

World-Union or World-State

World Constitution and Parliament Association

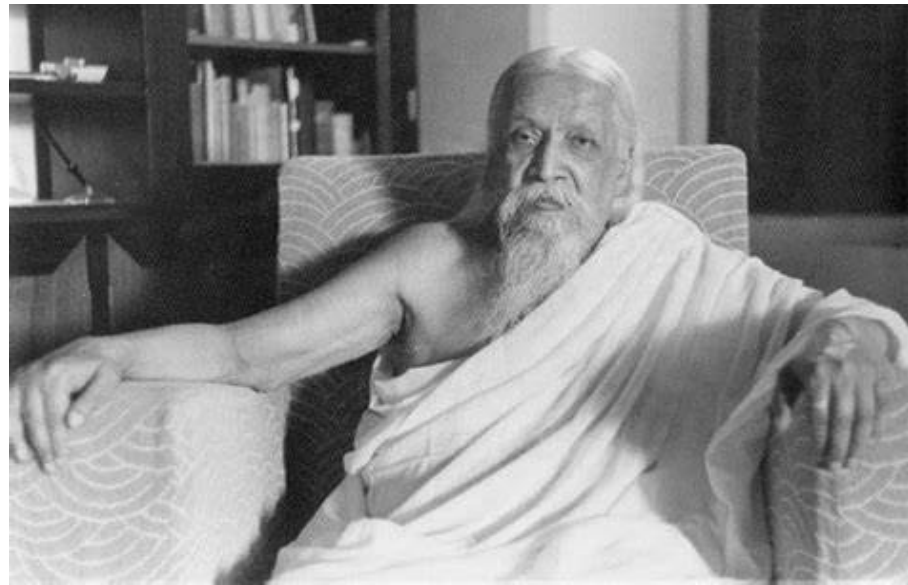
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World-Union or World-State

THIS, then, in principle is the history of the growth of the State. It is a history of strict unification by the development of a central authority and of a growing uniformity in administration, legislation, social and economic life and culture and the chief means of culture, education and language.

In all, the central authority becomes more and more the determining and regulating power. The process culminates by the transformation of this governing sole authority or sovereign power from the rule of the central executive man or the capable class into that of a body whose proposed function is to represent the thought and will of the whole community. The change represents in principle an evolution from a natural and organic to a rational and mechanically organised state of society.

An intelligent centralised unification aiming at a perfect rational efficiency replaces a loose and natural unity whose efficiency is that of life developing with a certain spontaneity its organs and powers under the pressure of inner impulse and the needs of the environment and the first conditions of existence. A

rational, ordered, strict uniformity replaces a loose oneness full of natural complexities and variations. The intelligent will of the whole society expressed in a carefully thought-out law and ordered regulation replaces its natural organic will expressed in a mass of customs and institutions which have grown up as the result of its nature and temperament. In the last perfection of the State a carefully devised, in the end a giant machinery productive and regulative replaces the vigour and fertility of life with the natural simplicity of its great lines and the obscure, confused, luxuriant complexity of its details. The State is the masterful but arbitrary and intolerant science and reason of man that successfully takes the place of the intuitions and evolutionary experimentations of Nature; intelligent organisation replaces natural organism.

The unity of the human race by political and administrative means implies eventually the formation and organisation of a single World-State out of a newly created, though still loose, natural organic unity of mankind. For the natural organic unity already exists, a unity of life, of involuntary association, of a closely interdependent existence of the constituent parts in which the life and

movements of one affect the life of the others in a way which would have been impossible a hundred years ago.

Continent has no longer a separate life from continent; no nation can any longer isolate itself at will and live a separate existence. Science, commerce and rapid communications have produced a state of things in which the disparate masses of humanity, once living to themselves, have been drawn together by a process of subtle unification into a single mass which has already a common vital and is rapidly forming a common mental existence. A great precipitating and transforming shock was needed which should make this subtle organic unity manifest and reveal the necessity and create the will for a closer and organised union, and this shock came with the Great War.

The idea of a World-State or world-union has been born not only in the speculating forecasting mind of the thinker, but in the consciousness of humanity out of the very necessity of this new common existence.

The World-State must now either be brought about by a mutual understanding or by the force of circumstances and a series of new and disastrous shocks. For the old still-prevailing order of things was founded on circumstances and conditions which no longer exist.

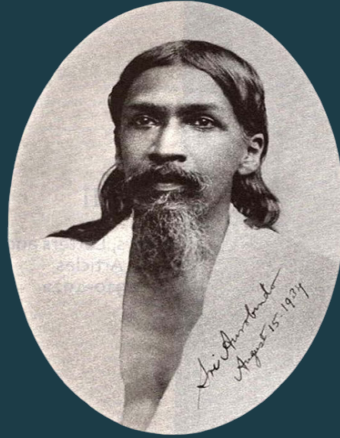
A new order is demanded by the new conditions and, so long as it is not created, there will be a transitional era of continued trouble or recurrent disorders, inevitable crises through which Nature will effect in her own violent way the working out of the necessity which she has evolved.

There may be in the process a maximum of loss and suffering through the clash of national and imperial egoisms or else a

minimum, if reason and goodwill prevail.

To that reason two alternative possibilities and therefore two ideals present themselves, a World-State founded upon the principle of centralisation and uniformity, a mechanical and formal unity, or a world-union founded upon the principle of liberty and variation in a free and intelligent unity. These two ideals and possibilities we have successively to consider.

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“But a World-State implies a strong central organ of power that would represent or at least stand for the united will of the nations. A unification of all the necessary powers in the hands of this central and common governing body, at least in their source—powers military, administrative, judicial, economic, legislative, social, educational—would be indispensable.

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