

THE CHALLENGE OF INTERNATIONAL UNITY

“Unity and right human relations—individual, communal, national and international—can be brought about by the united action of the men and women of goodwill in every country.”

We, humanity as a whole, are learning the hard way that we all go up together or we all go down together. International unity is fast becoming a necessity even for the strongest nations.

The great powers should not, and will not much longer, control the fate of the world. They have, and can continue to have, great influence if they use it for the good of all people everywhere in the world.

We can have international unity and, as a result, world peace, if we recognise:

1. That we are all one family under God.
2. Our interdependence in a modern world.
3. The need to substitute cooperation for competition.
4. The necessity for sharing resources to meet actual needs.

Goodwill really practised among groups in any part of the world, by political and religious parties in any nation and among the nations of the world, can revolutionise the world and lead to right and peaceful human relationships.

THE WORLD PROBLEM DEFINED

The key to humanity's trouble over the past two hundred years has been to take and not to give, to accept and not to share, to grasp and not to distribute. This is contrary to all accepted standards of behaviour in an increasingly interdependent world.

It becomes immediately apparent that peace, security and world stability are primarily tied up with world economic factors. Where there is uneven distribution of

the world's riches and where some nations have everything and other nations lack even the necessities of life, it is obvious that here is a trouble-breeding factor which demands attention. When there is freedom from want, one of the major causes of war will disappear.

National selfishness and a fixed determination to preserve national status—interpreted often in terms of boundaries, military power and the expansion of trade—must gradually fade out. Nations can and should demonstrate the practicalities of one world and one humanity, and come to the point where they regard their national cultures, their national resources and their ability to serve as the contributions which they make to the good of the whole. Humanity is capable of a world sense of responsibility, of ability to handle its problems in terms of the larger whole.

History portrays the fierce determination of every nation to preserve its boundaries at any cost, to keep its culture and civilisation intact, to add to them when possible and to share nothing with any other nation except for commercial profit, for which international legislation is provided. More recently international aid of various kinds is available, which again is largely determined by the interests of the contributor except where an impersonal agency, such as the United Nations, is used.

Today people think in planetary terms. They are aware of events in far distant countries; they are no longer the slaves of blind instinct, nor are they impelled to action by the momentary reactions of the physical body. They are capable of foresight, of careful and intelligent planning, and of organised cooperation. They have the needed psychological insight which will benefit their plans and which will involve extended relationships with others, both within the immediate social and economic group and with those upon the other side of the world.

It is essential for the future happiness and progress of humanity that new ways of handling political, religious and economic affairs should be found. The perpetuation of intolerable conditions has brought humanity to its present state of almost cataclysmic disaster.

FREEDOM — A SPIRITUAL ASSET

The reason for the corrupt politics and the selfish, ambitious planning of so many who wield power in positions of responsibility can be found in the fact that spiritually minded men and women have not assumed—as their spiritual duty and responsibility—the leadership of the people. They have left the power in the wrong hands and permitted the selfish and the undesirable to lead.

People in every land are beginning to realise that they are largely responsible for what is wrong, and that their inertness and lack of right action and thinking has led to the present unhappy state of affairs.

The word “spiritual” does not belong only to the churches or to the world religions. The churches are themselves in some cases great capitalistic systems and sometimes show little evidence of “the mind that was in Christ.”

That is truly spiritual which properly relates us one to another and to God, and which demonstrates in a better world and the expression of the “Four Freedoms” throughout the planet:

Freedom of speech and expression—everywhere in the world.

Freedom of every person to worship God in his own way—everywhere in the world.

Freedom from want—which, translated into world terms, means economic understandings which will secure to every nation a healthy peacetime life for its inhabitants—everywhere in the world.

Freedom from fear—which, translated into world terms, means a worldwide reduction of armaments to such a point and in such a thorough fashion that no nation will be in a position to commit an act of physical aggression against any neighbour—anywhere in the world.

It is no longer possible to separate human affairs from spiritual reality and selfless living. The changing of the old order, the awakening of humanity to new

possibilities and the purification of the political and economic arena, are today the factors of the greatest spiritual value.

THE PRINCIPLE OF UNITY

Men and women of goodwill form a world group, standing for right human relations. They thus create a world public opinion. Steadily and regularly the public should be taught in internationalism and a world unity which is based on simple goodwill and on cooperative interdependence.

This should emphasise the new politics, based upon the principle of right human relations. Men and women of goodwill are a positive group, interpreting the meaning of right human relations, standing for the oneness of humanity and for practical brotherhood. Unity is an achieved condition; the result of action and effort.

GUIDE LINES FOR ACTION

There is no counsel of perfection to give the world, or any solution which will carry immediate relief. It can, however, be said that to the spiritual leaders of the race certain lines of action seem right and to guarantee constructive attitudes:

1. The United Nations, through the General Assembly, specialised agencies, and its various councils, commissions and committees, must be supported; there is, as yet, no other organisation to which we can hopefully look.
2. The general public in every nation must be educated in right human relations. Above all else, the children and the youth of the world must be taught goodwill to all everywhere, irrespective of race or creed.
3. An intelligent and cooperative public opinion must be developed in every land and this constitutes a major spiritual duty. If the men and women of goodwill and the spiritually inclined people of the world will become genuinely active, it can be done in a comparatively short time.
4. The world's economic councils must set the resources of the earth free for the use of humanity.

This will be possible when world need is better appreciated. Sharing and co-operation must be taught instead of competition and self-interest.

UNIFICATION

The sons of men are one and I am one with them.
I seek to love, not hate;
I seek to serve and not exact due service;
I seek to heal, not hurt.

Let pain bring due reward of light and love,
Let the soul control the outer form,
And life, and all events,
And bring to light the Love
That underlies the happenings of the time.

Let vision come and insight.
Let the future stand revealed.
Let inner union demonstrate and
outer cleavages be gone.
Let love prevail.
Let all men love.

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