who speak from living experience, and who know no creedal barriers; they will recognize the onward march of revelation and the new emerging truths. These truths will be founded on the ancient realities but will be adapted to modern need and will manifest progressively the revelation of the divine nature and quality. God is now known as Intelligence and Love. That the past has given us. He must be known as Will and Purpose, and that the future will reveal.

When the racial problem has disappeared through the recognition of the one Life, when the economic problem has been solved by the nations working cooperatively together, when the problem of right government within each nation has been determined by the free will of their respective peoples, and the spirit of true religion is unobstructed by ancient forms and interpretations, then we shall see a world in process of right experience, right human relations and a spiritual moving forward to reality.

A study of these four lines of human living will show how truly Germany is today the focal point of the world situation. In that unhappy nation, the racial problem has attained such importance that the entire world is affected. From the economic angle, Hitler has said that Germany has been forced to fight in order to preserve the life, economically speaking, of her people; factually, the economic life of Germany was not as critically threatened as that of many

smaller nations. The problem of government has also been brought to a critical point by German activity and conquest and by the emphasis laid by the Axis powers upon the relation of the state to the individual. The attitude of the German rulers to religion is recognized as one of pronounced antagonism. *Thus the four major world problems are today being precipitated by Germany into the arena of action;* they are evoking enquiry everywhere; the attention of men in every land is now focused on these problems, and solution is inevitable when the war is over. When these problems are rightly approached by the men and women of goodwill, then we shall see a "world planning" for the production of harmonious living such as never before has been possible.

It is for humanity to solve its serious problems on the basis of brotherhood, and so bring in a way of living which will provide adequate supply of the necessities of life through the proper organizing of time, labor and goods. This will lead to an interplay between the citizen and the state which will evoke the service of the individual and the right protection of the state. Humanity will then be free for the experiment of spiritual living, and this will express itself through awakened human lives. Can more be asked for or expected than this? Such a way of life can be made possible if the men and women of goodwill, of intelligence and of idealism can begin the task of inaugurating the new world order.

IV. THE TASK AHEAD

This brings us now to the practical aspects of the subject and to the answering of the following question: Given the possibility of the new world order, what can be done to bring it into being at this time, in the midst of the conflict?

The period into which we are now entering divides itself into two parts:

1. The present period of the war itself, until the defeat of Germany and the end of the actual fighting.

2. The period after the guns have ceased roaring. The needed peace, reconstruction and rebuilding will then have to be determined.

It is with these periods that we must concern ourselves. They are, and will be, times of great difficulty and of painful conflict and adjustment. The task of restoring the world to harmony and order is a stupendous one. The educating of people everywhere in the necessity for new ideals of right living, for the new rhythms and the new "sharing" will not be easy. The work of healing the wounds of humanity, of rebuilding the shattered civilization, of instituting disarmament, of recognizing national, material and psychological needs, and of rescuing and restoring the happiness of the little children of the world and planning their future security will take the best that is in the men and women of goodwill; it will call for the wise guidance of the new group of world servers and will engage the attention of intelligent people and understanding minds in every nation.

The first preliminary is for the men and women of goodwill to decide once and for all with which of the two forces, battling together, they will take their stand, mentally and spiritually, even if they are not called upon by their country to do so physically. I write at this time for those who take their stand on the side of the constructive forces which are fighting for the democratic values and the freedom of the peoples. I would here remind you that among the people in Germany and Italy there are thousands who also silently take their stand with those struggling for victory over the Axis powers. This must never be forgotten, for such people exist in their multitudes under totalitarian rule. The Forces of Light are found in every land but are at present only able to express themselves effectively in the countries ranged against Germany.

The men and women of goodwill, associated with the new group of world servers, should seek intelligently to understand the current problem, and to study the world situation from all possible angles. Intelligent understanding,

love of one's fellowmen and sound commonsense are prerequisites of all demanded service. Men should cultivate these qualities, divorcing them from all sentimental emotion and dealing factually with circumstance and enviroing conditions. It must be realized that the task to be done will take time, and the men and women of goodwill must brace themselves for sustained effort, for opposition, and for that dead lethargy and sick inertia which afflicts the masses of the people in every land. The immediate activities are two in number:

1. The finding of those people in every country who react to the vision of the new world order and who are the men and women of goodwill.
2. The presentation of the future possibilities, by them, to the masses of people in all lands.

I would here remind you that members of the new group of world servers and men and women of goodwill must be sought for in every department of life. They will be found among the adherents of all the current ideologies and in political and scientific circles, among the world educators and philanthropists, among the creative workers, the industrialists, in ordinary homes and in the ranks of labor.

The New Group of World Servers

The new group of world servers is not a new organization which is forming in the world. It is simply a loose linking together of all men of constructive peace aims and goodwill who lay the emphasis upon the prior need of establishing right human relations before any lasting peace is possible. This group in no way interferes with the allegiance and loyalties of any man. It is a banding together of all who seek to express *the spirit of Christ* and who are free from the spirit of hatred and revenge. The challenge of this group to the world is to drop all antagonisms and antipathies, all hatred and racial differences, and attempt to live in terms of the one family, the one life, and the one humanity.

The new group of world servers believes that (through the agency of goodwill) the new world order can be firmly established on Earth. Today, in the interim period of the war, preparation for reconstruction can go forward simultaneously with the effort to defeat the totalitarian powers.

The men and women of goodwill must not be energized into activity with the note of sacrifice. The war has exacted much of that from them. The clarion note of joy through goodwill activity must be sent out. Let the beauty of what can be, the glory of the vision and the spiritual, scientific and physical rebuilding of humanity be held before them, inspiring them to renewed effort.

Through the work earlier done all over the world by the men of vision and of goodwill, there exist today many thousands of people in Europe, America and elsewhere who are waiting for the guidance which will start them into right activity. In every land the men and women of goodwill are to be found, ready to respond to a clear call and intelligent organization in the service of reconstruction. Let them be found.

The message to be taught prior to any future peace consists of the following three clear and practical truths:

1. That the errors and mistakes of past centuries, culminating in the present world war, are the joint errors and mistakes of humanity as a whole. This recognition will lead to the establishing of *the principle of sharing*, so needed in the world today.
2. That there are no problems and conditions which cannot be solved by the will-to-good. Goodwill nourishes the spirit of understanding and fosters the manifestation of *the principle of cooperation*. This cooperative spirit is the secret of all right human relations and the enemy of competition.
3. That there is a blood relationship between men which, when recognized, dissolves all barriers and ends the spirit of separativeness and hate. The peace and happiness of each is the concern, therefore, of all.

This develops *the principle of responsibility* and lays the foundation of right corporate action.

These are the basic beliefs of the men and women of goodwill and provide the incentive to all service and action. These three practical and scientific truths embody the three basic facts and the initial acceptance of all world servers. They are contrary to no world position, subversive of no government or religious attitude and are innate in the consciousness of all men, evoking immediate response. Their acceptance will "heal" international sores.

I call on all the men and women of goodwill in the world to study the principles of the new world order. I call upon them, as they fight for justice and the rights of the little nations and the future of the children of all nations, to begin to educate those whom they can reach, in right attitudes and in that foresighted vision which will make the mistakes of the past impossible in the future.

One basic divine attribute is not yet as strong as it should be in humanity—the attribute of forgiveness. It is still associated with magnanimity. It is not seen to be essentially a condition of future relation between all nations, based upon a recognition of our common humanity. Germany, under her misguided and evil rulers, needs forgiveness. All the great Powers have also sinned in some degree and all have grievously erred in the past. Germany has precipitated the evil which has come upon the world but she has within herself the seeds of her own punishment; these seeds will not come to fruition if excessive punishment is inflicted from outside.

Three recognitions will save the world when the guns cease firing:

1. The recognition of joint responsibility for past world conditions. The truth that "all have sinned" must be faced.
2. The recognition that, though the German people weakly acquiesced in the rule of Hitler, they are basically the victims of an organized deception. Since

1914 they have been told only lies. The future new world order will inaugurate an era of truthful propaganda and national and international information.

3. The recognition that the past has gone with all its evils, and that a future of unlimited possibilities for good and for constructive changes lies ahead. The future must be developed by all nations in the closest collaboration.

These three points must be constantly presented to the public in the simplest language, because it is the inert mass of unthinking people who will constitute the hardest problem. Appeal must be made to the best that is in them, because the immediate task ahead is the development of those right attitudes without which no peace can be lasting and justice will not be possible. Peace must not be *imposed* by those who hate war. Peace must be a natural outcome and expression of the human spirit, and of a determination to change the world attitude into one of right human relations.

This is no impossible idealistic dream, but an immediate possibility given the spirit of forgiveness and goodwill. Patience will be required, because the nervous strain of war and pain and anxiety, fear and underfeeding will have to be reckoned with. Human beings will be the same as before the war, except for exhaustion and a willingness on the part of the majority to accept almost any terms which will allow them to live quietly again, free from the immediate fear of bombs and starvation and ruin. The great need will be for slow action, leaving time for the needed healing processes and adjustment before the final peace terms are settled by the nations, sitting in conclave. Nations will have to shift from a war footing to settled peace activities, and from the organized tensions of war to the comparative relaxations of peace. Disarmament must go forward as an initial move, but in such a manner that the question of unemployment is not unduly aggravated. The "turning of the cannon into ploughshares" must be carried out with judgment, and only wide international planning can take care

of this stupendous process. The settling of national boundaries and spheres of influence will be one of the utmost difficulty and can only be satisfactorily determined if goodwill is *actively present and consciously used*, and when the wishes of the people involved are consulted in a non-partisan spirit. The emphasis upon past historical boundaries as a determining factor is ever dangerous. Wise and slow action will here be needed and proper consideration of population desires. It is not the restoration of the ancient landmarks which is desirable, but the restoration of national and racial spheres of influence in accordance with the present situation.

It is not the imposition of any particular ideology upon the world, or its removal, which is of importance, but the establishing of those world conditions which will give all the nations adequate food, the necessities of life, and opportunity then to express themselves and to make their unique contribution to the welfare of the whole family of nations.

The working details will have to be developed by all peoples in the closest collaboration. Men of vision, and not just politicians; world servers, and not just military leaders; and humanitarians, and not just the rulers of nations, must determine these tremendous issues. As they do so they must be able to count upon the support of the men and women of goodwill in every land. To sum up:

The interim between the present time and the final adjustment falls into two major periods and the practical work in each can be clearly defined:

1. The interim between today and the cessation of war. This must be used in the following ways:
 - a. To educate and stabilize all men and women of goodwill.
 - b. To discover the workers, humanitarians and those men and women of understanding and vision who will respond to the principles here given.
 - c. To prepare these men and women to work in unison for justice and right human relations in all countries after the cessation of the war.

2. The interim between the end of the physical fighting and the final peace settlement. It is to be hoped—for the sake of justice—that this interlude will cover several years of rehabilitation and education. During these interludes between the past and the new world order, the men and women of goodwill can actively aid the statesmen of all nations by intelligent cooperation, in the planned focusing of enlightened public opinion, and in defining and teaching the real meaning of right human relations.

It is with the first interlude that we are now concerned.

It is desirable to get into immediate touch with those whose names are already known to you, and set them to work and let them—in their turn—find others, and guide them also into the way of reconstruction. Let all these names and addresses be gathered together in central and national mailing lists, but let them also be kept in both New York and London, for it is the task of the English speaking peoples to rebuild the world with the help of all other nations. There must, therefore, be some measure of centralization of the work and some way in which these people can be reached and swept into cooperative activity.

With goodwill to all, with a staunch belief in the divine possibilities of human beings and in the future resurrection of humanity, with an exalted recognition of God, with an acknowledgment of the fundamental values of Christ's teaching, and with a joyful determination to go forward with the work of reconstruction, I call upon those who respond to this vision immediately to set to work:

I call you to no organizational loyalties, but only to love your fellowmen, be they German, American, Jewish, British, French, Negro or Asiatic. I call you from your dreams of vague beauty, impossible Utopias and wishful thinking to *face life as it is today*; and then to begin, in the place where you are, to make it better. I call you to the experiment of right human relations, beginning with your own personal relations to your family and friends, and then

to the task of educating those you contact so that they also start a similar work. It is the work of attaining right indications, right national relations and right international relations. I call you to the realization that in this work no one is futile or useless, but that all have a place of practical value. I call you to recognize that goodwill is a dynamic energy which can bring about world changes of a fundamental kind, and that its mode of expression is through the activity of the individual man and woman and through their massed intent. The massed power of goodwill, the dynamic effect of intelligent and active understanding, and the potency of a trained and alive public opinion which desires the greatest good of the greatest number, are beyond belief. This dynamic power has never been employed. It can, today, save the world.

This was taken from
"The Externalisation of the Hierarchy"
by Alice A. Bailey

First published in 1957

See www.AlliancesForHumanity.com/Bailey.pdf