



# THE THEOSOPHIST

ADYAR

DECEMBER 1939

## THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY is a world-wide international organization formed at New York on 17th November 1875, and incorporated later in India with its Headquarters at Adyar, Madras.

It is an unsectarian body of seekers after Truth promoting Brotherhood and striving to serve humanity. Its three declared Objects are :

**First—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.**

**Second—To encourage the study of Comparative Religion, Philosophy and Science.**

**Third—To investigate unexplained laws of Nature and the powers latent in man.**

The Theosophical Society is composed of men and women who are united by their approval of the above Objects, by their determination to promote Brotherhood, to remove religious, racial and other antagonisms, and who wish to draw together all persons of goodwill whatsoever their opinions.

Their bond of union is a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by service, by purity of life and by devotion to high ideals. They hold that Truth should be striven for, not imposed by authority as a dogma. They consider that belief should be the result of individual study or of intuition, and not its antecedent, and should rest on knowledge, not on assertion. They see every Religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

Theosophy offers a philosophy which renders life intelligible, and demonstrates the inviolable nature of the laws which govern its evolution. It puts death in its rightful place as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to

the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, thus justifying them at the bar of intelligence as, in their original purity, they are ever justified in the eyes of intuition. The Society claims no monopoly of Theosophy, as the Divine Wisdom cannot be limited; but its Fellows seek to understand it in ever-increasing measure. All in sympathy with the Objects of The Theosophical Society are welcomed as members, and it rests with the member to become a true Theosophist.

### FREEDOM OF THOUGHT

As The Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of The Society, none which any member is not free to accept or reject. Approval of its three Objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of The Theosophical Society to maintain, defend and act upon these fundamental principles of The Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

# THE THEOSOPHIST

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**EDITOR: GEORGE S. ARUNDALE**

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The Theosophical Society, as such, is not responsible for any opinion or declaration in this journal, by whomsoever expressed, unless contained in an official document.

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## श्रीभगवानुवाच ।

अन्तवन्त इमे देहा नित्यस्योक्ताः शरीरिणः ।

अनाशिनोऽप्रमेयस्य तस्माद्युध्यस्व भारत ॥

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च ।

तस्मादपरिहार्येऽर्थे न त्वं शोचितुमर्हसि ॥

हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ।

तस्मादुत्तिष्ठ कौन्तेय युद्धाय कृतनिश्चयः ॥

तस्मात्त्वमुत्तिष्ठ यशो लभस्व जित्वा शत्रून्मुद्गक्ष्व राज्यं समृद्धम् ।

मयैवैते निहताः पूर्वमेव निमित्तमात्रं भव सव्यसाचिन् ॥

द्रोणं च भीष्मं च जयद्रथं च कर्णं तथाऽन्यानपि योधवीरान् ।

मया हतांस्त्वं जहि मा व्यथिष्ठा युध्यस्व जेतासि रणे सपत्नान् ॥

The Blessed Lord said :

These bodies of the embodied One who is eternal, indestructible and immeasurable, are known as finite. Therefore fight, O Bharata. For certain is death for the born, and certain is birth for the dead ; therefore over the inevitable thou shouldst not grieve. Slain, thou wilt obtain heaven ; victorious, thou wilt enjoy the earth ; therefore stand up, O son of Kunti, resolute to fight.

Therefore stand up! win for thyself renown,  
Conquer thy foes, enjoy the wealth-filled realm.  
By Me they are already overcome,  
Be thou the outward cause, left-handed one.

Drona and Bhishma and Jayadratha,  
Karna and all the other warriors here,  
Are slain by Me. Destroy them fearlessly.  
Fight! thou shalt crush thy rivals in the field.

THE BHAGAVAD-GITA, II, 18, 27, 37 ; XI, 33, 34.



## ON THE WATCH-TOWER

BY THE EDITOR

**IMPORTANT:** These Notes represent the personal views of the Editor, and in no case must be taken as expressing the official attitude of The Theosophical Society, or the opinions of the membership generally. "The Theosophist" is the personal organ of the President, and has no official status whatever, save insofar as it may from time to time be used as a medium for the publication of official notifications. Each article, therefore, is also personal to the writer.

### THE SOCIETY'S UNIVERSALITY

I WANT it to be very clear that the principles and policies set forth in this War issue of THE THEOSOPHIST are those of the writers concerned—mainly Dr. Annie Besant and myself. THE THEOSOPHIST is an organ for the personal expression of his views by the President, so that the members of The Society may know what he is saying and doing as an individual, not as President. In the Watch-Tower such views are expressed, and have been expressed, by every President, and the experience of each President has been

and is that the majority of members find the Watch-Tower valuable especially because of this characteristic, even though they may differ radically from the President's own viewpoint. But THE THEOSOPHIST in no way reflects the general opinion of members, for each member is expected to have his own views and convictions and to express these in whatever terms and ways as may seem most appropriate.

We often speak of the neutrality of The Theosophical Society when we should rather speak of its universality. Its neutrality is to the end that every member, be his principles what they may, shall feel absolutely free to tread and

expound his own individual way of life, and no less absolutely uncoloured by any commitments whatever other than to the three Objects of The Society to which he gives assent on joining. Neither the President nor the General Council nor any Section nor any member can commit The Theosophical Society beyond its three great Objects. The President for the time being is often urged to break this neutrality for some great purpose. I have been asked to break it for the sake of the Jews, and I probably shall be asked to break it to range The Society on the side of Britain and France in the present War.

#### FOR ALL AND AGAINST NONE

Apart from my powerlessness so to do, I should regard such action as in the highest degree subversive of the purposes to incarnate which The Society was given birth. The very First Object itself demands that we shall establish a nucleus of the Universal Brotherhood, which does not mean that The Society shall be continually deciding what is and what is not brotherly, and act for and against accordingly, as will vary the necessarily changing opinions of its members, and ignoring the minority for the sake of the majority. Rather does it mean that The Society shall *be* a Brotherhood, including all and excluding none, be a Universality which in-

cludes all distinctions and difference of whatever nature. I do not like particularly the words "knowing no distinction. . . ." We want to know them. We do know them. And, knowing them, we include them all. I think we should be positive rather than negative.

All the more in these days of clash of differences must The Theosophical Society be universal in the widest possible sense of the word. It must be FOR ALL and AGAINST NONE. It must be a true home for all, especially in times when home is ranged against home, conviction against conviction. Thus is it that The Society cannot proclaim its allegiance to Britain and to France and to Poland, any more than it could proclaim its allegiance to Germany. Every country, every people, every individual, *is* within the Universal Brotherhood, and the supreme purpose of The Society is to be an outward and visible sign of this too often imperceptible fact.

#### THE SOCIETY IS A REFUGE AND A HOME TO ALL

Some countries have thought fit to reject The Theosophical Society. Russia has rejected it. Germany has rejected it, and has forced Austria to reject it. Italy has rejected it. But The Theosophical Society itself rejects none of them. It includes them all within its own nucleus of Brotherhood and gives each an equal place with every

other land. The Theosophical Society is the refuge of the destitute and the home of the oppressed. It opens its doors freely to victors and to vanquished, and to oppressors and to tyrants too if they will acknowledge its First Object and seek to live in accordance with it.

The Society is a Universal Brotherhood, and for that very reason has no occasion to define itself, for to define would be to introduce limitation. The words "Universal Brotherhood" speak for themselves, declaring a Universality of which the word "neutrality" is a negative distortion.

#### OUR FREEDOM AND OUR DUTY

And within this Universality, by reason of it, every single member of The Society is free—free to live as he chooses, free to hold such convictions as he chooses, free to express such opinions as he chooses, free to act as he chooses—provided always that in his heart, in deep sincerity, he reconciles all these with his adherence to The Society's First Object. He must while a member be true to his acceptance of the First Object, and to his acceptance of the other two Objects also, or he will be false to himself, because untrue to his membership. Were he to find himself at any time out of harmony with The Society's Objects, and constrained to act in opposition to them, he is in honour bound to resign his membership.

But just as The Society must *be* a Universal Brotherhood, so should every member *work* for Universal Brotherhood in his own way, so that The Society may more and more become a beautiful sign of the Universal Brotherhood, scintillating with a myriad colours of happily living differences of understanding of its great White Light, and so too that the world itself may the more show itself to be the Universal Brotherhood it actually is. The Society is all-inclusive. But every member should take sides according to his best understanding of the true nature of Universal Brotherhood. The Society is the great White and Universal Light of Brotherhood. Each member is a contributory colour, and glorifies the Whole by making beautiful and true his individual and different part.

In THE THEOSOPHIST I am privileged to give forth my own convictions as to the nature of the Universal Brotherhood in the present crisis, and to state my own individual duty. But there are many other convictions and many other duties. And if I am emphatic and definite, it is partly that I may be true to my Self, and partly that I may thereby in some small way help others to shine in their own colours as I try to shine in mine.

But The Theosophical Society shines with all colours as the great

White Light of the Universal Brotherhood of Life.

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### THE HIGH PURPOSES OF THIS WAR

I have often been saying here in India that this War is to the end of a Universal Brotherhood throughout the world, and so indeed it is. But within that supreme object it is a war to the end that East and West may draw together in mutual understanding and comradeship.

Therefore is it a war not merely to restore justice and freedom throughout Europe, but also to restore freedom to China, and to give to India the Great Release designed for her by the spiritual Guardians of the world.

Are there any in the world to realize this mighty purpose of the War? Are there in Britain, in France, in India, men and women who are statesmen, who are endowed with the higher vision to perceive that when God, Īsvara, the Supreme Intelligence, visits the world with so major a catastrophe, it is to the very highest ends—that out of a descent into a terrible hell the whole world may rise into a splendid heaven?

Are there in every country men and women who are statesmen, who are endowed with the higher vision to perceive that their countries

must in a fine burst of noble determination, range themselves upon the side of Duty, and be ever restless until victory is to Brotherhood and therefore to Peace and Freedom?

### A GREAT OPPORTUNITY

This is indeed a supreme and solemn moment in the history of the world, the more supreme and solemn for the fact that only a couple of decades or so ago the world was offered the very opportunity of the present war and failed to seize it, was weighed in the balance and found wanting. The great opportunity has come once more. Once more the world is being weighed in the balance. Is the opportunity to be whittled down within the narrow and frustrating limits of a peace for Europe, or is it to be exalted into its true values? Is the world once again to be weighed in the balance and once more to be found wanting, or shall the weighing be such as to win for the world an age of happiness such as it has not known before?

The time must come, and it cannot be delayed indefinitely, when those who are the true leaders of the world shall declare that this War must continue to be fought until throughout the world there is a righteous peace and a noble freedom. When this time comes will such leaders be in the places of



authority, enjoying the confidence of their peoples, so that a Great Declaration shall be made by all nations which stand for Brotherhood, or will the narrow-minded still reign so that the War becomes infructuous, and fail as its predecessor failed?

### WE NEED WORLD-CITIZENS

It is for the peoples of the world today to speak their will for Brotherhood, to hurl down from the high places those who are content to barter high ideals for material convenience, and to enthrone in their stead those who bear in their hands the gifts which shall lift the world out of its present enslavement.

Today as never before we need the spirit of Akbar, of Shivaji, of Kossuth, of Disraeli, of Garibaldi, of Mazzini, of Jeanne d'Arque, of all who have been Liberators, and who have led the world to a larger destiny. We need the spirit of the vision with which they illumined their world. We need the spirit of their courage which triumphed even in defeat. We need the spirit of their resoluteness, of their steel-like will, of their unshakable chivalrousness, of their clear vision and one-pointed irresistible movement towards the Goal, whether victorious or swallowed up in defeat.

The call in every country is for one who shall see his (or her) country free in a free world, who shall passionately love his Mother-

land and seek to build her anew towards the measure of the stature of her eternal purposes, but who shall know that the world is one and indivisible, and that there can be no spotless freedom in his own land while there is a pollution of freedom in any other land.

Where are we to find such citizens of the world who because they are world-citizens are no less citizens of their Motherlands, ardent in their patriotism, in no wise losing the strong individuality of their patriotism in its great universalization?

Where are we to find those who perceive a world-religion, a gathering together of world-Truth, and live ardently in it, while living no less ardently in the terms of their own faith—patriotic to their own faith while worshipping its mighty Source?

Such are the men and women who shall lead the world, its peoples, its races, its nations, its faiths, into the heights of the peace of God.

### THE WORLD ATHIRST FOR BROTHERHOOD

And the world cries out for them, for men and women who are not neutral but universal, as it is athirst for Brotherhood.

This War is its cry—a cry for the release that the last war failed to give.

This War is, therefore, a righteous war. It is a universal war, not

merely a war for individuals here and nations there.

It is a war for the peace and freedom of the whole world, and it is a peoples' war, a war to make government of the people, for the people, by the people, a living reality.

It is a war for universalizing Truth and Brotherhood. It is a war to give a mutual sense of comradeship to peoples, and a mutual respect to faiths.

It is a war for *Ahimsa* (harmlessness) and Beauty, and for the destruction of cruelty and ugliness. For today, while indeed there are nations to be liberated, it is the whole world that has to become free—its peoples, its creatures, its life.

It is a war to renew the world in general and to enthrone justice where justice has been set at naught.

It is a war against that spirit everywhere which in Germany is manifest in Hitler and in his associates, which is manifest in vivisection, in flesh-eating, and in all other cruelties to animals, which is manifest in ugliness howsoever expressed.

In particular, it is a war to free China from her martyrdom by Japan.

If Japan does not retrace her steps, then indeed must it be said: *Delenda est Nippon*. But Japan may still be the land of a Rising Sun.

It is a war to give freedom to India.

It is a war for the resurrection of Poland.

It is a war for the release of Abyssinia, Albania, Austria, Czechoslovakia, from their enslavement.

It is a war to unite the East and the West in a free Commonwealth, a comradeship of differences, which has been attempted more than once, but which now must succeed under an Indo-British brotherhood of nations.

It is a war to challenge wrong, injustice, cruelty, tyranny, oppression, wherever these may rear their uglinesses.

#### WHY NEUTRALITY IS A CRIME

And it is the fervent prayer of all who abominate war, while recognizing its place in the evolutionary process, that this War may for very long end war, not by being brought to a quick conclusion, not through overwhelming victories, but by being pursued to a triumphant end—to the end of peace, freedom and contentment in all peoples and nations, and of the mutual recognition of the votaries of the faiths of the world that each faith has its own great Truths, and that the water of the eternal Well of Truth flows through many sacred channels, channels wondrously dug by each Giver of a faith.

The forces arrayed against the Right are strong and ruthless. They are formidable opponents, having no heed to honour.

For the moment, Britain, France and Poland are alone against them. When will other countries begin to perceive the Right, and marshal themselves to fight against the universal wrong, shoulder to shoulder with the three countries which are the advance-guard of Right ?

Britain, France and what is now the spiritual example of Poland, must not bear the heavy burden by themselves. If the majority of nations remain neutral, the high purposes of the War cannot be achieved, and it will be the shame of these countries that peace and freedom and justice must still be denied to those who need them, and that war after war shall take place until at last they awaken or are wiped from off the face of the globe. Many were those who in the last war declared that neutrality is a crime. Many are those who today declare the same.

#### **A WORLD WAR FOR THE RIGHT**

The challenge today is to every country to fight for the Right, and to recognize that wrong anywhere is wrong everywhere. Such is the dispensation of the new world, which opens with the universal as the new, though age-old, fact in the daily life of individuals, nations, faiths and races. Not that in-

dividuality is honoured less, but that universality is at last perceived to be the life to be lived by the new world.

The War is to this end, and it becomes clear, therefore, that not one nation alone, nor two, nor half a dozen nations can win the War. The War must be won by the whole world, by all the peoples, all the nations and all the faiths. And it is remarkable that in truth this War is a war of the peoples of the world against some of the governments of the world. The German people are on the side of Right, and so are the Italian and the Japanese peoples. It is the Government of each, at least of the first, which is fighting for the destruction of civilization.

#### **THE PEOPLES' PART**

There can surely be little doubt that the sympathies of the world are with Britain and France and Poland. There can be little doubt that the sympathies of the neutral countries in Europe are with the allies, though they may be afraid to show them openly. There can be little doubt that the sympathies of the people of the United States are with the allies. And it may be boldly declared that the sympathies even of Germany, of Italy and of Japan are with the allies, even though public denunciation may be cleverly staged by the agents of those in power.

Let the peoples unite and make war on wrong everywhere—at home and abroad. Let them take care not to be swayed by the newspapers, nor by the politicians. The great danger now is lest with weak politicians, for the most part, in responsible government offices, with the people as a whole inarticulate and helpless in the hands of those they have allowed to become their masters, with the inevitable and most natural pressure of the horrors of war, with the subtle cunning of Hitler, Stalin and Mussolini—far more than a match for the allied representatives—with a colossal ignorance of the East on the part of the West, and with the criminal neutrality on the part of so many nations, **THE WAR MAY END TOO SOON.**

If it does, then there will have to be war after war until the lessons of this War are at last learned. The world might have learned the lessons of the last War. It did not, save perhaps to the extent of knowing how to be the better prepared for the next war. Hence this War.

Will this War end war? The answer to this question depends upon the extent to which the governments and peoples of the world recognize what this War is for.

We are all pacifists in spirit. We all are objectors to war. But some of us, yielding to none

in our love of peace and freedom, know in our consciences that there are occasions when force must be met by force, when a war such as that which is now upon us must be waged for the very sake of peace and freedom. Dr. Besant knew this when she uttered the now famous phrase that brickbats must be met by bullets. Law and order must be defended by force if they are attacked by force, at all events in the existing state of the world, though for the very few there may be another duty. Non-violence will be the code of the future. It cannot be the code of the present, though possibly the code of the few. It may be Mr. Gandhi's code. But probably he has the wisdom to distinguish between his own dharma and that of another. He is probably wise enough to know that while he must practise his own code, it may be his duty to preach another code for those to whom another code is their righteousness.

#### **HITLERISM MUST BE CRUSHED EVERYWHERE**

Such are the real purposes, the noble aims, of the present War, for wars are God-given even more than man-evoked, God sending them—define the word "God" as we will—when unrighteousness is spreading far and wide.

Which of these purposes may we hope to achieve? Much depends upon the vision of peoples and of

statesmen, but not a little upon the extent to which the world is ready for a great advance in civilization.

Some kind of peace and freedom in Europe may be achieved, though let us hope not the quality of the peace and freedom gained in 1918 through the Treaty of Versailles. Britain and France are deeply concerned with Europe, and Europe's peace and freedom have been declared by the British Prime Minister and by Mr. Winston Churchill to be the objective of the War. This presumably means the final crushing of Hitlerism in Europe, and more or less the restoration of the *status quo* before the Hitler (and the Mussolini?) outrages upon innocent peoples, and before Russia's own contribution to such outrages.

But what about the crushing of Hitlerism in Asia—the outrages upon China by Japan? If these are allowed to continue, the War will have to this extent failed. Will European statesmen have the vision necessary to perceive Hitlerism elsewhere than in Europe, and to realize that wherever it is it must be crushed even for Europe's sake, but in truth for the sake of the peace and freedom of the world upon which depends the peace and freedom of Europe itself?

What about India and her own freedom? This God-given War is also for this God-given purpose.

Doubtless, India is, as I have often said, free from Hitlerism, thank God. But she must govern herself without limitation. Will British statesmen at least have the vision necessary to perceive this, and to realize that they would do well without delay to take the bold step of asking India to frame her own Declaration of Rights, and to concert measures with the friendly aid of Britain to bring the Declaration into practice? Upon the peace and freedom of India depends the peace and freedom of Europe.

#### FOR BEAUTY AND COMPASSION

And what about the War as war against cruelty and ugliness? Is the world not yet ready to learn this lesson? Must the horrors humanity perpetrates upon animals still continue, for the world is still too uncivilized to give them up? Must vivisection still continue, and blood-sports and blood-sacrifices, and the wearing of animal skins and feathers for human vanity, and so many other cruelties? Does uncivilized public opinion still condone all these, and will it continue to condone flesh-eating and the concentration camps for doomed animals, which we call slaughterhouses? Is the world not yet ready to turn away from the ugliness with which it deforms life—the uglinesses with which the arts and crafts are desecrated, the uglinesses of buildings, the innumerable

uglinesses associated with life in towns and cities, as, for example, the advertisements, many films, and all the minor sordidnesses?

And then the injustices inflicted by man upon man, as in industrial life where the workers live like slaves when they should live like free men and women, which in so many countries they are not—shall a new industrial system arise in the world as a result of the War? Shall freedom come to the down-trodden worker in every land?

There is Hitlerism in every country where there are citizens who have no cause to cherish their citizenship or to be proud of the land of their birth, where wealth is squeezed out of poverty, and where suffering passes unheeded and untended.

This War is to direct the attention of the world upon these Hitlerisms no less than upon those which are more easily recognized as such by the unillumined eyes of a world still so blind to real civilization.

The War should give to mankind a tremendous impetus towards the cult of beauty and of compassion.

#### **A MIGHTY COVENANT OF PEACE**

The world cannot, and shall not, go on as it has been going on during the period which has elapsed since the last War. Mankind, animal-kind, and every other kind of life, must reap a good from this present war, or the victory shall

only be in part, and the War shall have failed in part.

All living things are of one blood and of one life. They are of one parentage, of one origin, and of one goal. They are one family in very truth. And shall the War have been won if, while one part of the family is happy with victory, another part remains miserable in continued defeat?

Germany herself must become victorious if the War is to be won—victorious over that self which has allowed the spirit of Hitlerism to enslave her and drag her down into dishonour and misery.

There must be victory to all, and when the War draws to some sort of close—we dare not hope it will draw to a final close in full achievement of all its purposes—then must the peace-makers come together from all the lands of the earth and give the peace of God to the world rather than the self-seeking compromises of man, peace to all creatures in a mighty Covenant of Peace and Goodwill with every child of earth.

\* \* \*

#### **POLAND**

Poland, and in particular our Polish Section, has our most brotherly sympathy. Indeed, our hearts go out to this great and heroic country in her wanton devastation by the forces of aggression, cruelty and ugliness. We can well

imagine what are the sufferings of the people, both on account of the actual fighting itself and even more on account of might having become the sole arbiter of their temporary fate.

Poland has indeed suffered a terrible crucifixion, one of the greater crucifixions in the history of the world. But there is a glorious resurrection to follow, and Poland shall become thrice honoured among the nations of the world.

I wish we had news of our brethren in Poland, but none, of course, comes. When the War is at last over, I feel sure that members of The Theosophical Society throughout the world will hasten to give every help in their power especially to re-establish in strength the Polish Section and its headquarters. I shall be very glad to receive from now contributions to be used when the War is over to help the Polish Section to function once more to the uplift of the Polish people. Donations may be sent either to me or to the Treasurer of The Theosophical Society, Adyar, Madras, marked *Polish Section Fund*.

#### A POLISH MEMBER

One of our Polish members who has been living in India for some time past in order to understand the spirit of the country and to take part, as far as possible, in some of its more urgent social needs, has just left for Poland, where she feels it her duty to be in view of Poland's terrible plight.

I am very glad that she has been able to make this decision, and whether she is able actually to reach Poland or not, her will is thus set more than ever for Poland's redemption, and she may be able to help by being nearer to her Motherland and ready to enter her as soon as the evils now besetting Poland have been destroyed by the forces of Righteousness.

Our loving thoughts will be with her, and we shall add our strength to hers so that she may be a messenger not only from her Theosophical brethren, but from the whole of Mother India, to the Poland which has won through suffering so high a place in the esteem of the civilized world.

George S. Lundale

# “THEREFORE FIGHT, O ARJUNA”

BY ANNIE BESANT

(The Greatest Hindu Scripture, *The Bhagavad Gītā*, on War)

THE whole object of everything said and done, as recounted within the covers of the *Gītā*, has but one motive: to give Arjuna heart and courage, to drive him into action, to force him, if need be, into battling; and the argument is continually interspersed with the constant refrain: “Therefore fight.”

## THE ANCIENT TEACHING

It matters not what the line of argument may have been. It may have been an argument exposing the nature of the Jīvātma, the unborn, the undying, the perpetual, and the constant; after that exposition: “Therefore fight” (II, 18). It may have been a long philosophical argument, expounding the nature of the One and the Manifest, explaining the constitution of the worlds, explaining the One Life that pervades everything; at the end of the philosophy, again sounds out the refrain: “Therefore at all times think upon Me only, and fight” (VIII, 7). Or it may be the teaching of devotion, the bidding of the disciple to surrender all actions to his Lord, and “with thy thoughts resting on the supreme Self . . .

engage in battle” (III, 30). When the vision of the Divine Form is given: “Destroy them fearlessly. Fight!” (XI, 34). And at the very end, when He bids Arjuna: “Merge thy mind in Me, be My devotee, sacrifice to Me,” still the recurring idea sounds out in the question: “Has thy delusion, caused by unwisdom, been destroyed?” (XVIII, 65, 72). And the result of the whole is Arjuna’s resolution to fight: “I will do according to Thy word” (XVIII, 73), and he plunges into the fray.

## MODERN ARGUMENTS

Now that is very curious at first sight, and very unexpected. Yoga is going to be taught, the perfect yogi is to be trained, and, at every break of the argument and change of the subject, the refrain: “Therefore fight,” rings out on the astonished ear. “Gird thee for the battle” (II, 38) is the command of the Lord of Yoga. Everywhere in this Scripture of Yoga, there is the urging to action of the most violent kind, as though in fighting were embodied, as we may say, the very quintessence of activity, the rush



of it, the whirl of it, the turmoil of it, the din of it. How could you have activity more active than the activity in the battle-field of heroes? Yet it is there that yoga is to be mastered; it is there that Yoges'vara appears in all the plenitude of His power and His magnificence.

Now, this naturally seems strange, and most strange of all, perchance, to the modern mind, and to the modern mind in India. For, in modern India, great activity and the practice of yoga by no means go hand in hand, as a rule. Nay, I have here seen men who claim to speak for Hindu orthodoxy, who claim to defend it against the teaching of the Theosophist. I have here seen it put forward that no man can be a yogi, unless he live far apart from men in cave or jungle or desert, unless he live in some recess of the mighty Himālayas, or other mountain range, under the sacred sky of India. I have heard it said that no man can be a yogi who is in the midst of activity, working, labouring, endeavouring to help all good things that are in the world, and therefore worldly; that yoga means seclusion, silence, inaction. Such apparently is the idea of many a modern Indian.

#### YOGA IS RIGHT ACTIVITY

But the Lord of Yoga Himself sees yoga in a very different light from that which I have just

described: "He that performeth such action as is duty, independently of the fruit of action, he is an ascetic, he is a yogi" (VI, 1). He goes even further than that, and He declares: "Yoga is skill in action" (II, 50). So that in the mind of the Lord of Yoga, yoga seems to have connoted something very very different from the modern idea of secluding yourself from men, from sitting in the cave or jungle isolated from men. That has its place, that has its part, in human evolution. It is a stage in human progress. But yoga, as taught by the Lord of Yoga, the supreme yoga, is something different from that. Man is here in the world for activity; the Creator of the world is the embodiment of Kriyā, activity.

The action of Īsvara Himself, on what does it rest? "There is nothing," He says as Śrī Kṛṣṇa, "in the three worlds, O Pārtha, that should be done by Me, nor anything unattained that might be attained; yet I mingle in action. For if I mingled not ever in action, unwearied, men all around would follow My path, O son of Pṛthā. These worlds would fall into ruin, if I did not perform action; I should be the author of confusion of castes, and should destroy these creatures" (III, 22-24).

There, in truth, is the root of all right activity. Right activity is co-operation with Īsvara, with the Logos of the universe; that is the

highest path, and to that all training, all effort, inevitably must tend—co-operation with the divine Will, acting in harmony with the Will that works most wisely for the supremest good. Whatever may happen to be the duty of the moment, that is to be done; fighting, if fighting happens to be the business of the time, passivity, if passivity be needful. If the time has come, in the course of the world's history, when large numbers of men, going along the path that is leading them downwards, have to be rescued from the downward path by striking away the body, hopelessly distorted, in order that the living Spirit may shape for itself a better body ready for higher ends, then to strike away the bodies may be the co-operation demanded.

#### HOW DEATH AND WAR LIBERATE

You look on death as something sad and terrible. You think of death, influenced by western thinking it may be, as a foe, as an enemy of man; but death has other aspects than that of man's foe, my brothers. Nay, death is the friend and not the foe of man; it is he who opens the door of the prison-house, where the Spirit within is chafing at the

barriers imposed by a past not well lived, not well thought out. And often death, which looked at from one side is terrible, is seen as the very gateway of birth into life, when looked at from the other. And when a man like Duryodhana, noble in many of his impulses, splendid in his courage, loving his people and intent on their welfare, when a man like that is going what we call hopelessly wrong, and opposing the divine Will, what more gracious messenger can love itself send him than death, that strikes away the blundering body and unveils the eye of the Spirit?

And when you realize that, you begin to understand that even war, with all its horrors, is a message of mercy, of rescue, of liberation, for many a one who may fall on the field of battle. And if the heart of God can bear to see the suffering, we, who are so much more selfish, may be able also to bear to see it, and be willing to co-operate with Him. And, therefore, if wisdom and love declare that fighting is necessary for progress at the moment, then fighting is co-operation with *Īsvara*, and the word of command comes: "Therefore fight, O Arjuna."

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To know how to die in one century is to live for all centuries to come.

GIORDANO BRUNO

# OTHER SCRIPTURAL DECLARATIONS ON WAR

(Excerpts from the Scriptures of five great religions of the world)

## THE LAWS OF MANU

A KING, while he protects his people, being defied by an enemy of equal, greater, or less force, must by no means turn his face from battle, but must remember the duty of his military class :

Never to recede from combat, to protect the people, and to honour the priests, is the highest duty of kings and insures their felicity.

Those rulers of the earth, who, desirous of defeating each other, exert their utmost strength in battle, without ever averting their faces, ascend, after death, directly to heaven.

Let the warrior-king plan his undertakings (patiently meditating) like a heron ; like a lion, let him put forth his strength ; like a wolf, let him snatch (his prey) ; like a hare, let him double in retreat.

When he is thus engaged in conquest, let him subdue all the opponents whom he may find, by the (four) expedients, conciliation and the rest.

If they cannot be stopped by the three first expedients, then let him, overcoming them by force

alone, gradually bring them to subjection.

Among the four expedients, conciliation and the rest, the learned always recommend conciliation and (the employment of) force for the prosperity of kingdoms.

As the weeder plucks up the weeds and preserves the corn, even so let the king protect his kingdom and destroy his opponents.

That king who through folly rashly oppresses his kingdom, (will), together with his relatives, ere long be deprived of his life and of his kingdom.

—Chap. VII, 87-89, 106-111

## THE GATHAS

Zoroastrianism is active, practical, and militant. Humanity is Ahura Mazda's standing army. Man or woman is a perpetual soldier in its doctrinal ranks. Every individual serves in the army in his or her age and place. To further righteousness even by a hair's breadth, or to trample down wickedness however little, are accounted supreme achievements in the existence of the individual. The primeval man was the first to enlist himself as a soldier and enter the battlefield. He sounded the

first trumpet and opened the warfare against the Kingdom of Wickedness. The myriads of individuals that have followed him in the æons of time do incessant battle against the Sovereign of Evil and the personification of imperfection. The last man, who will appear at the end of the cycle of the world to deal the final blow to the tottering Kingdom of Wickedness, will hoist the flag of the final victory of good over evil. The darkness of the night of the Kingdom of Wickedness will then be no more. The sun will never set upon the Kingdom of Righteousness. Such, at least, is the tone that runs through the Gāthas.

—M. N. DHALLA

And thou didst cause, O Zarathustra! all the demon-gods to vanish in the ground who aforetime flew about this earth in human shape (and power. This hast thou done), thou who hast been the strongest, and the staunchest, the most active, and the swiftest, and (in every deed) the most victorious in the two spirits' world.

Praise to H(a)oma. . . . This fifth blessing, O H(a)oma, I beseech of thee, thou that drivest death afar! that I may stand victorious on earth, conquering in battles, overwhelming the assaults of hate, and conquering the lie.

At the aroused and fearful Dragon, green, and belching forth his poison, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

At the (murderous) bludgeon-bearer, committing deeds unheard

of, blood-thirsty, (drunk) with fury, yellow H(a)oma, hurl thy mace!

Against the wicked human tyrant, hurling weapons at the head, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

Against the righteousness-disturber, the unholy life-destroyer, thoughts and words of our religion well-delivering, yet in actions never reaching, for the righteous saint that perishes, yellow H(a)oma, hurl thy mace!

—*Yasna*, IX, 15, 16, 30, 31

Therefore may'st thou, O Sraosha, the blessed and the stately! grant swiftness to our teams, soundness to our bodies, and abundant observation of our foes, and their smiting (as we mark them), and their sudden death.

Yea, we worship (all the martial gifts) of Sraosha (Obedience) the mighty, both armed with shielding armour, and a warrior strong of hand, skull-cleaver of the Dævas, conquering the endowments of the conqueror, the holy conqueror of the conqueror, and (his) victorious powers, and the Ascendancy which it bestows, and we worship this Ascendancy of Sraosha's (the same which conquers theirs).

—*Yasna*, LVII, 26, 33

And I pray in my benediction for strength well-shaped and stately of growth, and which smites victoriously, Ahura-made, and crushing, and for an ascendancy

abundantly subduing all who are filled with furious hate, assaulting the evil-minded enemies, and destroying, as if at once, the deadly, godless foes.

—*Āfringān*, I, 15

And (when the great struggle shall have been fought out which began when the Daevas first seized the Demon of Wrath as their ally), and when the (just) vengeance shall have come upon these wretches, then, O Mazda! the Kingdom shall have been gained for Thee by (Thy) Good Mind (within Thy folk). For to those, O living Lord! does (that Good Mind) utter his command, who will deliver the Demon of the Lie into the two hands of the Righteous Order (as a captive to a destroyer).

—*Yasna*, XXX, 8

## THE OLD TESTAMENT

Wherefore it is said in the book of the wars of the Lord :

What he did in the Red Sea,  
And in the brooks of Arnon,  
And at the stream of the brooks,  
That goeth down to the dwelling  
of Ar,  
And lieth upon the border of  
Moab.

—*Numbers*, XXI, 14,

When thou goest out to battle against thine enemies, and seest horses and chariots, and a people more than thou, be not afraid of them; for the Lord thy God is

with thee, which brought thee up out of the land of Egypt.

And it shall be, when the officers have made an end of speaking unto the people, that they shall make captains of the armies to lead the people.

When thou comest nigh unto a city to fight against it, then proclaim peace unto it. And it shall be, if it make thee answer of peace and open unto thee, then it shall be, that all the people that is found therein shall be tributaries unto thee, and they shall serve thee.

And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

—*Deuteronomy*, XX, 1, 9-12

Every purpose is established by counsel,

And with good advice make war.

*Proverbs*, XX, 18

Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him :

Therefore night shall be unto you,  
That ye shall not have a vision;  
And it shall be dark unto you,  
That ye shall not divine;  
And the sun shall go down over  
the prophets,  
And the day shall be dark over  
them.

—*Micah*, III, 5, 6

And many nations shall come, and say :

Come, and let us go up to the mountain of the Lord,

And to the house of the God of Jacob ;

And he will teach of his ways,

And we will walk in his paths.

For the law shall go forth of Zion,

And the word of the Lord from Jerusalem.

And he shall judge among many people,

And rebuke strong nations, afar off,

And they shall beat their swords into plough-shares,

And their spears into pruning-hooks !

Nation shall not lift up a sword against nation,

Neither shall they learn war any more.

But they shall sit every man under his vine,

And under his fig-tree,

And none shall make them afraid :

For the mouth of the LORD of hosts hath spoken it.

—*Micah*, IV, 3, 4

## THE NEW TESTAMENT

And I saw heaven opened, and behold, a white horse, and he that sat upon him was called Faithful and True ; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns ; and he

had a name written that no man knew but he himself ; and he was clothed with a vesture dipped in blood ; and his name is called, The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations ; and he shall rule them with a rod of iron ; and he treadeth the winepress of the fierceness and wrath of Almighty God.

—*Revelation*, XIX, 11-15

And ye shall hear of wars and rumours of wars. See that ye be not troubled ; for all these things must come to pass ; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom ; and there shall be famines and pestilences and earthquakes, in divers places. All these are the beginning of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you ; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this gospel of the kingdom shall be preached in all the world

for a witness unto all nations ; and then shall the end come.

—*Matthew*, XXIV, 6-14

This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare ; holding faith, and a good conscience ; which some having put away concerning faith have made shipwreck.

—*1st Ep. to Timothy*, I, 18, 19

No man that warreth entangleth himself with the affairs of this life ; that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet is he not crowned except he strive lawfully.

—*2nd Ep. to Timothy*, II, 4-5

From whence come wars and fightings among you ? Come they not hence, even of your lusts that war in your members ? Ye lust, and have not ; ye kill, and desire to have, and cannot obtain ; ye fight and war. Yet ye have not, because ye ask not.

—*James*, IV, 1-2

And there was war in heaven ; Michael and his angels fought against the dragon ; and the dragon fought and his angels ; and they prevailed not, neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world ; he was cast out

into the earth, and his angels were cast out with him.

—*Revelation*, XII, 7-9

These shall make war with the Lamb, and the Lamb shall overcome them ; for he is Lord of lords and King of kings ; and they that are with him are called and chosen and faithful.

—*Revelation*, XVII, 14

## AL QURAN

The great Scripture of Islam distinctly says in many places : "Take up the sword against the unbelievers, *when they have attacked and persecuted you.*"

O you who believe ! when you meet those who disbelieve marching for war, then turn not your backs to them.

And whoever shall turn his back to them on that day—unless he turn aside for the sake of fighting or withdraw to a company—then he, indeed, becomes deserving of Allah's wrath, and his abode is hell ; and an evil destination shall it be.

So you did not slay them, but it was Allah who slew them, and you did not smite when you smote (the enemy), but it was Allah who smote, and that He might confer upon the believers a good gift from Himself ; surely Allah is Hearing, Knowing.

This, and that Allah is the weakener of the struggle of the unbelievers.

Say to those who disbelieve if they desist, that which is past shall be forgiven to them; and if they return, then what happened to the ancients has already passed.

And fight with them until there is no more persecution and religion should be only for Allah; but if they desist, then surely Allah sees what they do.

And be not like those who came forth from their homes in great exultation and to be seen of men, and (who) turn away from the way of Allah, and Allah comprehends what they do.

This is because Allah has never changed a favour which He has conferred upon a people until they change their own condition; and because Allah is Hearing, Knowing.

And if they incline to peace, then incline to it and trust in Allah; surely He is the Hearing, the Knowing.

O Prophet! urge the believers to war; if there are twenty patient ones of you they shall overcome two hundred, and if there are a hundred of you they shall overcome a thousand of those who disbelieve, because they are a people who do not understand.

—Chap. VIII, 15-18, 38, 39, 47,  
53, 61, 65

And (as for) those who fly in Allah's way and are then slain or die, Allah will most certainly grant them a goodly sustenance, and

most surely Allah is the best Giver of sustenance.

He will certainly cause them to enter a place of entrance which they shall be well pleased with; and most surely Allah is Knowing, Forbearing.

His is whatsoever is in the heavens and whatsoever is in the earth; and most surely Allah is the Self-sufficient, the Praised.

—Chap. XXII, 58, 59, 64

So when you meet in battle those who disbelieve, then smite the necks until when you have overcome them, then make (them) prisoners, and afterwards either set them free as a favour or let them ransom (themselves) until the war terminates. That (shall be so); and if Allah had pleased He would certainly have inflicted retribution on them, but that He may try some of you by means of others; and (as for) those who are slain in the way of Allah, He will by no means allow their deeds to perish.

He will guide them and improve their condition. And cause them to enter the garden which He has made known to them.

And those who believe say: Why has not a chapter been revealed? But when a decisive chapter is revealed, and fighting is mentioned therein, you see those in whose hearts is a disease look to you with the look of one fainting because of death. Woe to them then! —Chap. XLVII, 4-6, 20



# “THE GREAT WAR” OF ANCIENT INDIA

BY ANNIE BESANT

(*Mahābhārat*, or the “Great War,” which began a great country’s long Crucifixion in order to bring about for that country a great Resurrection)

LET us take the historical drama, the setting of the great teaching. India had passed through a long cycle of greatness, of prosperity. Śrī Rāmacandra had ruled over the land as the model of the Divine Kingship that guides, shapes and teaches an infant civilization. That day had passed. Others had come, feebler to rule and guide, and many a conflict had taken place. The great Kṣatriya caste had been cut down almost to the root by the Avatāra Paraśurāma, Rāma of the axe; it had again grown up, strong and vigorous.

## A WORLD MODEL

Into that India the new manifestation came. In that past of her story, the first offshoot of the great Aryan Race had settled in the northern parts of India. It had there served as the model, the world-model, for a nation. That was its function. A religion, embracing the heights and depths of human thought, able to teach the ryot in his field, able to teach the philos-

opher and the metaphysician in his secluded study, a world-embracing religion, had been proclaimed through the lips of the Ṛṣis of this first offshoot of the Race. Not only a religion, but also a polity, an economic and social order, planned by the wisdom of a Manu, ruled at first by that Manu Himself. Not only a religion and a polity, but also the shaping of the individual life on the wisest lines—the successive Varṇas, the successive Āsramas; the stages of life, in the long life of the individual, were marked in the castes, and each caste-life of the embodied Jīvātmā reproduced in its main principles, in the individual life, the Āsramas through which a man passed between birth and death. Thus perfectly thought out, thus marvellously planned, this infant civilization was given to the Race as a world-model, to show what might be done where Wisdom ruled and Love inspired.

The word spoken out by that ancient model was the word *Dharma*—Duty, Fitness, Right Order.

Gradually, like all things human, it deteriorated, and grew weaker and weaker. It had done its work, in building up for the world a model, from which the younger nations of the world might take what parts they could, and build them into their own civilizations.

#### PREPARING TO BE A WORLD-SAVIOUR

Another function, grander, diviner, more wonderful, was now to come to the sacred Eastern Land, and it was to prepare it for that function that Śrī Kṛṣṇa wrought out the change. India, that had been a world-model of ordered duty in her divinely-moulded peoples, was in the far-off future—which to His divine eyes was not distant, for what is distance to the Deity to whom past and future are but one eternal present?—*to serve not as world-model but as World-Saviour*; that is the key to the later events.

No nation may come to such high office save by treading the valley of the shadow of death, and by drinking to the very dregs the bitter cup of humiliation; for that Śrī Kṛṣṇa came—to make it possible, and to make it inevitable. No hands less loving than those of an Avatāra might start the Indian nation on the path, the bitter path of humiliation and of suffering. And this dominates—as you will see if you read His life-story care-

fully—this dominates His policy right through. He never swerves, He never changes. All His work, into which He throws His matchless power, is guided by this far-sighted, unswerving, changeless will. The changeless will is there, in whatever veil of māyā He may, for the time, enwrap Himself. He wills to shape this land, this race, to be a World-Saviour.

What does the shaping mean? It means first humiliation after humiliation. Who can look back to her as she existed in the splendour of her past, and see her Empress of the world of spirit and of mind, with her triple crown of spiritual knowledge, of intellectual power, and of prosperity unbounded, and then, looking around today, see her discrowned, without tears, tears of the very heart, more like to drops of blood? And yet, the Lord of Love on Kurukṣetra made that very destiny possible which today we see; nay, made it inevitable. He broke into pieces the hard wall of steel, wrought of the swords of her Kṣatriya caste; He slew them by their own sharp swords, this, the mighty Lord of All, for He had come as time of doom:

Time am I, laying desolate the world,  
Made manifest on earth to slay mankind!  
Not one of all these warriors ranged for strife  
Escapeth death (*The Gītā*, xi, 32).

### THE CRUCIFIXION

The hour had struck ; the swords of the Kṣatriyas shivered against each other in fratricidal strife. The bodies of the Kṣatriyas were left corpses on the plain of Kurukṣetra. The struggle for a kingdom resulted in the dissolution of two kingdoms, and modern India was born. The forehead with the triple crown was cast down into the dust, so that the destroying waves of invasion might sweep over her time after time. Alexander came, and swept over the northern lands, and his armies rolled back again to Greece, enriched with eastern thought. Still bitterer the passion, still more cruel the humiliation, when wave after wave of the northern Asian nations, from Mongolia, from Turkestan, holding the fiercest form of the faith of Islām, the Islām of the sword not of the pen, rolled over her and strove to overwhelm the faith of the Hindu people, and the Mogul throne was set up on the very site where Yudhiṣṭhira had reigned. Later still, one European nation after another played with the dice of war and commerce for the ruling of India. Her embankments were gone. No warriors or armaments, however heroic, were strong enough to stem the flood ; the waves of the ocean of invasion swept from coast to coast and submerged the whole. It was the hour of her passion, of her crucifixion among the nations.

Lifted high upon her cross of pain, jeered at and mocked, derided and scorned, her robes of beauty the spoil of the contemptuous soldiery, she has hung there dying, these many hundred years. But when you have told of the humiliation and the passion, of the crucifixion and the wounding, you have told only half the story of a World-Saviour ; for after the passion comes the resurrection, as inevitably as day follows night. And if you look with clear-eyed vision, unblinded by the tears provoked by that story of the humiliation and the passion, you will see that as each wave of conquest swept over the land, it fertilized the land, it did not really destroy it. And each wave, on rolling back, carried back with it something wherewith to fertilize its own land, and left in India some new thought, some fresh idea, some treasure to enrich her ever-growing thought. A destructive flood it seemed, when you looked at it from the outer side of invasion. A fertilizing flood it was known to be, looked at from the inner side, like the Nile that floods Egypt so that all the land seems drowned, but on that flood the crops of the coming season depend. For does not the Avatāra guide the world, and out of seeming evil, He brings unceasing good. And because He loves, and is wise as well as loving, with unswerving hands He guides His chosen through the valley of misery

and the hell of humiliation, in order that, purified by suffering and enriched by the experience gathered from many nations who came to mingle with her own, the World-Saviour might arise glorious on the morning of resurrection, to shed new light over the whole world, instead of the light being shed on one nation only.

### SRI KRISHNA'S DIVINE WISDOM

Such was the meaning of the coming of S'rī Kṛṣṇa, and such the work that the Avatāra saw before Him, and with unchanging will steadfastly carried out. But herein lies for us another lesson, for we observe that in carrying out the end, He never forgot or failed to use the means which Right Order demanded at the time.

Do you remember how, before the battle-day dawned, S'rī Kṛṣṇa went to the court of the King Dhṛtarāṣṭra, and how with His matchless eloquence, His golden tongue, He pleaded there for peace? You remember how He called Duryodhana, how against his obstinacy He matched His patience, and against his mad folly His own sweet wisdom; how mild His words, how tactful His suggestions; nay, when all else had failed, even a partial unveiling of His form as Īs'vara, in order that He might strive to the uttermost to carry conviction to the hearts opposed to Him and bent on fatal war.

So many efforts for peace, and yet He knew that war was inevitable. Such striving after the unattainable, such endeavourings to bring about things which would have frustrated His own mission. How strange that seems to our purblind eyes. But how necessary, and how wise when we begin to see. For although He knew that those efforts would fail in the purpose of the moment, though He knew that war was inevitable and Himself willed that war, and was resolute to bring it about, none the less He knew that duty must be performed, and it was His duty as patriot and as statesman to strive for peace with every human power He possessed.

He knew in His divine wisdom that the value of effort does not lie in the immediate success, as success may be counted by you and me; that efforts, directed to noble ends, are never lost, but are an ever-accumulating force, and that the future success could not work itself out correctly and perfectly, if one of those efforts were lacking, if one of those struggles were not made. He knew the secret of all action. He knew that right action is not wrought by the wise for the immediate and apparent fruit of action; that right action ought always to be performed, even though inevitable failure waits to meet it, and He well knew that all those efforts of His were forces, energies,

necessary to bring about the ultimate result in what is still to us the far-off future. Those efforts for peace made by S'rī Kṛṣṇa, frustrated as they seemed to be at the time by the wilfulness of Duryodhana, those efforts are part of the energies that are making for peace universal in the future, when the need for the lessons of war will be over, and the white wings of peace will brood over a world at rest.

#### THE STORY OF ARJUNA

Now to the story, the bird's-eye view having been taken. Arjuna, when the day of battle dawned, seated in the white-horsed chariot, with the Charioteer Divine beside him, felt his heart fail him, as well it might. Friends on either side; relatives arrayed under hostile banners; nay, his old teachers, Bhīṣma, Droṇa, and the rest, ranged against him and guiding the enemy's arms; what heart would not fail in such a conflict of duty? There must be a battle within the heart to be fought out before the battle of Kurukṣetra, and, as this battle raged, he was ill at ease, despondent, confused as to dharma.

What ought he to do? Was kingship sufficient reward for the slaying of the loved ones? Would the crown sit soft upon the brow when the heart was broken? Nay, with true prevision, he saw the heavy burden of misery awaiting

conqueror as well as conquered, the shadow of the coming day, when, in the empty Court, he would seek in vain for the faces of his beloved kinsmen, the playfellows of the dear childish days; that shadow descended in its obscurity and darkened his loving heart. "How shall I kill these?" he cried, "my Gurus how shall I slay? Better to eat the beggar's crust as exile, than to slay these Gurus high-minded, these relatives beloved. My very food would taste of blood" (II, 4, 5).

And his whole argument was a reasonable argument; his ideas of caste-confusion, his ideas of the gradual decay of dharma, which would inevitably follow the slaughter on Kurukṣetra, were all correct. History has justified them; his forebodings have proved true; dharma *has* decayed; caste-confusion *is* here. His vision was not, then, a blinded vision, only it did not see far enough. He saw the immediate future clearly, distinctly, rightly. He understood that he was engaged in a work which meant ruin for India; that he knew, though he could not see beyond the India of the moment; the mightier India which was to be born of the birth-throes of the ruin was beyond his ken.

#### WHAT HE HAD TO LEARN

Whence hath this dejection befallen thee in this perilous strait, ignoble, heaven-closing, infamous, O Arjuna? Yield not to impotence, O Pārtha! It

doth not befit thee. Shake off this paltry faint-heartedness. Stand up, Parantapa (II, 2, 3).

Why that strong rebuke? Because the plan, the scheme, of Īśvara must be carried out, at whatever cost for the moment, by those who are His agents in the work. He was to understand that forms lose life, but that the Spirit dieth never, and that when the work of the form is over, it is well that it should be shattered into pieces; that only when the Spirit shapes for itself new forms can the larger unfolding take place. He who hesitates to destroy the form when its work is done knows not the power of the Life that is the builder, and shall continue to build in days to come.

Entrenched in egoism, thou thinkest, "I will not fight"; to no purpose thy determination; nature will constrain thee. O son of Kunti, bound by thine own duty born of thine own nature, that which from delusion thou desirest not to do, even that helplessly thou shalt perform (XVIII, 59, 60).

What does that mean? It means that in the great crisis of a nation's fate when the Lord, mounted on the potter's wheel, is turning the wheel of history, no hand may then avail to stay it; that those who have chosen the leading parts by countless choices in their past, have generated a force of karma behind them which they, in their present bodies, are unable to resist,

and that the Kṣatriya blood which ran in the veins of Arjuna, the power also of physical heredity from generations behind him who had done Kṣatriya duty face to face with the foe, would carry him away even against his present wish, against his present heart, against his present will; the mighty power of the inborn nature created by his past would carry him, despite his present self, into the midst of an opposing army, and helplessly he would fight, constrained by his own past. But if he fought in that way, evil was it for him. The plan of Īśvara indeed would be carried out; the potter's wheel revolving would not stop; the Lord mounted there could not be checked by the minute power of Arjuna on Kurukṣetra. But for Arjuna, forced helplessly into the struggle, ill indeed would it be if, entrenched in that egoism of the moment's feeling, he still persisted, "I will not fight." "If from egoism thou wilt not listen, thou shalt be destroyed utterly" (XVIII, 58).

There is God's purpose and man's co-operation, told you in a few sentences. The great plan you cannot change; the opportunity is given you to co-operate; but, if driven by your past to co-operation and resisting in the present by egoism, by thinking yourself the actor instead of yielding yourself as a tool in the great Dramatist's hand, you say: "I will not fight; I will not do my

duty; I will not perform my task"; then, in spite of the unwilling performance, you shall be utterly destroyed; for your present choice is then to fail in your duty, and the inner choice determines the future as the past choice the present. The plan shall be triumphant, but the egoism in which you took refuge shall destroy you, even while you are forced into outer obedience to the plan.

Thus to Arjuna was made the Great Unveiling, and his attitude to the outer world is changed. Arjuna understood. Listen to his last words: "Destroyed is my delusion. I have gained knowledge through Thy grace, O Immutable One. I am firm, my doubts have fled away. I will do according to Thy word" (XVIII, 73). He had learnt what history means. He had learnt the place of the plan and the place of the actor. He realized that it was not he at all who wrought, save as the tool of the All-wise, of the All-loving; no longer he thought of friends or enemies, no longer he thought of personal ties, of personal attachments. In the wonder of that world-unveiling teaching, he realizes the one Lord who moves all, who works ever for the best, by the shortest possible road; and, seeing that, he throws himself joyfully at His feet to do according to His

word. "Destroyed is my delusion." "I will fight."

#### THE LESSON FOR ALL AGES

And so in all history, if only we can see aright in the history around us as in the history of Arjuna on Kuruksetra; if we can learn the spirit of the Great Unveiling, the meaning of the Life behind the veil and of the little lives on this side, their co-operation, their relations the one to the other, then in every struggle we can throw ourselves on the right side, and fight without doubt, without illusion, without fear, for the Warrior who really fights is doing all, and we are but the cells in His body, with our wills harmonized into unity with His. The clearing away of illusion is necessary, in order that activity may not be paralyzed by doubt, the most fatal enemy of action. Doubt saps virility, vampirizes the mind. Necessary, absolutely necessary, as a stage to knowledge, it breaks the healthy link between thought and action when it is unduly prolonged, and becomes a habitual atmosphere. "The . . . doubting self goeth to destruction; nor this world, nor that beyond, nor happiness, is there for the doubting self" (IV, 40). "Therefore fight" is the constant refrain. Understand in order that you may act.

# SHIFTING THE CENTRE OF GRAVITY<sup>1</sup>

BY GEORGE S. ARUNDALE

I WANT, if I can, to try to convey to you something of what I conceive to be the splendid outlook of the Elder Brethren with regard to the whole of the situation in which the world finds itself at the present time. There is a very great danger lest so many of us remain in that matter-of-fact, or so-called "fact," condition in which the world, as a whole, generally resides, so that it becomes impossible for us to rise out of the ordinary situations, out of our minds, out of our average emotions, into the great surgings of power which the Elder Brethren release in such a time as this. My fear is a lack of response, not a lack, perhaps, of willingness to do the best that can be done, but a lack of capacity to perceive intimately, intuitively, that which is the will of the Elder Brethren, and to do what one can to bring that will down through oneself into one's relations with the outer world.

## INTUITING THE MASTERS' WILL

If only we could remember that which we know elsewhere, if only some intimation could be ours of

<sup>1</sup> From an address to Adyar residents, October 1939.

the splendid Realities, if only more of us had imagination, to say nothing of intuition, we should be able to be very valuable servants of the Elder Brethren, we should intuit and imagine Their Will, and we should be able to face the world with our truths, or rather with Their Truths, which must be spoken at all costs.

You and I are not dominantly subject, I wish to say with all emphasis, to the judgment of the world, we are not eventually concerned with what people may think of us or of our opinions. We are supremely subject to the will, the judgment, of the Elder Brethren, and that is a far different thing from being subject to the judgment of public opinion. We have to lift up public opinion, not to allow it to remain at the level at which it is.

So is it that you and I, with our Theosophy and our membership of The Theosophical Society, must permeate the public opinion of the world at all costs and change it, and even though public opinion may ridicule and reject us, even though public opinion may laugh at us and regard us as entirely lacking in common sense and in a factual perception of the world



situation, let us remember that the strength of The Theosophical Society does not depend upon the extent to which it reflects public opinion, but upon the extent to which it reflects the opinion and will of the Elder Brethren.

How often a member will say to me: "If you will say and do such and such a thing, the world will approve, and this will help the membership of our Society."

We are not concerned to have an extensive membership. We are much more concerned to have a virile membership, a membership which is true to Brotherhood. We might well have too many members of the ordinary kind, in The Theosophical Society, members who "take their time" from the world and not from Truth.

#### THEIR PLAN FOR INDIA

Now that is a little preliminary note to tell you the reason why in the series of lectures which we are about to give in the Gokhale Hall (Madras), the first lecture is entitled "India's Hour Has Struck." There is far more significance in that than will at first sight appear, far more than you probably will think, but the significance will certainly be fully and freely disclosed when the lecture is delivered.

What I want to impress upon you, what has been told to me, and what I want you to realize, if you can, is that in saying that

India's hour has struck, what is intended to be conveyed is that the opportunity comes to India once more that the Centre of the world's Gravity shall be shifted from the West to the East. The Centre of Gravity, as you know, has for long been in the West, as is right, as is natural, as is in accordance with the great rhythm of life. But the time has come, if India is able to take advantage of it, and to throw herself behind it, for the Centre of the world's life to be shifted at least temporarily to the East from the West. The whole world needs that shifting, and that shifting she shall have if India can stand the strain, and if the Indian people are worthy of it.

Already during the course of the last war that opportunity was dimly shadowed forth, though it was not spoken about, so far as I am aware. The opportunity was lost. Messenger after messenger came from the Elder Brethren to India to awaken her. Messenger after messenger was rejected. The fact is there, and you must not allow your love of Mother India to blind you to the fact, or you will love her less wisely. The fault undoubtedly also lies with the West, but I am not concerned with the West for the moment.

#### OUR PART TO HELP THAT PLAN

I am concerned with the immense importance of energizing

India to be ready to make herself the noble setting for that great Centre of Force, which should shift for the time being from the West to the East. That is what I mean by saying that *India's hour has struck*.

When did the Centre of Gravity shift from the East to the West? It is for you to discover that, and be able to tell the world when it was that the Centre of Gravity shifted from East to West for the purpose of the unfoldment of western civilization.

*India's hour has struck*; and it depends so largely on members of The Theosophical Society as to whether they will rise to the occasion, or as to whether, as those notes are sounding and booming forth, they remain deaf. It is easy to allow one's ears to be filled and deafened with the noise of the outer world. But it is this membership of The Theosophical Society which is intended to awaken us, to open our ears to the Real, and open our eyes to perceive the Truth. At such a time as this, if we are going to remain within the small measures of our present incarnations, it will be a long time before our ears will be able again to hear, or our eyes will be able again to see.

I wish I could say these things as they are suggested to me by those who have authority. I wish each one of us could without exception realize these great Cosmic Surges,

and bring these tremendous Truths, and bring them down, and send them forth to energize life around us. This is a time, remember, when magically through the Will of the Forces that make for Righteousness we can be freed from the limitations of time and enter awhile into the Wholeness of the Eternal. On every occasion that a flash of Eternity descends upon us, we can *see* as never we have been able to see before, we can *hear* as never we have been able to hear before, we can *speak* as never we have been able to speak before, just as we can *act* as we have never been able to act before, because the Divine Blessing is upon us.

No one must continue his ordinary everyday life, as he has been prone to lead it. He may have his work to do, his living to earn, but he has other things to do as well. He must not allow his body, his emotions, his mind, to remain lethargic when he should be a veritable messenger of the Elder Brethren to whose agentship and service he is dedicated and consecrated unconsciously when he joins The Theosophical Society, and consciously when he takes part in the Inner Life.

#### A CLARION CALL

Now I will read to you what occurred to me during the course of the night. It may not be complete or entirely accurate, but I regard it

as a clarion Call to all who have the courage to dare :

We must dare to say and to do that which Governments may be unable to say or do save in the most general terms.

We must say that when we fight for freedom, we fight for India's freedom and for China's freedom, and for freedom and justice wherever they are denied.

We must say that we fight for the due freedom of the animal kingdom.

We must say that we fight for the freedom of culture from the tyranny of vulgarity, for the freedom of beauty from the tyranny of ugliness, no less than for the freedom of peace from the tyranny of war.

So long as a single cry is raised from any living creature in agony because of cruelty inflicted on it, there must be war, there shall be war, to right even that single wrong.

One cry from a creature however insignificant is enough to call forth a war of retribution, for there is no sin against God more evil than cruelty.

Today the cries for justice arise in their millions and hundreds of millions, and from those who are as helpless as they would be trustful.

The ears of humanity are deaf to the cries and their eyes are blind. Still does selfishness and narrow self-interest sway the minds of men.

What are we fighting for even now :

For the peace of human beings alone, for their prosperity and happiness alone, and for the peace alone of those among them who are round about us ?

In high places they talk of the peace of Europe. India talks of her freedom alone. And there are those who are

trying to limit that freedom to Poland and Czechoslovakia—Albania and Abyssinia they do not mention. Even the Jews seem to have been forgotten. We hear little about *their* freedom.

And we hear naught as to the freedom of the animals, as to their freedom from cruelty.

**BUT WE MUST DARE TO SPEAK OF ALL THINGS.**

Theosophists must dare to speak the Truth and the whole Truth, for the whole Truth must be spoken when half-truths are in danger of prevailing. And if Theosophists and other true humanitarians will do their utmost, it shall mark the beginning of the end of all that stands in the way of the shining forth of the Supreme Truth of Universal Brotherhood.

That is what I think I have heard, and I feel I know that, so far as our wiser brethren are concerned, there is no war against any particular country. There is a war against unrighteousness. This War must be a war of the peoples of the world against unrighteousness everywhere, be it the unrighteousness as set forth in the spirit of Hitler or in the person of Hitler, or be it unrighteousness in any other form. Some of us must speak the whole truth, the truth that this War is a war against cruelty, and we must fight against cruelty everywhere and in all its forms. It is not enough to fight for Europe's freedom. It is not enough to fight for India's freedom, for the freedom of China. For all those things we should and must fight. But our supreme dedication

as agents of the Elder Brethren is to reflect Their attitude, which is the attitude of warriors, fighting against wrong wherever it may be.

### OUR KNIGHTHOOD

Let us not trouble ourselves as to the reception which the call we may give is likely to receive. One of my brethren a very short while ago suggested that if I would include in my call a certain appeal, I should be regarded as supporting Hitler. What do I care what people may say, provided I feel without a doubt that what I am saying or doing is within the Will of the Hierarchy, so far as this particular channel of myself is concerned. Who shall say that what I am putting forth before you is Their Will for you? It is Their Will for me, so far as human frailty allows me to judge. I believe it is Their Will for all, but I have no right to assume this.

We must all draw nearer to the will of the Elder Brethren. We must all make a definite determination to co-operate with it. We must not be absorbed in our ordinary lives, our ordinary avocations. We must take the Kingdom of Heaven, so close to us as it is today, by storm, through our eagerness and enthusiasm. And none are more welcome into Their Kingdom of Heaven than those who take it by storm and refuse to be left out of it, who are intent indeed on being

servants of the Elder Brethren. This is a time when the Elder Brethren need every single servant They can have. I am speaking to each one of you when I say, let all that is less in you, all that is usual, go. Let it go, even though you have your duties to perform and must perform them. But at least justify your membership of The Theosophical Society and of all other spiritual movements by entering into the Kingdom, and by returning therefrom with that accolade of knighthood which makes you one of Theirs in this outer world. We do not gain it just by being members of The Theosophical Society.

This is a time when we should take occasion to retire within ourselves and dedicate ourselves to this work like which there has been no other work since the last war, and, perhaps, not even then. May we not think that the Elder Brethren are determined that, while this War cannot hope to be the last war, the intensity of future wars shall be minimized, and we shall make the majority which actively fights for the Right even greater than it is at the present time.

There is too much for war to do for this war to be the last, civilization is not sufficiently advanced for this to be the last war, only those who do not understand could for a moment imagine that this is the

last war the world is going to have, there must be more war to come.

Today nation after nation is stultifying itself by remaining neutral. When the next war comes there will be fewer nations so stultifying themselves. So many nations are concerned with their own affairs, with preserving themselves instead of entering into this War for Righteousness which I presume they do not perceive as such. But you must see how much more difficult it makes the situation. However, we must take the neutrality situation as it is.

#### A WAR OF MANY FRONTS

What I would say to every national—neutral or belligerent—is: At least you must fight in this War on one of its fronts. There is the Polish front. There is the Czechoslovakian front. There is the Austrian front. There is the wider front which includes Abyssinia and Albania. There is the front of India. There is the front of China. There is the front of war against cruelty to animals, against cruelty to all our younger brethren. On what front will you fight? Some of us may fight on all fronts without exception. Some of us must be everywhere as befits agents of the Elder Brethren. But if you cannot be everywhere at least in spirit on all fronts, at least *where are you fighting?* That is my chal-

lenge to you as members of The Theosophical Society. *Where are you fighting?* It is a war of many fronts.

All of you in India should be able to fight for India's freedom. Every Indian should be active for his Motherland in these days on one or another of India's Freedom fronts. On which other front are you fighting also? Fight! That is the challenge to us all.

We might well change those splendid words of Nurse Cavell, "Patriotism is not enough," into "Sympathy is not enough." If we are in touch in any wise with the spirit of Righteousness which is surging through the world, we shall feel stirring in us the urge to do something, to fight somewhere. It may be that old age will prevent us from moving about on the physical plane. There is plenty of support to be had from age: the strength of the will, the strength of one-pointedness, the strength of determination, the very example of a life nobly lived.

#### OUR OPPORTUNITY

This is the time. What are we doing? *India's hour has struck.* There is occasion for the great Centre of the world's Gravity to shift from the West to the East. In the East and in the West we and others like us throughout the world should be worthy of membership of The Theosophical Society, should

be available to help the Elder Brethren, as They may say: "The membership of The Theosophical Society which we conferred upon you at such and such a time—such is the seed which We planted. Now is the time for that seed, having become a bud, to flower into its splendour, and to send forth throughout the world the fragrance of its dedication."

This is a great time. Let us become great in this great time. It may well be that in the immediate future we shall not be able to remain upon the heights into which

we have ascended through the magic of the Elder Brethren and the opportunities of the world crisis. But we shall not remain in the levels on which we ordinarily have functioned, if in some wise the Eternal is awakening in us. What then is your relation to these great times? Are you rising into them? Will you be able to say at the close of your lives that the Centre of Gravity did shift, and that you played your little tiny part in the shifting? India's hour did strike, and you heard and obeyed the striking?

### INDIA—LAND OF THE GREATER LIGHT

India is the Land of the Greater Light, the very East of the world, and she must shine again as she has shone aforetime but has not shone for centuries.

In this time of war, let India herself declare the nature of its Purpose, and call the world to understand its Purpose and to achieve its ends.

Let India's Voice speak the word of Universal Peace. Let India's Voice be heard above the clashing clamour in the West and in the East.

Let the Land of the Greater Light bring the whole world to the dawning of a new Hope.

Thus, let India enter not only into her own Freedom, for so she must if she is to ascend to the measure of her mountain standards, but let her proclaim that Freedom is the Birth-right of the world.

Thus, let India call the world, as she alone can call it, to die from out the Sign of Might forever, and to be reborn under the Sign of everlasting Brotherhood. Thus, let India's Voice be vibrant through the world and mighty for the Right.

Let her Voice be heard in the cause of all peoples and nations which are not heard because the world is afraid to hear.

Let her Voice call the whole world out of its crucifixion in unrighteousness into a resurrection in Universal Righteousness.

It is the time for the East to speak, and indeed will she be heard, for the Centre of the world's Gravity is moving from West to East. And India shall be the Voice of the East singing through the world and calling it to its Redemption.

**O INDIA! LAND OF THE GREATER LIGHT! MAY THY LIGHT IRRADIATE THE DARKNESS OF THE WORLD.**

# THE GREAT WAR OF 1914-18<sup>1</sup>

BY C. W. LEADBEATER

**J**UST now the minds of men are full of the great War, and wherever we go they talk of little else. So it is important that we, as members of The Society, should know how to look at the War as part of a great cosmic movement—that we should understand something of what is really going on; because it is only when we understand, that we can take absolutely a sane view, falling neither into weakness on the one hand, nor into vindictiveness on the other. We must try then to comprehend—to see the greater plan. We must not let ourselves be swept aside by personal prejudice; we must not be swayed by sentimentality on the one side nor by passion on the other, but we must try to see what is really happening, and therefore what is the duty and what should be the attitude of one who wishes to help intelligently.

## GOOD AND EVIL FORCES 12000 YEARS AGO

We know that there are forces which work against evolution as well as those which work in favour of it. We know that there is frequently a small, even a personal

struggle, taking place between these forces over individuals, and sometimes over what seem quite small things. But we know also that now and then great world crises arise, where good and evil set themselves against one another in serried array, and humanity is influenced by these powers and driven into taking part on one side or another. The last occasion on which so great a world-struggle took place was in Atlantis some 12,000 years ago—rather longer perhaps, nearly 13,000 years ago. There was a great fight then between those who were on the side of good and those who were on the side of selfishness.

We may read something of the action of the Lords of the Dark Face in Atlantis in *The Secret Doctrine*. Madame Blavatsky devotes much time and energy to expounding their line of work. We must try to understand that there may be people who are doing what to us seems absolutely evil, and yet they may think that the line which they are taking is not evil, but in the long run, good. It is true that when they say “in the long run, good,” I think they generally mean good for themselves; but these Lords of the Dark Face had their

<sup>1</sup> From THE THEOSOPHIST, February 1916.

own view of evolution, and to themselves they justified it, much along the line in which many people in these days try to justify the action of Judas Iscariot on the ground that he was more anxious than the rest that the Master's glory should be shown forth to the world, and so he put his Master in a position where he thought that He *must* show forth His glory. However incredible it may seem, that view is gravely put forward by some writers.

The Lords of the Dark Face in Atlantis were intensifying themselves as separated beings against the stream of evolution. We hold (and because our Masters hold it, we think we are right in holding it) that the Logos intends us to work with Him towards the production of greater unity. The black magician would tell us that the Logos sets up this current in order that we may strengthen ourselves by fighting against it; and although we do not believe that, we can see that it is a possible view, and that the man who takes it will not live at all as we do. We think that he is vitally in error, that he is allowing himself to be clouded by the lower self; still you see he tries to justify his position by a certain line of argument. It is not necessary to suppose that those Lords of the Dark Face were doing evil for evil's sake; but they held what we consider a wrong and

selfish view as to the final ideas of the Logos. I have myself heard some of their successors of the present day say: "You people think you know what God means; your Masters hold these views, and of course you follow Them. But we have a different view; we are following the traditions of a very ancient school and we contrive to hold our own fairly well."

In Atlantis this attitude led, among the ordinary and commonplace followers, to extreme selfishness and sensuality, to general unscrupulousness and irresponsibility. So it came about that there was a vast revolution against the Ruler of the Golden Gate, and practically the good and evil forces which are always seeking to influence the world found physical expression in that great series of battles in Atlantis. In that case the majority of the population was distinctly on the side of evil, and the evil won. Because the evil won, it was necessary, more than one thousand years afterwards, to overwhelm that great island of Poseidonis beneath the waters of the Atlantic; and sixty-five million people died within twenty-four hours in that great cataclysm.

#### THE SAME SOULS IN 1914

This time once more the forces of good and evil have materialized themselves here on the physical plane, and the mighty contest has



come down again to this level. Remember, we are the same people who were in Atlantis, and it is probable that we took our part in the struggle—with the minority, let us hope—yet perhaps some of us with the majority; it is a long time ago, and we cannot be certain.

I trust devoutly that we were all on the right side in that stupendous struggle in Atlantis; but, however that may have been, at least the very same people are having their chance again now, but this time the majority, thank Heaven, is on the side of the good, and the good will win. Therefore we may hope to avoid for some thousands of years to come a cataclysm on the tremendous scale that sank Poseidonis. But *if* the evil won, the cataclysm would follow; it *must* follow, for the Deity intends that humanity shall evolve, and if part of humanity deliberately casts itself out of the line of evolution, that particular set of bodies and minds must be wiped out, and must begin again under other conditions.

#### A CONFLICT OF OPPOSING IDEALS

We must not think, if we can help it (I know how hard it is to help it) that all the people who fight on the side of the evil are necessarily wicked people. They are not so in the least; they are victims of a mighty obsession—an obsession so tremendous in its

power that if you and I had been subjected to it we too might not have seen our way clear through it and come out of it unstained; who can tell? Thousands and thousands of people, as good as we, have not come through it satisfactorily. The power behind which is contrary to evolution can and does seize upon a whole nation and obsess it and influence it. It is true that it cannot do that (just as is the case with individual obsession) unless there is in the obsessed something or other which responds. But if there be in any nation a majority, or even a powerful minority, which—perhaps through pride, perhaps through grossness and coarseness, through not having opened up sufficiently the love side of the nature, through having given themselves too entirely, too unscrupulously, to developing intellect—is already in that condition of ready response to evil, then the rest of the nation, the weaker people, are simply swept along with them, and they cannot see straight for the time. We must try to realize that.

It was hoped that the Fifth Root-Race would stand as a whole, or at any rate that the fifth sub-race would stand as a whole. And the hope was nearly realized. The Powers that stand behind human evolution worked long through Their pupils to prevent this catastrophe. Whether those Powers knew

all the time that the labour would not achieve its end, I cannot tell. We sometimes think of Them as knowing beforehand all that will happen; whether They do or not, I know not, but at least it is certain that in many cases They work most earnestly to produce certain results, and to give to men certain opportunities. Through the failure of humanity to take the chances offered, the results may not then be attained. They are always *eventually* attained, but often they are postponed for what to us seems an enormous time. The Great Deity of the solar system, the Logos Himself, knows perfectly all that will happen, and knows who will take his chances and who will not. That we must believe; whether all who work under Him also know that, we cannot tell. Certainly I know that a great conflict between good and evil forces has been long impending over us. I know also that it need not have taken precisely the form it has taken, if only some of those to whom great opportunities were offered had risen to the level of those opportunities and had taken them.

Some *have* taken them. This mighty British Empire has been formed and has been welded together by bonds of close affection in a way in which no Empire has ever been united before. There was a huge Roman Empire; but it was self-interest, the Roman

peace, and the power of Rome which held that together. It was not the love for Rome of those subject races at all. There have been other vast Empires in the past, but they were held together by force, not by love. But what else than love holds *this* Empire together? England, the little Mother State, has no wish to coerce it. Once she did, under utterly mistaken direction by an obstinate King and a foolish Minister, try to coerce the American colonies. The only result of that was that nearly half of what should have been the Empire is not part of it now, though it is being bound closely to it by other ties. It should have been all within this one great Empire; that was the plan, but the stupidity of man overthrew that part of it. England has made no later effort to coerce the far mightier Dominions attached to her. She has left them perfectly free; yet they are bound to her more closely now than they ever were before.

It was hoped that the other nations which belong to our sub-race would join in a great confederation. America and England have been drawn closely together, so that war between them is now scarcely thinkable; and the hope was that Scandinavia and Germany would have come into a similar friendship; but Germany would not come in. There has been for many years

a curious and undesirable form of national spirit arising in that country. There is plenty of literature on the subject. Read the German literature, and you will see perfectly well the direction in which for forty years and more its people have been going. Because of their intense pride, because of the teaching of brutality and of force, of blood and iron instead of the law of love, they have laid themselves open to this dreadful obsession, and some of the great Lords of the Dark Face have again taken their place among them.

#### BISMARCK

Prince Bismarck was such an one, as Madame Blavatsky told us long ago. While he was still alive he laid his plans for the subjugation of Europe. Long ago Madame Blavatsky explained to us that he had considerable occult knowledge, and that before the war with France in 1870 he had travelled physically to certain points to the north, the south, the east and the west of France, and had there cast spells of some sort, or made magnetic centres, with the object of preventing effective resistance to the German armies. Undoubtedly the French collapse at the time was so complete and unexpected that it seemed to need some unusual explanation.

In the course of the work of the invisible helpers on the battle-field

I have several times encountered and spoken to the Prince, who naturally watches with the keenest interest all that happens; and some months ago I had an interesting conversation with him. Speaking of the War, he said that if we were servants of the Hierarchy and students of Occultism we must know that Germany was in the right. One of our party, becoming somewhat indignant, replied that all the rest of the world was willing to be at peace, that Germany had made an unprovoked attack, and had caused all this awful carnage, and was therefore entirely in the wrong. But the Prince said:

“No no; you do not understand. This is a struggle which had to come—a struggle between the forces of law and order, science and culture on the one hand, and on the other those of disorder and license, and the degrading tendencies of democracy.”

We maintained that *we* also loved law and order, science and culture, but we wished along with them to have liberty and progress. The Prince would have none of such ideas; he declared that democracy cared nothing for culture, but wished to drag everybody down to a common level, and that the lowest; that it desired law to rob and restrain the rich, but itself would obey no law; that it had no conception of liberty under law (which is the only true liberty)

but desired a triumph of utter lawlessness, in which selfish might should rule, and only those should be restrained who wished to live and work as free men. Further, he said that if we ourselves served the true inner Government of the world we must know that it is the very opposite of all democratic theories, and that therefore it is Germany, and not England, who is fighting for the ideals of the hierarchical Government.

"Which," he asked, "is nearer to the true ideal of a King—our Kaiser, who holds his power from God alone, or your King George, who can strike out no line of his own, whose every action is limited by his ministers and his parliament, so that he can do no real good? And the French President, what is he but the scum momentarily thrown to the top of a boiling mass of corruption?"

We were most indignant at such an insult to our brave Allies, but we could not but admit that there was a modicum of truth in some of his remarks. We tried to tell him that, though we shared his utter disbelief in the methods of democracy, we thought it a necessary intermediate stage through which the world had to pass on its way to a nobler freedom, because a scheme (however good) which was *forced* upon a people could never lead to its ultimate evolution; but that men must learn to choose the good for

themselves with open eyes, to renounce their brutal selfishness, not because they were driven to do so at the point of the sword, but because they themselves had learnt to see the higher way and the necessity that each should control himself for the good of all.

The Prince was absolutely unconvinced; he said that our plan was Utopian, and we could never bring the *canaille* to understand such considerations—that the only way to deal with them was the method of blood and iron, forcing them for their own ultimate good (and meantime for our convenience) into the life which we who were wiser saw to be best for them.

I fear we must admit the Prince's claim that man as a whole is not yet fit for freedom; but he can never become fit unless he is allowed to try the experiment. Of course at first he will go wrong just as often as he will go right. We shall have an intermediate period when things are not at all as they should be, when they are not by any means as well managed as they would be under a benevolent despotism. Nevertheless we shall never get men to advance unless we leave them a certain amount of freedom. We must pass through this unlovely stage of democratic mismanagement, in order to get a time when the government of the people will be the government of the best. At present frankly it is not

that. Aristocracy means government by the best; democracy means government by the people. We hope for a time when democracy and aristocracy will be one. We expect to reach that by our system; we should never get there along the line of military despotism. That is the real fundamental point at issue; so we see that this War is essentially one of principles.

### GERMANY'S OBSESSION

If any should be inclined to doubt that a whole nation could be so obsessed from behind, a nation which has a great deal that is beautiful in its past history, which has produced some very fine people—if any should be disposed to doubt that, let him take and read the official German statements. . . . Remember all the horrors of the sinking of the *Lusitania* and remember how that great German nation went mad with joy over the slaughter of non-combatants, of helpless women and children. Except by that theory of obsession how can we account for it? Many of us have known people of that nation. Were they such people as would have agreed to anything of that kind? Of course they were not; no more than you and I. Unquestionably it is true that the powers from behind are working through these people now.

If this had not been; if the fifth sub-race had all combined together

to present a perfect front, we should still have had a conflict, but it would have been with some tremendous uprising of the much less developed races—perhaps another attempt such as Attila made to overrun Europe. The evil would have expressed itself, but it would have been among the backward nations. It is a great victory for the powers that stand for darkness that they could take a nation supposed to be in the forefront of civilization, and twist that to their ends.

We must not think that all the members of that nation are wicked people. We must not let ourselves be brought down to their level. They have made it their special boast to set up a stream of hatred towards us, to compose hymns of hate and teach them to the innocent school-children. We must not be led away into such foolishness as that. We must have no single thought of hatred. We shall hear of the most terrible things being done, of incredible brutality and horror on their part; but if we wish to take the occult point of view we must have no shadow of hatred in our hearts for all this, but only pity.

The tragedy of Belgium has horrified the world. It has been one of the most terrible things that the world has ever known; but the tragedy of the moral downfall of Germany is greater even than that

—that such a great nation, with such possibilities, should sink to this. That is, in truth, a more awful thing to see than all the pain and misery of countless ruined homes. That a race which produced Goethe and Schiller should so fall—surely that is a tragedy unequalled since the world began.

#### THE SWORD OF THE LORD

Therefore not hatred, but pity should fill our minds. But on no account and under no circumstances must our pity be allowed to degenerate into weakness, or to interfere with our absolute firmness.

We stand for liberty, for right, for honour, and for the keeping of the pledged word of the nation, and that work which has come into our hands must be done, and it must be done thoroughly. But we must do it because we stand on the side of the Deity, because we are very truly the Sword of the Lord.

Let us take care that we do not spoil our work and our attitude by such an unworthy passion as hatred. We do not hate the wild beast that is attacking our children, but we suppress it. We do not hate a mad dog, but for the sake of humanity we shoot it. We do not hate the scorpion we tread under foot, but we tread on it effectively. There must be no thought of hatred, but there must be no weakness. There must

be no sickly sentimentality or wavering. There are those who clamour that the mad dog is our brother, and that it is unfraternal to shoot him. They forget that the men whom his bite would doom to an awful death are also our brothers, and that they have the first claim on our consideration. Germany is the mad dog of Europe, and must be suppressed at all costs. "Therefore fight, O Arjuna." Remember, we are fighting for the liberty of the world; Germany itself is a part of that world, and we are fighting to free Germany from its obsession.

#### THE PATH OF WISDOM

Let us have that well in our minds, and we shall begin to see what is the attitude we must take with regard to this terrible war; and if we do our duty unflinchingly in maintaining that attitude we shall make the final settlement infinitely easier. When this is over, as it will be over presently, when the struggle is of the past, there will still remain the aftermath. Those among the Allies who have hated will find their hatred turning into fiendish glee in their victory; but, having allowed themselves to be turned aside from the true view of the struggle, those people will be in no condition to understand calmly and rationally what is to be done. It is only those who have kept their heads, who have shown themselves

philosophers, but nevertheless puissant soldiers to stand and strike for the right—it is only they who will be able to judge what can be done, and what is best for the world.

So we who are Theosophists should hold a firm and steady attitude, and not allow ourselves to be misled. The path of wisdom is, as usual, a razor edge. We must not fall over on one side or the other; we must have neither weakness nor vindictiveness, but a grasp of the real reasons for it all, and of what it is that is really happening.

#### OPPORTUNITIES FOR ALL

The egos that have been swept into this vortex of hate on the wrong side of the fight will come back again; they will recover. It is indeed a terrible thing to throw oneself open to such an obsession. They will have a long way to climb, just as had those who went wrong in Atlantis; but thousands of those who were on the wrong side in Atlantis are on the right side now, and surely that is an omen of great hope for us. The world has advanced, otherwise the evil would win again; and this time it will not win.

So our attitude must be one of unselfishness and of firm attention to duty. But we must do our duty *because* it is our duty, and not because of any personal feeling of hatred, or even of horror. We cannot but feel horror at the awful things that have been done, at the

deliberate way they have been justified, at the terrible things that have been said. We cannot help feeling horror, but nevertheless we must try to hold ourselves steady, with iron determination as to what is to be done, but yet with readiness when all this is over to take once more the philosophical point of view.

In the midst of raging selfishness let us try to live in utter unselfishness, let us be full of trust, because we know; however dark and difficult things may be, we cling to the certainty that evolution is working. We went down in that great conflict in Atlantis, and yet we never lost our faith in the final triumph of good. This time good will triumph even in the outer world; but remember, victory will be achieved only by the greatest effort, by the most utter determination, and the most thorough federation and trust among the people who are chosen to rule the world and to do the work.

To Germany also a great opportunity was offered. To the egos incarnated there an opportunity is offered even now of protest and of martyrdom. They have not taken it so far, but there may yet be those among them who will take it. I trust and hope that it may be so; that there will be those who will shake off the nightmare of obsession, who will say: "Kill us if you will, but we will not share in these

horrors ; we will denounce them." Those people will earn a better fate than their fellow-countrymen.

#### THE OTHER SIDE OF WAR

Let us take it all as part of the development of the great world. That war is an awful thing, wrong and wicked in itself, none can doubt ; also that it is an utterly irrational way of deciding a disputed point. The karma of the man who provokes a war is more appalling than the human mind can conceive. But for those upon whom it is forced, as it has in this case been forced upon us, it may be the lesser of two evils. Since it had to be, Those who stand behind and direct the evolution of the world are unquestionably utilizing it for great and high purposes, and thus wringing good out of the very heart of ill. Horrific as it is, it has yet lifted thousands upon thousands of people clear out of themselves, out of their petty parochialism into a world-wide sympathy, out of selfishness into the loftiest altruism—lifted them into the region of the ideal. It has raised them at one stroke more than many lives under ordinary conditions would raise a man.

Remember that unselfish and awakened egos are needed at this very moment for the sixth sub-race which is beginning in America and Australasia. Perhaps there was no other way to get them in sufficient

numbers and in a sufficiently short time, except through some great world-conflict. Be thankful that we, at least, are on the right side in this. Be thankful, you who send to this great War those whom you love, that the opportunity has come to them thus to advance themselves in one incarnation more than otherwise they could have done in a score of lives. You have sorrow and suffering and pain as your share ; but you are offering that suffering for the freedom of the world ; and remember that you who send the soldier are thereby also taking your part in the fight, and that the very sorrow and pain through which you pass is lifting you, just as his devotion to duty has lifted him. Many of those who die will be worthy of birth in the new Sub-Race, but so also will be many of the women who have bravely sent forth their nearest and dearest to answer to their country's call.

Realize that to this great War, however terrible it may be, there is yet the other side—the enormous good that is being done to individuals. Perhaps in the distant future when we come to look back upon it all with greater knowledge and with wider purview, we shall see that the good has outweighed all the frightful evil, and that though the old order changeth, giving place to new, it is only that God may fulfil Himself in many ways.



# THE SPIRITUAL RULERS AND WAR

BY ARYA ASANGA

(The place of War in the evolution of man, as given by H. P. Blavatsky  
in *The Secret Doctrine*)

THE ancient occult maxim, "As Above, so Below," holds even in the case of war. Every war on earth, whether great or small, is but the reflection of the archetypal *War in Heaven*. "These worlds are all the earthly duplicates of their heavenly prototypes, the moral and temporary reflections and shadows of the more durable, if not eternal, races dwelling in other to us invisible worlds. The souls of the men of our Fifth Race derive their elements from these four worlds—Root Races—that preceded ours. A conflict having arisen, called '*war in heaven*', among our prototypical worlds, war came to pass [on earth], æons later, between the Atlanteans of Asiah, and those of the Third Root Race" (V, 300).

## WARS BETWEEN ROOT-RACES

This war between the Atlanteans and the Lemurians was succeeded by that between the Aryans and the Atlanteans, as it had been preceded by others since man's first appearance upon earth, nay even before our sun and planets

came into existence. "In the Esoteric Doctrine, one war takes place before the building of the Solar System, another on Earth, at the 'creation' of man; and a third 'war' is mentioned as taking place at the close of the Fourth Race, between its Adepts and those of the Fifth Race, that is between the Initiates of the 'Sacred Island' [Shamballah] and the Sorcerers of Atlantis" (II, 137).

And in its turn the war between the Fourth and Fifth Races will be followed by that between the Fifth and Sixth Races, that is, between the great evil powers of the old race, assembled together for a last supreme effort, and the Adepts of the Hierarchy with their faithful followers who are building up the new race. In these struggles the latter are supported by the mighty elemental forces of the earth, controlled and directed by them for the eradication of evil and the promotion of good. As the Master K. H. once wrote to A. P. Sinnett: "When your race—the fifth—will have reached its zenith of *physical* intellectuality, and developed the

highest civilization (remember the difference we make between *material* and spiritual civilizations), unable to go any higher in its own cycle, its progress towards *absolute* evil will be arrested (as its predecessors, the Lemurians and Atlanteans, the men of the third and fourth races, were arrested in their progress towards the same) by one of such cataclysmic changes [‘of either fire or water’], its great civilization destroyed, and all the sub-races of *that* race will be found going down their respective cycles, after a short period of glory and learning” (*The Mahatma Letters*, 156-7).

#### EVERY WAR IS BETWEEN GOOD AND EVIL

That which is here said of the prototypical struggles between Root-Races, has its application of course upon the minor struggles between sub-races, branchlets of these, and further subdivisions till we come to the single nations, and even the different groupings, classes and castes within one nation, which lead to so-called civil wars. War, then, seems an inevitable concomitant or factor in evolution and human progress. We cannot escape it, by its means only can man attain final liberation from it. All earthly wars are “typified” by the “original” War in Heaven. At least in two chapters of her great work, *The Secret Doctrine*, H. P.

Blavatsky has given us hints about the significance of this mystical event, and its prehistoric and historic applications upon earth. These chapters are, “The Origin of the Satanic Myth” (III, 377-389), and “The Many Meanings of the War in Heaven” (IV, 60-74). We shall quote freely from them.

As a “symbol” and an “allegory” of man’s “prehistoric struggles” (IV, 74), the War in Heaven, as well as the wars on earth, signify above all “the great battle between Good and Evil, between White and Black Magic, for the supremacy of the divine forces over the lower terrestrial, or cosmic powers” (IV, 63). This is the first and most important point to realize—that a war, any war, is not merely the war of this or that nation, for this or that purpose, be it for freedom from foreign domination, or for power to enslave others, for colonies and markets, or for spiritual values. Economical or political, social or religious, every war is essentially a fight between good and evil, between the animal passions in man and his divine, spiritual nature.

#### THE GREAT ONES’ INTEREST IN ALL WARS

The War in Heaven “was the war between Spirit and Matter. This War will last till the Inner and Divine Man adjusts his outer terrestrial self to his own spiritual

nature. Till then the dark and fierce passions of that self will be at eternal feud with his Master, the Divine Man. But the *animal* will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the Fall" (III, 270). "The War in Heaven is shown in one of its significances to have referred to those terrible struggles in store for the Candidate of Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened *Inner Man* had to either slay them or fail" (III, 379).

This spiritual and mystic fight finds its direct expressions in the human wars, and is best illustrated by the mythic and pre-historic wars against the Lemuro-Atlanteans. These may serve as an example and warning for our own historic wars, as well as for those still lying hidden in the womb of the future, and for which we are now sowing the seeds, be they for good or for evil. In all these wars the Masters take a definite part. It would be fatal to think that they could be in any way indifferent, or only mildly interested in them. They actually participate in them, for every war, besides being a human, is also a superhuman contest between the "Sons of God" and the "Sons of the Dark Wisdom" (IV, 63). This active interest of the Hierarchy in

every war is the second great point to be realized.

#### WHO IS ON THE RIGHT PATH?

One of the many meanings of the War in Heaven is also that it is the record of "the strife between the two classes of Adepts, of the Right and of the Left Path" (IV, 70), between "the Initiates of the two Schools" (IV, 66), between "the Sons of God and the Sons of the Shadow, of the Fourth and Fifth Races" (IV, 68). "From toward the close of the Fourth Race there had been a feud between the Initiates of the Right and those of the Left Path" (IV, 62), and its cause was "the systematic persecution of the Prophets of the Right Path by those of the Left" (IV, 71). "The secret teachings show many Atlanteans who belonged to these [two] divisions, and there were strifes and wars between them, *de facto* and *de jure*" (IV, 70). "With the Fifth, our own Race, the lunar-solar worship divided the nations into two distinct antagonistic camps" (II, 112). "For 9,000 years—the Initiates will read 900,000 years—from the first appearance of the Aryan Race down to the final disappearance of Atlantis, the Aryan races [solar] had never ceased to fight with the descendants of the first giant races [lunar]. This war lasted till nearly the close of the age which preceded the Kali Yuga, and was

the Mahābhārata or Great War, so famous in Indian history" (III, 394).

Right and Left Path, Lunar and Solar Race, Sons of Light and Sons of Darkness—to be of the one or to be of the other, that is the choice which all of us are set every time mankind is plunged into a war. There is no question that we can remain indifferent or what is called neutral. If not immediately in action, then still in feeling and thought we cannot but take sides, and these mental decisions will ultimately crystallize into deeds, however long we may defer them through fear and selfishness and fallacious reasoning. How the "divine instructors" of humanity "keep mankind from becoming one half the exterminator of the other," we may read in the *Occult Commentaries*, where a description is given of the fearful final clash between the Lords of the Dazzling Face, or the Adepts of the Great White Hierarchy, and the Lords of the Dark Face, the great Sorcerers of the passing Race.

#### THE CRITERION

"The Kings of Light have departed in wrath. The sins of men have become so black that earth quivers in her great agony. And the 'Great King of the Dazzling Face,' the chief of all the Yellow-faced, was sad, seeing the sins of the Black-faced. He sent his

air-vehicles to all his brother-chiefs with pious men within, saying: 'Prepare. Arise, ye men of the Good Law. The Lords of the storm are approaching. Their chariots are nearing the land. One night and two days only shall the Lords of the Dark Face live on this patient land. She is doomed, and they have to descend with her. The nether Lords of the Fires are preparing their magic weapons. But the Lords of the Dark Eye are stronger than they, the Elementals, and they are the slaves of the mighty ones. They are versed in the highest magical knowledge. Come and use yours. Let every Lord of the Dazzling Face cause the air-vehicle of every Lord of the Dark Face to come into his hands, lest any of the Sorcerers should by its means escape from the waters. May every Yellow Face send sleep from himself to mesmerize every Black Face. May even they avoid pain and suffering. May every man true to the Solar Gods paralyze every man under the Lunar Gods, lest he should suffer or escape his destiny. And may every Yellow Face offer his blood to the speaking animal of a Black Face, lest he awaken his master. The hour has struck, the black night is ready. Let their destiny be accomplished. We are the servants of the Great Four Karmic Gods. May the Kings of Light return.' Stars showered on the lands of the Black Faces;

but they slept. The speaking beasts kept quiet. The nether Lords waited for orders, but they came not, for their masters slept. The waters arose, and covered the valleys from one end of the Earth to the other. When the Lords of the Dark Face awoke and bethought themselves of their air-vehicles in order to escape from the rising waters, they found them gone." (III, 422-426).

One passage in the above stands out as a shining mark, as a criterion of a war fought on the side of good, as distinguished from one fought on the side of evil. It is the instruction from the King to his Chiefs, to treat even their most unscrupulous enemies with the utmost mercy: "*May even they [the Sorcerers,] avoid pain and suffering*"; may each be painlessly paralyzed, "*lest he should suffer.*" Such a war-policy is in painful contrast with some modern war-methods which ruthlessly kill and destroy so as to spread fear and *Terror* not only among the enemy's armed forces, but also among non-combatants, as well as the so-called neutrals. If from nothing else, it is from the way in which a war is waged that a good notion can be obtained whether it is largely fought on the side of good or of evil.

#### OUR PRESENT WAR-AIMS

What are we fighting for in our present plight? We are fighting for deliverance from that "Terror,"

which is threatening to overpower Europe first, and thereby later the whole world. When speaking of the Count de Saint Germain, "the greatest Oriental Adept Europe has seen during the last centuries," H. P. Blavatsky adds the significant remark: "But Europe knew him not [as such in the eighteenth century]. Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone," as it did France at the time of the Revolution.<sup>1</sup> Has that time now come? We have, as an aftermath of the last great war, seen the "Terror" of unlimited dictatorship, worse even than the most absolute Tsarism of feudal times, spread its sable wings over and dig its red claws into Russia, Germany, Italy, Spain, Turkey, to keep to Europe and the near East only. Shall it also overpower France and Britain, the only bulwarks left among the greater nations to stand for liberty, equality and fraternity? That is what we are fighting for, and only as we keep that in mind as our "war-aim," may we hope to recognize and follow the Adept who may be sent by the Brotherhood to lead us through the present Terror to a brighter future.

Whether the fate of our own Race in the days of our decline, when we shall have to make place

<sup>1</sup> *The Theosophical Glossary*, p. 309.

for the Sixth Race, will be as black as that of Atlantis, largely depends upon the wars waged in the days of our rising and of our greatness, upon whether in these wars we know how to secure definite victories for the good over the evil, or whether we achieve no more than drawn battles, or even lose them altogether against the forces of the Dark Powers. The last great war of 1914-1918 has proved in its present consequences to have been only such a drawn battle, and not a clean victory. What we shall make of the present war is yet uncertain. But what we *should* make of it is of course clear—a war for right and truth and friendship and freedom, not for might and treachery and aggression and suppression. These should be our “war-aims,” for which we should be ready to fight till the bitter end, and not again let ourselves be lured by an easy peace to a half-victory, which in the end will always prove to be no victory at all. That is the third and last great point to be kept in mind.

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What morality requires, true statesmanship should accept.

—BURKE

In war the moral element and public opinion are half the battle.

—NAPOLEON

Just fear of an imminent danger, though there be no blow given, is a lawful cause of a war.

—BACON

Both parties deprecated war; but one of them would make war rather than let the nation survive; and the other would accept war rather than let it perish. And the war came.

—LINCOLN, 1865

War ought neither to be dreaded nor provoked.

—PLINY THE YOUNGER

War should be so undertaken that nothing but peace may seem to be aimed at.

—CICERO

They that fight for freedom, undertake  
The noblest cause mankind can have at stake.

—COWPER

To be prepared for war is one of the most effectual means of preserving peace.

—WASHINGTON

Till the war-drum throbs no longer, and the battle-flags are furled  
In the Parliament of Man, the Federation of the World.

—TENNYSON

# WARS OF LIBERATION OF THE HUMAN SPIRIT

BY HELEN VEALE

**I**T is natural that, as civilization advances and the voices of the more advanced of our race make themselves more heard through a cheap press and widespread literacy, we should be apt to delude ourselves with the idea that we have passed beyond the need of war and its lessons. Most people readily give a lip adherence to peace, vehemently denouncing war's horrors and brutal excesses, while themselves contentedly enjoying the advantages that violence and injustice in the past have won for them, or are even now winning, at the expense of the sufferings of others. Not so is God's justice served; not otherwise than by sacrifice can the blessings of true peace be won, for individuals or nations!

## THE PLACE AND PURPOSE OF WAR IN LIFE

Thinking of all the selfishness and cruelty in average human nature, the torture of animals as well as the exploitation of the weak everywhere, one might despair of ever reaching the truly "civil" condition that civilization implies.

But a study of history under the light thrown on it by Theosophy dispels the despair, showing how the Wise of all ages have continuously laboured, so to organize governments and states that the weak might have protection, and the more brutal be kept in check. If any government proved too weak for this fundamental human need, it soon came to an inglorious end, at the hands of its own subjects, or alien foes, who acted then as agents of the higher powers which control destiny. With all their shortcomings, governments did contrive to do this in the old days for their own people, at least, and it is only since religion and universal philosophy have weakened that men seem to have lost the power of choosing, or accepting, wise rulers.

But the fact that the lawless and violent now seem to have organized and intrenched themselves for world-domination only points to the problem of their suppression and control being now a world problem, instead of a national one. The world is ready for a great step forward in civilization, in which such protection—in measure—must be

secured to the weaker nations as used, by moderately efficient governments, to be secured to weaker citizens of a state like England. That is not an impossible ideal, and can be now achieved if, and only if, the present situation be felt sufficiently intolerable for the average man to fight and suffer for its achievement, as men have fought and suffered in the past for the same end.

Pacifists argue that the same may be achieved by reason, but history does not show it ever as yet to have been so won; and when a Theosophist reflects how great a debt of suffering men of our age owe for the cruelties we have subsisted on, or tacitly condoned, he sees the Lords of Karma offering them the opportunity of an honourable settlement; even more, giving them the chance of voluntary payment, on behalf of others, of more than they immediately owe, so joining the ranks of the Redeemers. Reason and non-violence are essential for the inner attitude of the righteous warrior, but as practical weapons they can only be effective against a foe who is himself of a reasonable and non-violent character.

#### WARS OF MYTH

It is worth while reviewing the great wars in which we can see principles at stake, and considering the results to mankind, endeavour-

ing to judge whether those results could have been otherwise secured.

Where History fades into Myth we remember the wars in which the early Aryans gained domination over decadent remnants of the Atlantean powers, as the war of Rāma against Rāvaṇa in India, of Hellenes against Trojans in the eastern Mediterranean, and the labours of all those Greek heroes who "rid the land of monsters." It would seem that, in the continent of Atlantis the armies of the righteous were unable to check those of wrong, so the main Atlantean civilization had to be whelmed in destruction, as may yet happen to Europe and America if the present opportunity of checking monstrous evil be not taken, or if right be too punily armed.

#### EARLY EUROPEAN WARS

Next came wars in which young Aryan races in Europe defended their own liberty and distinctive culture from stronger foes, of older race. We thrill over the almost incredible victories of Greeks against the mixed hordes of Persia. Would not the world be poorer without memories of Marathon, Thermopylæ and Salamis? Then Athens and Sparta spent their strength in fratricidal conflict, and weakened to the point of compromising with the very power they had fought, so the Aryan lead passed still further west to Rome, who



had heroically survived a conflict in which she had defended herself against Carthage, mighty in wealth and in mercenary arms. *Carthago delenda est* was the grim slogan with which Romans pursued their end, and accomplished it. So Rome took over Alexander's empire of western Asia, and extended her power westwards to Spain and Gaul, endowing her subjects with a higher ideal of civic responsibility and law than they had yet enjoyed, and protecting them from barbaric attack in her *Pax Romana*.

But Rome in her turn allowed herself to be corrupted by the very evils she had fought in the person of Carthage, slave-exploitation, cruelty and self-indulgence, and despite the reorganization of her empire by Julius Cæsar, it was not long to remain in integrity.

Before Rome fell, she had been the means of spreading through the world the liberalizing message of Christianity, and, a few centuries later, western Asia and northern Africa were reinvigorated by the conquering religion of Muhammad, setting people free from barbaric superstitions, and spreading scientific enlightenment. To Muslim rule fell the eastern provinces of the disintegrating Roman Empire, while in the west on its ruins sprang up French, Spanish, English and German powers, to contend for mastery of Europe, and seldom to unite in a common object unless it

was in defence of their religion in the Crusades.

#### THE STORY OF INDIA

Meanwhile India was left to slumber in a kind of backwater, her princes contending in petty conflicts, her people pursuing their hereditary crafts, in somewhat slothful ease; till, attracted by her wealth and weakness in disunion, Muhammadan raiders began to carve out kingdoms for themselves from decaying Hindu empires. India's spirit required for its full expression some infusion of more vigorous racial types, and the Mogul Empire which established itself in northern India not only gave the distraught land unity and good government again, but also roused into life the best elements of Rajput chivalry in conflict with it. Akbar was in the truest sense a son of India, and the prototype of Hindu-Muslim unity!

But his successors let down his ideals, and western adventurers who had been attracted by Indian treasure established themselves in trading centres, and, for their own safety under the decaying authority of the Moguls, armed forces for defence of their towns, till they were strong enough to seize for themselves the Imperial power. So came the English Empire in India, at first contested with Dutch and French. Perhaps what might more truly be called a war

of liberation was that waged by Shivaji, the great Mahratta leader, who gave back self-respect to the Hindus in his triumphs against Muhammadans, starting a national movement which was only to yield to the better weapons of the West.

It is easy for the Theosophical student now to see the necessity, for India to be fitted for the part she is to play among modern Aryan nations, that she should for a time pass under western sway, for in race she belongs more to Europe than to Asia, and has to be the link between these. Besides, her many peoples, divided in tongues as in faiths, Hindu, Muslim, Parsi, Sikh, Christian, with all varieties of each, could never have been united except under an alien rule imposed on all alike. The world can never know peace until an Indo-British federation of free, self-governing nations voluntarily join in its preservation, and for that perhaps two centuries of subjugation is of small account.

#### LATER EUROPEAN WARS

Among liberating wars in Europe must be counted Joan of Arc's heroic defence of France against England in the fifteenth century, England's breaking of Spanish world-power in the sixteenth, Holland's struggle against the same Giant Gran Torto, and Swiss self-assertion against Austria.

Then comes another type of struggle for liberation, that of the peoples against their rulers and privileged classes. Even in Britain, where civil liberty was highest, the people's newly-realized sovereignty demanded the sacrifice of a King's life before there was a return to moderation and the sanity of constitutional advance. England's colonies in America threw off her yoke, and established a new type of republic, based on the full recognition of human rights, and that example encouraged the unprivileged classes in France to claim Liberty, Fraternity and Equality, in a revolution which soon burst all bonds of restraint. Europe has since seen other revolutions, and each has been followed by a military dictatorship which for a time not only destroyed the people's newly-won liberties, but threatened to enslave Europe or the world.

#### THE WORK OF NAPOLEON

Yet Napoleon, the first dictator to rise on the crest of revolution, was at first a liberator; the soul of liberated France found noble expression in him, in his dreams of a United States of Europe, in the note of freedom so strongly sounded by him in North Italy and in Germany. He wrote to his brother Jerome, to whom he had entrusted the Kingdom of Westphalia :

What the German peoples ardently desire is that persons who are

not of noble birth, but are talented, shall have equal rights to your consideration and to office, so that there may be an end, once and for all, to any kind of subordination, and to all intermediaries between the rulers and the lowest classes of the population. The advantages brought by the Code Napoleon, publicity of legal procedure and trial by jury, will be characteristics of your monarchy. To lay my whole thought before you, for the consolidation of this monarchy, I look more to the effects just named than to the results of the greatest victories. Your people must have a liberty, an equality and a prosperity hitherto unknown in Germany. This way of ruling will be a stronger barrier between you and Prussia than the Elbe, than fortresses, than the protection of France. What nation would ever wish to go back to Prussian rule when it had once experienced the advantages of a liberal government?

Thus Napoleon was an agent for the release of a great surge of power in Europe, which roused in all the enslaved peoples the seed of Freedom. But soon, intoxicated by success and by mere personal ambition, he dreamt of being master of the world instead of servant, and had to be defeated by the very forces he had helped to rouse. In his overthrow England, by her past history and situation, was best fitted to lead, but in truth he was beaten only by himself; in the wake of his career he left awakened nationalities.

### THE 19TH CENTURY

The nineteenth century continued to sway between revolutionary and reactionary movements, Prussian militarism becoming more and more dominant in Europe, but England and France together maintaining the balance for liberalism and the defence of national freedom. British men of letters and poetry nobly voiced the world's aspiration, so that humanity can never afford to let the language in which they spoke sink into oblivion; British statesmen—pre-eminently Disraeli, the Jew—developed a new kind of imperialism, an offset and contrast to the German military empire, having a sense of responsibility for world-order and peace, and capable of development into a voluntary league of free peoples, when peoples should be freed enough in spirit to be able to bear such responsibility. Moreover, the balance began to swing back from an effete West towards a newly-awakening East in cultural influences. Sanskrit and Persian literature found translators, who reached a public hungry for what only the hoary East could give of ancient wisdom and beauty.

Mazzini, Cavour and Garibaldi partially achieved the liberation of Italy; Greece and the Balkan States broke free—some perhaps prematurely—from Turkey, Russia and Austria; Abraham Lincoln in America won freedom for his

country's slaves, but at the expense of forcing an unwilling co-operation on States which stood out for a freer bond of Federalism. In consequence of this unwisdom the enfranchisement of negroes in the great western republic is still unrealized in full, based on a "Piece of paper," rather than the heart's assent of the majority.

### THE WORLD WAR

So arrived the Twentieth Century, the climacteric of a millennium of war and violence in every department of life in the western world. Empires and nations had feverishly piled up arms and defences for a great trial of strength, which could be foreseen, but not avoided, since the fever was in the blood and must out.

The World War of 1914—18 was not quite the clear issue that it should have been, because liberal France and England found themselves allied by diplomatic tangles with autocratic Russia, and England's ruling classes were still loth to trust the higher instincts of democracy, though too ready to respect that power of wealth which is democracy's weaker side. Nevertheless, both in its provocation and in its aims, Germany and her allies had put themselves hopelessly in the wrong, and so became the focus through which evil found expression, while their opponents were cast for the parts

which they inadequately played, as champions of righteousness and justice. The victory under these circumstances could only be partial, the strongholds of wrong being shaken rather than destroyed, and compromises being made with injustice for the sake of some selfish security.

So again the world has relapsed into open or veiled violence and greed, and even England and France have been supine in face of great denials of Justice and Truth, satisfied with saving their own skins while Abyssinia, China, Czechoslovakia, Albania and Austria were raped, and Spain's civil disorders exploited.

### OUR PRESENT KURUKSHETRA

Now we are given another chance—perhaps our last—to save civilization from sinking into barbarism, or else from destruction such as whelmed Atlantis under the waters. The Armageddon—or Kurukshetra—of our world period is upon us, and the issue depends on how each one of us, and each nation made up of just such people as we are, responds to the trumpet call.

We may all be heroes in our degree and place, or cravens seeking personal safety. We may join the armies of the Shining Ones in their onslaughts on earth-darkness, and to the extent of our purity of motive shall we be effective fighters. Of Galahad it was said: "His

strength was as the strength of ten, because his heart was pure." And nothing can be so effective in purifying the heart as a noble object, ardently pursued with all the body's strength.

What object can be so inspiring as that of The Theosophical Society—Brotherhood with all its implications and corollaries? If we belong to countries whose governments profess neutrality in the overt war, we can nevertheless wage war on another of the battle's many fronts, for acts of cruelty and injustice everywhere, against

man or beast, help the enemy and delay victory.

India, mother of Aryan peoples, calls to the democracies to define their aims, and it is fitting that such a challenge should come from her, the crucified among nations, who has nevertheless never sold her soul like Japan, but has held fast to her religion and culture, until her deriders become her supplants. Victory to the democracies will then only be sure and complete, if India whole-heartedly joins, for then the Lord Kṛṣṇa will drive the chariot.

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Shall the military power of any nation or group of nations be suffered to determine the fortunes of peoples over whom they have no right to rule except the right of force?

Shall strong nations be free to wrong weak nations and make them subject to their purpose and interest?

Shall peoples be ruled and dominated, even in their own internal affairs, by arbitrary and irresponsible force or by their own will and choice?

Shall there be a common standard of right and privilege for all peoples and nations or shall the strong do as they will and the weak suffer without redress?

Shall the assertion of right be haphazard and by casual alliance or shall there be a common concert to oblige the observance of common rights?

WOODROW WILSON in 1918

# LISTEN-IN

BY G. S. ARUNDALE

I WONDER how many of us realize that every sorrow, every anxiety, every despair, no less than every joy and happiness, travel throughout the world, encircle the world, permeate the whole of the world.

The wireless should be telling us this as we think of the War and of all the suffering that is going on minute after minute in Europe. We can tune-in to Europe and to every other part of the world. The happenings of the world extend throughout the world, and beyond, on the curved waves of their being, and so do the thoughts and the feelings of every one, though we are generally unable to receive them as we can receive their actual physical expressions. Indeed is the whole world one. I share my all—the all that is “I”—with the whole of the world, and the whole of the world shares itself with me, becomes part of me, as I become part of it. And the animals and all other creatures—they, too, share themselves with the world, and the world of human beings and of all other beings shares itself with them. A Universal Brotherhood!

## WE MUST FEEL THE AGONIES AND GLORIES OF WAR

How true it is that we can tune-in, without the need of physical

apparatus, to Poland and to the sufferings of the Polish people wherever we may be, and there will be no interference from static; to Britain and to France, and sense the tenseness, the anxiety, the grief, the fine determination, the doggedness, of the people, of the whole people; to Germany, and listen to the spirit of doubt on the one hand, and to the spirit of ruthlessness on the other. Everywhere in Poland, in Britain and in France, we shall watch the Right dedicating its might to noble endeavour, to the chivalry of the most knightly Adventure in the world.

Now we shall be lacerated by passionate sympathy with all—men, women and children—who, for the sake of the Right, have gone down into hell with bodies, hearts and minds broken, wracked by pain, but with courage high and smiling faces. Now we shall feel that war is intolerable, too horrible to be endured for another moment, and that we must cry out aloud to God, to the Gods, to the Heavens, that it shall cease at once. But now shall we be lifted up into an ecstasy of thanksgiving that human beings can rise into the heights of noblest living, and become as Gods in the splendour of their utter consecration to all that is greatest in them.

There is great living going on on the Western Front and in Poland, and in the homes which the fighters have left that they may win a great victory for the peace of the generations to come, and, they pray, for peace in their own time, too.

The War has lifted Britain up, and France, and in special measure Poland, for to each of their citizens has the Call gone forth :

Lift up your heads, O ye gates ;  
 And be ye lift up, ye everlasting  
 doors ;  
 And the King of Glory shall come  
 in. . . .  
 Who is the King of Glory ?  
 The Lord of Hosts, he is the King  
 of Glory.

Each has lifted up his head, and the gates of his soul, and the doors of his being, and the King of Glory, the Lord of Hosts, has come to dwell in him and transfigure him into his knighthood.

#### AND WE CAN HELP

A sacred, though a terrible Kuru-kṣetra is the continent of Europe, for the western children of Arjuna are called to fight for Freedom and Justice, and so are they engaged.

Far off as some of us may be from the actual scene of conflict, the spirit of it may enter into us through the waves with which it permeates the world. If we will, if the "set" of the nature of each one of us is sufficiently sensitive,

we can know both the suffering and the heroism that is going on day and night in Europe, and we can, if we will, ourselves broadcast messages of strength, of courage, of hope, indeed of certainty that the fight shall not this time be in vain as it was when last Europe was convulsed in war.

#### WHY DO WE NOT LISTEN-IN ?

And had we so desired we could have listened-in to China in her agony, and to Japan in her ruthlessness, as we may also listen-in to the despair that pours forth in wave after wave from Austria and from Czechoslovakia.

And near home, at home, we can listen-in to the helpless misery of millions of Indian families ever without the wherewithal to extract from life a single drop of happiness.

There is plenty of misery in the world, and so harrowing is it that we are fortunate our ignorance for the most part deadens it unless and until it knocks with imperative insistence at our very doors.

If Indians living in comparative happiness had been less dead than they are for the most part to the cries of their Indian brethren, India would not be faced, as she is faced, with problems greater than those which face any other country. Had they the power to listen-in to their miserable fellow-citizens, they could do naught else but passionately seek to minister to them.

If in every country a majority of its citizens had the power to listen-in, happiness might have taken the place of despair, and then there might have been no occasion for war.

But there is a deadness abroad, a callousness, an indifference sometimes merely ignorant, but sometimes purely selfish, and a fear of the future. And so is it that the misery grows. So is it too that machiavellian machinations for power gradually lifts up cruelty almost into omnipotence—the people are too dead to check it. And then come the horrors of the Concentration Camps to synchronize with the insensate persecution of the Jews. And then the shameless robberies of country from those who have had their stake in it from time immemorial, and the aeroplane swoops, as in Abyssinia, to the mocking laughter of the aviator as village after village is consumed in flames.

Listen-in to all these if you have the courage, for the past is not dead, it lives in imperishable records which are yours to contact if you will.

#### THE CRUCIFIXION OF POLAND

And now listen-in to Poland, and hear the cries of the women as they are raped and then murdered by the German soldiery. Listen-in to the cries of lovers as the woman is hurried off to satisfy the

lust of some demon in human form and the man is shot down lest he live to tell the tale. Listen-in to the cries of the old mothers as shameless robbery steals from them all that they have, all that they have treasured and hoarded against the time of their old age. Listen-in to some of these old mothers who are all that is left of a once miserably poor but brightly happy family. All alone, and surrounded by sneering enemies. Listen-in to the children, once playful and care-free, but now cringing and hopeless, perhaps to be infected by the callous brutality which is round about them, often in their very homes. Listen-in to the cry of starvation which rises throughout the land. Listen-in to the abandoned grief of mothers and wives and sweet-hearts and children as dear ones die upon the field of battle, if no worse fate befalls them. And listen-in to the bombings of cities and towns and villages, and to the cries of the lacerated as they lie about with none to succour them.

And as you thus listen-in remember, remember, remember that all this might be the plight of India, that other people in other lands might be listening-in to all these cries, but to cries coming from the people of India as their homes and their sanctities are ravished by foreign armies let loose upon them. All this might be the fate of India, and the fate of your own family,



were the German gangsters to win this War. India is safe, and will remain safe, so long as the Allied Armies and Air Forces and Navies remain to protect her.

And Poland—how lifeless the country is! Apart altogether from the horrors taking place, animals and birds seem to have suffered no less than human beings. If you listen-in to the birds, you will hardly hear a note. Thousands have been killed by the percussion of bombs and guns alone. Thousands more have fled from the desolation man has brought upon them. There is indeed a silence from animal and bird life terrible in its arraignment of humanity.

But not only is there this wavelessness from animals and birds, there is a wavelessness from the vegetable kingdom. Millions of trees have been sent to their death, and no less myriads of flowers and shrubs and bushes. The vegetable kingdom has been decimated, and the land looks bare and infinitely cold.

Doubtless the horror and desolation reach their apotheosis in the human kingdom. But the road to the apotheosis traverses kingdom after kingdom of sub-human nature, from each of which the cries of its denizens rise up to the heavens to denounce the savagery of man. In the human kingdom itself arise the cries of those of its denizens who have been ruthlessly

sacrificed to satisfy the lust and greed of those of their fellow-members who have turned away from the highroad of Peace and Goodwill back into that savagery which the world should have left for ever.

#### THE WORLD IS INTER-LINKED

Thus listening-in, we come irresistibly to the conclusion that there is no real separation between one part of the world and another, nor between one individual and another. It is because we do not know that the illusion of separateness pervades us. Each one of us is one with all his brethren in every kingdom of nature, partakes intimately of their thoughts, their emotions, their feelings, their lives.

In the light of this undeniable fact one is able to re-read the lives of the Great, and to perceive that in the case of many there must have been a conscious living of their unity with all life, even though to our ignorant eyes their lives may seem not only to be set in, but also to be confined within, the particular circumstances of the incarnations in which they displayed the Divinity of Man.

#### GREAT TEACHERS WERE WORLD TEACHERS

I think of the life of the Lord Buddha, and of its apparent setting within a special period of time, and of its apparent concern very specially with the time of His final

incarnation. But it becomes abundantly clear that His life, however restricted it may have been from a physical point of view, was not only a world event, but an Event for all time, and that He lived that incarnation, paying due regard to the universality of its application. Whatever He said, whatever He did, however He lived, may have been enwrapped with the forms of the time, but the life of each was the Life of the Eternal.

His wandering up the Gangetic plain was a wandering throughout the world, not only throughout the world of His time but through the world of the future. His sermons were world sermons. The wonderful episodes which bejewelled His life world episodes, and having world significance. But not only that, they have a significance for each one of us. His individual life belongs to each one of us, and we belong to it. But it belongs no less to the members of every sub-human kingdom.

The Lord Buddha is not an Individual apart, away from us. He is Individuality, our Individuality, the Individuality of every living creature in every kingdom of nature. We gaze upon Him and perceive ourselves. And I would not hesitate to say that miraculously not only does so great a Saviour glorify the Present and the Future, but no less the Past. The Past has its individuality as

well as the Present and the Future, and the Blessing of a Buddha lifts Past, Present and Future into the One Heaven of their Being.

How true this is also of S'ri Kṛṣṇa, whether we think of the Supreme Being of Kurukṣetra or of the World Child with His flute and His Divine Dance of union with the world in the forms of His Gopīs!

How true this is of the Lord Christ as He lived for the world the great Way of Holiness with its Birth, its Baptism, its Transfiguration, its Crucifixion and its Resurrection!

How true this is of the Lord Zarathustra who shone forth as the Purity of each glowing life, and mirroring perfectly in Himself the sacred Fires of our Divinity!

How true this is of the Lord Muhammad whose life was the Universal Brotherhood of all!

#### **THIS WAR IS A WORLD WAR**

Thus as I listened-in to Poland in her agony of today, I shared it and knew it for what it is. The agony of Poland is the agony of the world objectified. The heroism of Poland is the heroism of the world objectified. The evil of Hitlerism is the evil of the world objectified.

This is why it is that this War must be recognized to be a world war. There is nothing that takes place anywhere which is not taking place everywhere in some degree.

Only those who have neither the eyes to see nor the ears to hear, because of the limitations of their ignorance, can be unmoved, unaffected, uninfluenced by this War. However much for the time being it may be localized in Europe, it is a world-wide war for Universal Brotherhood against the evil that would be universal if it could.

#### A WORD TO INDIA

Is there anything *you* have to do about this?

Are you going to say: Let Britain and France and Poland look after India. It is their business—the while India passively continues her censorious and disputatious way so far as the western-educated are concerned, and her miserable way so far as most of the rest of the people are concerned.

Are you going to be just interested in the news from Europe, confident that it will never affect you or yours in any way?

Are you going just to feel sorry for the sufferers, and then think no more about them?

Or are you going to *do* something to help as best you can?

As Dr. Annie Besant has so trenchantly said:

To be neutral is a crime, be it the aloofness of a nation or the indifference of an individual.

And as Dr. Nicholas Murray Butler, President of the Columbia University, New York City, has said:

Neutrality is gross immorality.

India must not be a neutral country. She must not take advantage of the fact that Britain protects her against invasion, guards her frontiers, and surrounds her with the prestige of the greatest Navy in the world. It is because of this force that India is able to live the peaceful life she leads. She is, so far as can be foreseen, in no danger of undergoing the desolation which now so terribly afflicts Poland. India's women are in no danger of being ravaged, and India's men are safe. India's lands are in no danger from an enemy, and everywhere the seeds of plenty may be sown and nourished and due harvest may be reaped.

But India must not be content with this. She must feel the urge to have her share in the defence of her own people, as also in the larger War of Right against might.

She must organize to defend her land. She must become ready for the aggressor. She must help to relieve in some measure the responsibility of Britain for her protection. Thus will she enter her manhood, and thus will her coming freedom be strong as well as righteous.

#### THE WARRIOR SPIRIT NEEDED

India today needs urgently the warrior spirit—the spirit to organize in self-defence, to participate in a world war, and to fight against

all the wrong that may exist within herself. With the spirit of war upon the world, India too must fight, but she must begin her fight with the wrongs that are being done to the animals, against the cruelties which are being daily inflicted upon them, against the misery of living which so many millions of her population have constantly to endure, against all invasion of the Indian soul in its splendid forms by western conceptions and western institutions.

India must re-Indianize herself and free herself from her subjugation to the western outlook upon life, so alarmingly prevalent among all who have been western-educated.

India needs to fight for her life in her own land. This she must do, as she also organizes herself for self-defence and joins the Allied Nations on their warrior Adventure to give to the world a Peace and a Justice which the last war was unable to achieve.

### THE WORLD CAN TRUST BRITAIN

Can the World trust Britain to rise nobly and splendidly to her God-given opportunity to save the whole world ?

Britain must needs sacrifice her self if she would achieve her Self. Britain has in her past championed great causes extending far beyond her national interests. Britain has in her past made great sacrifices beyond those necessary in her own interests. Britain has today an opportunity greater than has ever come to any country before.

Britain can by great actions win the trust, confidence and strength of India and China, thus laying the foundations not only of a great Commonwealth of the East and West but also of an understanding between East and West of infinite value to the culture of the world. Britain can by great actions help to free the soul of India, and thereby open to the world the real spirit of democratic life, born first in ancient India, but needing to be reborn in modern India, the natural home of democracy, and from India to spread throughout the world.

Britain can by great actions render for ever impotent the spirit of might and tyranny throughout the world. Britain can become a new Britain, a greater Britain than she has ever been, a Britain of the deepest understanding, a Britain alive with the spirit of the new world, and, together with India, and China, and it may be with the United States of America and France and other lands of the free, become a land and form part of a Commonwealth and of a League of Nations upon which the Sun of Brotherhood shall never set.

THIS WAR IS THE OPPORTUNITY OF BRITAIN, SUCH AS HAS NEVER COME TO HER BEFORE, YET SUCH AS IS HER RIGHT. MAY SHE BE BOLD TO SEIZE THE OPPORTUNITY AND IN TRIUMPH TO FULFIL IT.

# MY RESOLVE

BY GEORGE S. ARUNDALE

Bring me my bow of burning gold !  
Bring me my arrows of desire !  
Bring me my spear : O clouds unfold !  
Bring me my chariot of fire !

I will not cease from mental fight,  
Nor shall my sword sleep in my hand,  
Till we have built Jerusalem  
In England's green and pleasant land.

THUS wrote William Blake in 1804. It may be that in 1939 Jerusalem remains but partially builded, if at all, in England's green and pleasant land. But in 1939 we have at least learned to realize that the mystic Jerusalem must be built throughout the world, and there are many of us who would similarly call for our bows of burning gold, for our arrows of desire, for our spears, and that out of the clouds shall come our chariots of fire. We too would not cease from mental fight, nor from any other fight that may be appropriate to us. We too would that our swords shall not sleep in our hands. We too would be ceaseless in our striving until the spirit of peace and freedom and justice dwells throughout the world.

In this year of grace—of grace for the victory of Right over wrong—we would be armed to fight for Happiness to be the lot of all, of

God's human children in the human world, and of His children in all other worlds no less.

So is it that I, among many others, say with all ardour and determination :

Bring *me* my bow of burning gold !  
Bring *me* my arrows of desire !  
Bring *me* my spear : O clouds unfold !  
Bring *me* my chariot of fire !

I will not cease from eager fight,  
Nor shall my sword sleep in my hand,

Till the whole world is enfolded  
in the peace of Universal Brotherhood ;

Till the soul of China is free  
once more ;

Till the soul of India shines  
forth again in pure and radiant splendour ;

Till our brother animals and  
birds cease to be in cruel enslavement  
to their elder brother, man ;

Till the poor and miserable no  
longer know despair, but are lifted  
up into happy contentment ;

Till the nations and faiths of the  
world live together in brotherly  
understanding and mutual respect ;

Till ugliness throughout the  
world melts away in the splendid  
light of Culture and the Arts ;

Till human being no longer preys  
upon human being in any wise ;

Till Poland arises in splendid resurrection out of her terrible crucifixion ;

Till every other country in Europe ravaged and enslaved by the evil-doer is restored to freedom ;

Till the evil-doer himself becomes the doer of good ;

Till the Jews are delivered out of their bondage, and fair justice is meted out to the Arab people ;

Till every neutral land casts off its blindness and sees with compelling vision that it too, in honour of the great who have made it great, must enter the fight, nor cease from it, till it has helped to build a world in which in every land Peace and Freedom reign unchallenged, and Happiness dwells in every home ;

Till East and West at last commingle in equal freedom and mutual appreciation in a great Commonwealth of Nations which shall be the heart of the United Nations of the World.

#### HOW IT WAS TRANSLATED

Such a resolve, in other terms and to more metaphysical purposes, is always made by the individual who has reached the stage on the Path at which he is permitted to make resolves. Resolves that are made on the Path cannot be broken, while resolves that are made before one enters the Path are often broken. If an individual at a certain stage of the Path, beyond the

first of the great Initiations, makes a resolve, it is a resolve appropriate to his Ray, taking into account that Ray together with the order in which the sub-rays appear in him ; so that each individual who takes a resolve takes it according to his dominant Ray which is usually not discovered until he has gone a certain distance on the Path, whereupon he knows it and can resolve in terms of it. He resolves, of course, on high purposes.

Just as those who are to become Buddhas take a special Vow, so do all others take Vows. Those on the First Ray take a Vow, as do those on the Third, Fourth, Fifth, Sixth, and Seventh Rays, Vows parallel to those taken by those on the Second Ray about to become Buddhas. There is a specific resolve for each Ray. There is also a general Resolve of which "My Resolve" is the somewhat poor and, of course, partial and limited reflection, namely, not to desert the world until the world is spiritually free. Many who have entered the Path and have proceeded along it make the Resolve, duly offered and duly accepted, not to desert the world until the world is spiritually free. That does not mean necessarily that they will remain in close personal contact with the world, but it does mean that their forces will remain in a measure connected with the world. There will be a line, a wire, as it were, between such a

one and the world which will perpetuate his link with the world until the world is spiritually free.

I have tried to translate the Resolve taken in the higher worlds into such words as will best reflect that Resolve in terms of the immediate needs of the present times. Anyone who so chooses with all determination can take this Resolve, or can make a Resolve such as he feels to be more appropriate to him.

#### WHEN DEFEAT COMES

When defeats come on land or on sea, or even in a temporary waning morale, let us say to ourselves :

We must expect defeats. They are good for us. We need them. And, it may be, the enemy deserves the victories that such defeats mean to him.

We need them, for the fire of adversity is the most purifying of all fires, and most quickly removes

all dross from those weaknesses of ours which retard our growth and in part give the enemy his strength.

We need defeats that we may from time to time be eager to sacrifice our lower selves on the altar of our Higher Selves.

The enemy deserves the victories which are our defeats, for he has his rights of victory—however fleeting—which must not be denied him, however just our cause.

The enemy is within us as well as outside us, and as we have sown within and without, so must we reap within and without.

The enemy within us must have his victories as must the enemy without. Everywhere the seed must move relentlessly to its harvesting.

But as the enemy within must suffer defeat, if the great purpose of our war be Righteousness, so must also the enemy which is without.

And the end shall be the triumph of Righteousness to all.

#### FROM "CHRISTMAS DAY"

And man, the mightiest of all beasts of prey,  
Eats what he lists ; the strong eat up the weak ;  
The many eat the few ; great nations, small ;  
And he who cometh in the name of all—  
He, greediest, triumphs by the greed of all ;  
And armed by his own victims, eats up all :  
While ever out of the eternal heavens  
Looks patient down the great magnanimous God,  
Who, Maker of all worlds, did sacrifice  
All to Himself. Nay, but Himself to one ;  
Who taught mankind on that first Christmas Day,  
What 'twas to be a man ; to give, not take ;  
To serve, not rule ; to nourish, not devour ;  
To help, not crush ; if need, to die, not live.

—KINGSLEY

# THE RIGHTS OF PEOPLES

## AMERICA

*In Congress, July 4, 1776.  
The unanimous Declaration of the  
thirteen united States of America.*

WHEN in the Course<sup>1</sup> of human events it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them, a decent respect to the opinions of mankind requires that they should declare the causes which impel them to the separation.

We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness. That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed; That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles, and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments

<sup>1</sup> The capitals and spelling are as in the original.

long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But where a long train of abuses and usurpations, pursuing invariably the same Object, evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security. Such has been the patient suffrance of these Colonies; and such is now the necessity which constrains them to alter their former Systems of Government. The history of the present King of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute Tyranny over these States. To prove this, let Facts be submitted to a candid world:—

He has refused his Assent to Laws, the most wholesome and necessary for the public good. He has forbidden his Governors to pass Laws of immediate and pressing importance, unless suspended in their operation till his Assent should be obtained; and when so suspended, he has utterly neglected to attend to them. He has refused to pass other Laws for the accommodation of large districts of people, unless those people would relinquish the right of Representation in the Legislature, a right inestimable to them and formidable to tyrants only.



He has called together legislative bodies at places unusual, uncomfortable, and distant from the depository of their public Records, for the sole purpose of fatiguing them into compliance with his measures. He has dissolved Representative Houses repeatedly, for opposing with manly firmness his invasions on the rights of the people. He has refused for a long time after such dissolutions, to cause others to be elected; whereby the Legislative powers, incapable of Annihilation, have returned to the People at large for their exercise; the State remaining in the meantime exposed to all the dangers of invasion from without, and convulsions within. He has endeavoured to prevent the population of these States, for that purpose obstructing the Laws of Naturalization of Foreigners, refusing to pass others to encourage their migrations hither, and raising the conditions of new Appropriations of Lands. He has obstructed the Administration of Justice, by refusing his Assent to Laws for establishing Judiciary powers. He has made Judges dependent on his Will alone, for the tenure of their offices, and the amount and payment of their salaries. He has erected a multitude of New Offices, and sent hither swarms of Officers to harass our people and eat out their substance. He has kept among us, in times of peace Standing Armies, without the Consent of our legislatures. He has affected to render the Military independent of and superior to the Civil power. He has combined with others to subject us to a jurisdiction foreign to our constitution, and unacknowledged by our laws; giving his Assent to their Acts of pre-

tended Legislation;—For quartering large bodies of armed troops among us; For protecting them by a mock Trial from punishment for any Murders which they should commit on the Inhabitants of these States; For cutting off our Trade with all parts of the world; For imposing Taxes on us without our Consent; For depriving us in many cases of the benefits of Trial by Jury; For transporting us beyond Seas to be tried for pretended offences; For abolishing the free System of English Laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its Boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies; For taking away our Charters, abolishing our most valuable Laws and altering fundamentally the Forms of our Governments; For suspending our own Legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever. He has abdicated Government here by declaring us out of his Protection and waging War against us. He plundered our seas, ravaged our Coasts, burnt our towns, and destroyed the lives of our people. He is at this time transporting large Armies of foreign Mercenaries to compleat the works of death, desolation and tyranny, already begun with circumstances of Cruelty and perfidy, scarcely paralleled in the most barbarous ages, and totally unworthy of the Head of a civilized nation. He has constrained our fellow-Citizens taken Captive on the high Seas to bear Arms against their Country, to become the executioners of their friends

and Brethren, or to fall themselves by their Hands. He has excited domestic insurrections amongst us, and has endeavoured to bring on the inhabitants of our frontiers, the merciless Indian Savages whose known rule of warfare is an undistinguished destruction of all ages, sexes and conditions. In every stage of these Oppressions we have Petitioned for Redress in the most humble terms. Our repeated Petitions have been answered by repeated injury: A Prince, whose character is thus marked by every act which may define a Tyrant, is unfit to be the ruler of a free people. Nor have We been wanting in attentions to our British brethren. We have warned them from time to time of attempts by their legislature to extend an unwarrantable jurisdiction over us. We have reminded them of the circumstances of our emigration and settlement here. We have appealed to their native justice and magnanimity, and we have conjured them by the ties of our common kindred to disavow these usurpations, which would inevitably interrupt our connections and correspondence. They too have been deaf to the voice of justice and consanguinity. We must, therefore, acquiesce in the necessity, which denounces our Separation, and hold them, as we hold the rest of mankind, Enemies in War, in Peace Friends.

WE, THEREFORE the Representatives of the UNITED STATES OF AMERICA, in General Congress, Assembled, appealing to the Supreme Judge of the world for the rectitude of our intentions, DO, in the Name and by authority of the People of these Colonies solemnly publish and declare,

That these United Colonies are and of Right ought to be FREE AND INDEPENDENT STATES; that they are Absolved from all Allegiance to the British Crown, and that all political connection between them and the State of Great Britain, is and ought to be totally dissolved; and that as Free and Independent States, they have full Power to levy War, conclude Peace, contract Alliances, establish Commerce, and do all other Acts and Things which Independent States may of right do. And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes and our sacred Honor.

[Here follow fifty-six signatures.]

#### LINCOLN AT GETTYSBURG

1863

Fourscore and seven years ago our fathers brought forth upon this continent a new nation, conceived in liberty, and dedicated to the proposition that all men are created equal.

Now we are engaged in a great civil war, testing whether that nation, or any nation so conceived and so dedicated, can long endure. We are met on a great battle-field of that war. We have come to dedicate a portion of that field as a final resting-place for those who here gave their lives that that nation might live. It is altogether fitting and proper that we should do this.

But in a larger sense we cannot dedicate, we cannot consecrate, we cannot hallow this ground. The brave men, living and dead, who struggled here, have consecrated it far above our power

to add or detract. The world will little note nor long remember what we say here, but it can never forget what they did here. It is for us, the living, rather, to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us; that from these honoured dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that these dead shall not have died in vain; that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people, shall not perish from the earth.

## AUSTRIA

The Law of 1st October 1920 constituting the Republic of Austria as a Federal State (Federal Constitutional Law). Articles 1, 2, 6, 7, 9, 62:

Austria is a democratic Republic. Its law emanates from the people.

Austria is a Federal State.

The President of the Federation on entering into office shall give this solemn undertaking before the Federal Assembly: "I solemnly promise that I will faithfully observe the Constitution and all the laws of the Republic, and do my duty to the best of my knowledge and conscience."

Every citizen of the Federation shall have in each Province the same rights and duties as the citizens of the Province. All citizens of the Federation shall be equal before the law. Privileges of birth, sex, position, class and religion are abolished. Public officials, includ-

ing members of the Federal Army, shall enjoy the unimpaired exercise of their political rights.

The universally recognized rules of International Law shall be constituent parts of the Law of the Federation.

## BELGIUM

Constitution of the Kingdom of Belgium of 7 February 1831, as revised up to 15 October 1921. Articles 4, 6-11, 13-15, 17-22:

Belgian nationality is acquired, retained, and lost according to regulations established by the civil law.

There shall be no distinction of classes in the State. All Belgians are equal before the law.

Individual liberty is guaranteed. No one may be prosecuted, except in cases provided for by law and in the form therein prescribed. Except when taken in the act of committing an offence, no one may be arrested without a warrant issued by a magistrate. No person shall be removed against his will from the jurisdiction of the Judge to whom the law assigns him. No penalty shall be established or enforced except by virtue of a law.

The domicile is inviolable; no search of premises shall take place except in the cases provided for by law and according to the form therein prescribed.

No one may be deprived of his property except for a public purpose, and in the cases and according to the forms established by law, and in consideration of a just compensation previously determined.

Total deprivation of civil rights (*mort civile*) is abolished and shall not be re-established.

Religious liberty and the freedom of public worship, as well as free expression of opinion in all matters, are guaranteed, with the reservation of power to suppress offences committed in the exercise of these liberties. No one shall be compelled to join in any manner whatever in the forms or ceremonies of any religious denomination, nor to observe its days of rest.

Private instruction shall not be restricted; all measures interfering with it are forbidden; the repression of offences shall be regulated only by law. Public instruction given at the expense of the State shall likewise be regulated by law.

The press is free; no censorship shall ever be established; no security shall be exacted of writers, publishers, or printers. In case the writer is known and is a resident of Belgium, the publisher, printer, or distributor shall not be prosecuted.

Belgians have the right, without previous authorization, to assemble peaceably and without arms, conforming themselves to the laws which regulate the exercise of this right.

Belgians have the right of forming associations; this right shall not be restricted by any preventive measure.

Anyone has the right to address petitions to the public authorities, signed by one or more persons.

The privacy of correspondence is inviolable. The law shall determine who are the agents responsible for the violation of the secrecy of the letters entrusted to the post.

## CHINA

Dr. Sun Yat-Sen, the founder of the Kuomintang, has since his death [in

1925] been regarded in some sense as its patron saint, and his will or statement of three essential principles is regarded as a kind of instrument of government. It is far too long to be quoted *in extenso* or even summarized here, but certain features of it, especially those which have a direct bearing on the new Nanking constitution, may be briefly noticed. The "three principles of the people" have been translated as:

- (1) Nationalism ("National emancipation and racial equality").
- (2) Democracy ("Political rights of the people").
- (3) Socialism ("Economic rights for the peasants and workers").

—From *Enc. Brit.*, 14th ed.

## CZECHOSLOVAKIA

The Constitutional Charter of the Czechoslovak Republic (the Law of 29 February 1920). Preliminary, and Articles 1, 2, 65, 106:

WE, THE CZECHOSLOVAK NATION, desiring to consolidate the perfect unity of our people, to establish the reign of justice in the Republic, to assure the peaceful development of our native Czechoslovak land, to contribute to the common welfare of all citizens of this State and to secure the blessings of freedom to coming generations, have in our National Assembly this 29th day of February, 1920, adopted the following Constitution for the Czechoslovak Republic; and in doing so we declare that it will be our endeavour to see that this Constitution, together with all the laws of our land, be carried out in the spirit of our history as well as in the spirit of those modern principles embodied in the idea of Self-Determination,

for we desire to take our place in the Family of Nations as a member at once cultured, peace-loving, democratic and progressive.

The people are the sole source of all State power in the Czechoslovak Republic. This Charter determines through what organs the sovereign people shall express their will in laws, provides for the execution of these laws, and guarantees to the people their rights and liberties. Such limitations are imposed upon these organs of government as shall preserve to the people all rights guaranteed by this Charter.

The Czechoslovak State shall be a Democratic Republic, the head of which shall be an elected President.

The President of the Republic shall take oath upon his honour and conscience before the National Assembly, to seek diligently to further the welfare of the Republic and its people, and to observe the Constitutional and all other Laws.

Privileges of sex, birth or occupation shall not be recognized. All persons residing in the Czechoslovak Republic shall enjoy within its territory, in equal measure with the nationals of the Republic, full and absolute protection of life and liberty without distinction of origin, nationality, language, race, or religion. Exceptions to this principle may be made only in cases recognized by international law.

## ENGLAND

### *Magna Charta, 1215*

The chief clauses are :

1. That no scutage or aid, with the exception of the three ordinary feudal

aids, shall be levied without the consent of Parliament.

2. That a Parliament of the whole kingdom shall be summoned in a regular manner for the imposition of aids.

3. That no freeman shall be imprisoned, exiled, or otherwise punished, except by the lawful judgment of his peers, or by the law of the land.

4. That justice shall not be sold, denied or delayed to anyone.

5. Weights and measures to be uniform throughout the realm.

6. All merchants to have a safe conduct throughout the country, to buy and sell without evil tolls according to ancient and lawful customs ; in time of war foreign merchants to be detained until it is seen how English merchants are treated by the enemy.

7. Freedom of entering, and quitting the realm allowed, except in time of war.

8. The English Church to be free, and *every one in the kingdom* to have and hold all the aforesaid liberties, rights and concessions.

### *Bill of Rights, 1689*

The Bill of Rights, after rehearsing the various illegal acts whereby James II abdicated and the throne was declared void, declares the following to be illegal :

1. Levying money by pretence of prerogative, without grant of Parliament.

2. Interference with presentations of petitions to the King.

3. Raising or maintaining a Standing Army without the consent of Parliament.

It also enacted :

1. That election of Members of Parliament should be free.

2. That freedom of speech in proceedings in Parliament should not be questioned, except in Parliament.

3. That for the redress of grievances, and the amending, strengthening and preserving of the laws, frequent Parliaments ought to be called.

4. All the clauses in the Declaration of Rights (1689) are "the true, ancient and indubitable rights and liberties of the people of this realm."

## ESTHONIA

The Constitution of the Estonian Republic, 15 June 1920. Declaration, and Articles 1, 4, 6, 8, 10-12, 13, 18.

The Estonian people, with unshaken faith, and the resolute will to create a State based on justice, law and liberty, to maintain internal and external peace for the general well-being, and to guarantee the social progress of present and future generations, has framed the following Constitution, which has been adopted by the Constituent Assembly.

Estonia is an independent Republic in which the sovereign power is in the hands of the people.

Only laws initiated and adopted by the lawful institutions of the country are valid in Estonia. The universally recognized general rules of international law are an integral part of the Estonian laws.

All citizens of the Republic are equal before the law. Public privileges or prejudices derived from birth, religion, sex, social position or nationality may not exist. In Estonia there are no legal class divisions or titles.

Personal liberty is guaranteed. The inviolability of the dwelling is guaran-

teed. In Estonia there is freedom of religion and conscience.

Science and the arts, and the teaching thereof are unrestricted in Estonia. Elementary education is obligatory and free in the primary schools. Instruction in their mother-tongue is guaranteed to racial minorities. Public instruction is placed under the control of the State.

In Estonia there is liberty for the expression of ideas in speech, writing, print, and pictorial representation and sculpture. This liberty may not be restricted, save for reasons of morality and of the security of the State.

All persons are free to assemble peaceably and unarmed. All citizens have the right to form associations. The right to strike is assured. These rights may be limited only by law and solely in the interests of public safety.

## FRANCE

### *Declaration of the Rights of Man, 1791*

1. Men are born, and remain, free and equal in rights. Social distinctions can only be founded on the common good.

2. The aim of political association is the conservation of the natural imprescriptible rights of man; these rights are—liberty, property, safety, and resistance of tyranny.

3. The principle of sovereignty resides essentially in the nation.

4. Liberty consists in being able to do everything which does not injure anyone else; thus the exercise of man's natural right is only limited by the same exercise of rights by other members of society.

5. Laws may only forbid actions injurious to society:

6. Law is the expression of the general will. All citizens have a right to assist in making laws, either personally or through their representatives.

7. No man can be accused, arrested, nor detained, except by law, and according to legal forms.

8. None should be disturbed for his opinions, even for religious ones, provided that their manifestation does not disturb public order.

9. The free communication of thoughts and opinions is one of the most precious Rights of Man; every citizen, then, may speak, write and print freely, being responsible only to the law for abuse of this liberty.

10. All citizens have the right of examining personally, or by their representatives, into the necessity of public taxes, and of consenting to them freely.

11. Property being an inviolable and sacred right, none can be deprived of it, except when public necessity, legally proved, evidently requires it, and then only under condition of a just equivalent.

## INDIA

Dr. Annie Besant's Charter, formulated in 1915, for India as an equal partner in the Indo-British Commonwealth of Nations: *What does India want?*

To be free in India, as the Englishman is free in England;

To be governed by her own men, freely elected by herself;

To make and break ministries at her will;

To carry arms, to have her own army, her own navy, her own volunteers;

To levy her own taxes, to make her own budgets;

To educate her own people;

To irrigate her own lands, to mine her own ores, to mint her own coins;

To be a Sovereign Nation within her own borders owning the Paramount Power of the Imperial Crown, and sending her sons to the Imperial Council.

Britain and India hand in hand, but an India free as is her Right.

## IRELAND

The Constitution of the Irish Free State Act, 1922. Preliminary, and Articles 1, 2, 6-10, 17:

Dáil Eireann sitting as a Constituent Assembly in this Provisional Parliament, acknowledging that all lawful authority comes from God to the people and in the confidence that the National life and unity of Ireland shall thus be restored, hereby proclaims the establishment of the Irish Free State (otherwise called Saorstát Eireann) and in the exercise of undoubted right, decrees and enacts as follows.

The Irish Free State is a co-equal member of the Community of Nations forming the British Commonwealth of Nations.

All powers of government and all authority legislative, executive, and judicial in Ireland, are derived from the people of Ireland and the same shall be exercised in the Irish Free State through the organizations established by or under, and in accord with, this Constitution.

The liberty of the person is inviolable, and no person shall be deprived of

his liberty except in accordance with law.

The dwelling of each citizen is inviolable and shall not be forcibly entered except in accordance with law.

Freedom of conscience and the free profession and practice of religion are, subject to public order and morality, guaranteed to every citizen.

The right of free expression of opinion as well as the right to assemble peaceably and without arms, and to form associations or unions is guaranteed for purposes not opposed to public morality.

All citizens of the Irish Free State have the right to free elementary education.

The oath to be taken by members of the Oireachtas (Parliament of the Irish Free State) shall be in the following form: "I . . . do solemnly swear true faith and allegiance to the Constitution of the Irish Free State as by law established, and that I will be faithful to H. M. King George V, his heirs and successors by law in virtue of the common citizenship of Ireland with Great Britain and her adherence to and membership of the group of nations forming the British Commonwealth of Nations."

## POLAND

The Constitution of the Polish Republic (Law of 17 March 1921). Declaration, and Articles, 1, 2, 54:

IN THE NAME OF ALMIGHTY GOD:

*We, The Polish Nation*, thanking Providence for having delivered us from a slavery that lasted for a century and a half, recalling gratefully the heroic and persistent sacrifices incurred in the

struggles in which every generation spent itself in the cause of independence, following the glorious tradition of the Constitution of May 3rd (1791), seeking the welfare of a united and independent Motherland—determined to establish it in strength and security and to maintain social order on the basis of the eternal principles of Justice and Liberty, and resolved to ensure the development of all its moral and material resources for the benefit of mankind in the new world now being born, and to guarantee to all citizens of the Republic equality, respect for the dignity of labour, and recognition of their rights, together with individual protection by the State—vote and confirm this Constitution in the Constituent Assembly of the Polish Republic.

The Polish State is a Republic. The sovereign power in the Polish Republic belongs to the Nation.

Before entering into office, the President of the Republic takes the following oath before the National Assembly:

"I swear before Almighty God, one in the Holy Trinity, and I promise you, Polish People, as President of the Republic, to observe and defend the laws of the Republic and its Constitution before all, to serve faithfully, and with all my strength, the general good of the Nation, vigilantly to avert every injury and danger to the State, to maintain unswervingly the honour of Poland, to consider as my first duty justice towards all citizens without distinctions of persons, and to consecrate myself solely to the obligations of my office. In this may God and his Holy Passion be my aid. Amen."



## SPAIN

The Constitution of the Second Republic, proclaimed 14 April 1931, contains the following fundamental principles :

That Spain is a democratic Republic of workers of all classes, organized in a regime of Liberty and Justice ; that the Republic constitutes an integral State consistent with the autonomy of the Municipalities and Regions ; that it has no official religion, and that freedom of conscience is granted to all citizens ; that all citizens are equal before the law ; that Castilian (Spanish) is the official language. Spain renounces warfare as an instrument of national policy.

The legislative power rests with the people who exercise it by means of the Cortes (single chamber) of Congress or Deputies who are elected for a year by universal suffrage, equal, direct and secret, on a system of proportional representation.

The Constitution ordains that primary education is to be compulsory and free. Education is to be lay, but the Churches are authorized, under State inspection, to teach their respective doctrines in their own schools.

The difference between the Republican Government and the National Government is *not* in their ultimate aim, which is in both cases identical, and is the *modernization* of Spain. Both parties have the determination to bring Spain up to the modern standard of efficiency as it is seen in the rest of Europe today. But the difference lies in their conceptions of the frame-work within which this efficiency is to be attained.

## SWEDEN

The Constitution of the Kingdom of Sweden. Form of Government established

by His Majesty and the Estates of the Realm, Stockholm, 6 June 1809, with the subsequent alterations, including those accepted by the King and the Riksdag during the session of the year 1922, in Stockholm. Declaration, and Articles 1, 16 :

We, CARL, by God's grace, King of Sweden, Gota and Wend, etc., etc., etc., Hereditary Lord (Arvinge) of Norway, Duke of Schleswig Holstein, Stormarn and Ditmarsen, Court of Oldenburg and Delmenhorst, etc., etc., make known :

That We, with unlimited confidence in the Estates of the Realm, having unconditionally confided to them the drawing up of a new form of government which shall establish the safety and independence of a common fatherland for ever, We fulfil a duty, dear and longed for from our heart, in that We hereby proclaim a new Constitution which the now assembled Estates of the Realm, after the most careful deliberation, have unanimously established and accepted and which, together with their free and unanimous offer of the crown and government of Sweden, has been presented to Us today in the Hall of State. In meeting their wishes We are deeply touched and moved with tender sympathy for the destiny of this people, who have presented to Us such an unforgettable proof of trust and attachment and We are filled with a more certain hope of the success of Our continual efforts to promote the weal of the fatherland in future, in that Our rights and duties and those of our subjects mutually have been so plainly defined in the new Constitution, so as to retain the King's power sacred and effective and the constitutional freedom of the Swedish nation. We, therefore,

hereby accept, approve and confirm this Constitution as approved by the Estates of the Realm, exactly as follows, word for word.

Sweden shall be governed by a king and shall be a hereditary monarchy with the order of succession established by the Law of Succession.

The King shall maintain and further justice and truth, prevent and forbid iniquity and injustice; he shall not deprive anyone nor allow anyone to be deprived of life, honour, personal liberty, or well-being, without legal trial and sentence; he shall not deprive anyone nor permit anyone to be deprived of any real or personal property without trial and judgment in accordance with the provisions of Swedish law; he shall not disturb or allow to be disturbed the peace of any person in his home; he shall not banish any person from one place to another; he shall not constrain nor allow to be constrained the conscience of any person, but shall protect every one in the free exercise of his religion, provided he does not thereby disturb public order or occasion general offence. The King shall cause every one to be tried by the Court to the jurisdiction of which he is properly subject.

## SWITZERLAND

*Charter of the Swiss Confederation,*

1291

In the Name of the Lord, Amen. It is an honourable work, and serves the general welfare to maintain and strengthen the federations which further tranquillity and peace as is becoming. Notice is therefore given to all concerned:

In view of the serious times, to protect themselves and their possessions more securely, and to maintain same in good condition, the men of the valleys of Uri, Schwyz and Unterwalden have promised in good faith: To support each other with their persons and their personal belongings mutually, that is to say, within and without the frontiers of the valleys, with all their might and power, against all and every one who would commit acts of violence, hinder, do damage or aim at harming their persons or their goods. And every community has promised: To come to the aid of the other signatories on every occasion whatever that any should be in need of this, also as far as necessary on its own account to resist the aggression of evil-minded people, and to avenge injustice done. On this they have pledged themselves to keep the promise against any danger, and have thus reaffirmed the old, solemnly sworn form of the Confederation by this decree; yet in such a way that every one shall be obliged, according to the rank of his name, to be subject to his lord and duly to serve him. Also we have pledged, decided and ordained after common consultation unanimously that we will not accept or in any way acknowledge in the above-mentioned valleys any judge who would have obtained this position by payment of goods or money, who is not our compatriot or co-inhabitant. But should any dissension arise between the signatories, those of common sense among the confederates should come forward to settle the discord between the parties such as they may deem right.

# HEROES AND WARRIORS ALL<sup>1</sup>

*(This selection includes not only great heroes of the Wars we call Wars, but also great heroes of Wars against disease, and against cruelty to humankind and to animalkind. This is not an exhaustive list, but a representative one.)*

## HUNYADY JANOS

1387-1456

THIS Hungarian statesman and general first won renown in the Hussite Wars. From 1441 onwards Hunyady fought 40 battles against the Turks, only two of which he lost and many of which were brilliant victories.

Of this period, Mr. C. Jinarājādāsa writes: "The Elder Brothers had planned the revival of learning, to follow the thousand years of the dark (middle) ages. But from 1400 to 1450 all these plans were threatened by the spread of the empire of the Turks into Europe. The Turks had their role to play, but that eastwards and southwards, in Persia, India, Turkestan, Tartary and Africa. To Hunyady, more than to any other one man, Europe owes it that the danger was averted." He is sometimes called "the Scourge of the Turks," but he was also a great statesman and one of the champions of Christendom.

Hunyady János "has left to the world the memory of a heroic, saintly life, free from personal ambition and self-seeking. Of impeccable honesty in an age of corruption and nepotism, honour,

patriotism and duty were ever his guiding principles."

His enemy the Sultan, on hearing of his death, exclaimed: "In him the earth has lost its rarest man."

## JOAN OF ARC

1412-1431

Celestial voices spoke to the peasant girl as she plied her household tasks and tended her father's sheep at Domrémy, bidding her ride out of Lorraine into France and there relieve the city of Orleans which was besieged by the English, after which she must conduct the Dauphin to his consecration at Rheims.

With a sublime simplicity of purpose Joan accomplished these two missions. Nine days after her arrival before its walls, Orleans, which had already endured a siege for more than seven months, was a free city. To the Dauphin, who doubted even his own legitimacy, she brought the warrant of her inspired confidence, and the political credentials which the rite of consecration could alone supply. It is idle to pretend that this girl of eighteen was a military expert. Good soldiers were at her side. Her strategy was spiritual. Ardent herself and clear of hesitations, she gave courage and elation to a disheartened cause.

<sup>1</sup> Compiled from books and journals listed under Bibliography on page 280.

After the consecration her task was accomplished. The work of national deliverance to which she had given so strong an impulse could proceed without her. Having fallen into the hands of the enemy (the Burgundians) at Compiègne, she was handed over to the English chieftains, who, with the help of Pierre Cauchon, the Bishop of Beauvais, and of the doctors of the Paris University and of other notable French divines, burned her to death as a witch in the market-place of Rouen, 28 May 1431.

The martyrdom of Joan gave to France a sense of moral unity such as the country had never yet known. One by one England was divested of all those advantages which had come to her in the earlier stages of the conflict.

### PARACELSUS

1493-1541

His father and his tutors found the boy a strange creature, not in the least satisfied with their teachings; ill content with the little room in which his father studied herbs and stars. He was born with a gleaming question-mark in his brain. He wanted to know Why? How? When? Where? He wanted proof of everything, and even when he had the proof he wanted to travel beyond the little that was known, to cleave his way into the unmapped world of knowledge.

As a man, Paracelsus roamed far and wide, a pilgrim of knowledge. He went to the mines in the Tyrol, a geologist before geology was recognized as a science. He studied ores and rocks, he studied the ways of separating mineral

from mineral, of refining the pure from the impure. He learned the ways of miners, he studied their ailments and pondered their cures.

A strange and baffling figure, at one time wandering o'er the earth as an outcast, resting in tents and hovels, mixing with robbers and gipsies and slaves; at another time standing in the universities of Europe talking like a scientific Solomon.

Paracelsus was the first man to thunder forth that chemistry's true function was not to make gold artificially, but to prepare medicine for the cure of sickness. He was an alchemist of life, seeking to transmute disease into health, infirmity into human well-being. But he knew that if he was to build up he must destroy the system against which he protested. He denounced the quackeries of the doctors; he exposed the villainies of chemists who sold bad drugs; there are twenty things in the discoveries of Paracelsus which marked new jumping-off points for medicine which have become commonplace knowledge, and the man who recovers his health by means of them today may never have heard that Paracelsus ever lived. His work was great and fundamental, and all humanity is enriched in health and happiness by it.

### WILLIAM THE SILENT

1533-1584

Prince of Orange and Nassau, a Catholic Prince, Stadtholder of Holland, Zeeland and Utrecht, he became the champion of Liberty and Protestantism in the Netherlands.

When Philip II sent first the Inquisition and then the Duke of Alva with a great army into the Netherlands to crush the nation, and William the Silent was summoned to appear before the tribunal, afterwards known as the Council of Blood, he replied that he did not recognize its rights, sold all that he possessed, raised an army and took the field against the Duke. The spirit of the nation seemed to be broken, but the Prince renewed their courage and confronted the military power of Spain and the spiritual power of Rome with only a few angry burghers to support him. His brothers, who had joined him, were defeated and slain, the people, for whom he had drawn the sword, refused to rise, his mercenary troops deserted, and a price was put upon his head; but he refused to acknowledge defeat. The people began to trust him and accepted him as their leader. He gathered a new army and carried on the fight for Liberty.

He failed to unite all the Provinces of the Netherlands into an independent state, but in 1579 the Union of Utrecht established the Seven Protestant United Provinces and William was persuaded to become their Count. He fell by the hand of an assassin.

Motley says of him that his "life was a noble Christian epic; inspired with one great purpose from its commencement to its close; the stream flowing ever from one fountain with expanding fullness, but retaining all its original purity. . . . He went through life bearing the load of a people's sorrows upon his shoulders with a smiling face. As long as he lived, he was the guiding star of a whole brave nation, and when he died little children cried in the streets."

## AKBAR

1542-1605

The greatest of the Mogul emperors of India, Akbar continued the policy of conquest started by his predecessors until his empire covered a great part of the country.

He early recognized that the great curse of his dominions was disunion, and he set himself the task of forming a united India, upon the achievement of which rests the glory of his name. As a first step in this policy he married a Rajput princess, and as a second he remitted two taxes which pressed most heavily upon the pride and pockets of his Hindu subjects. Although a Muhammadan he employed Hindus in his service equally with his co-religionists. Financial reforms were introduced, slavery, *sati* and child-marriage were abolished, and the Emperor sought to make the conscience of the individual, rather than State compulsion, the standard of right and wrong.

Akbar realized that the chief obstacle to union was a religious one, so he assembled learned men of all creeds and tried to arrive at a common basis upon which a universal religion might be founded. This has been immortalized by Tennyson in his poem, *Akbar's Dream*.

In his attempt to form a fellowship of faiths, and as a pioneer of peoples' unity, Akbar anticipated the first two Objects of The Theosophical Society.

## SHIVAJI

1627-1680

Among all the heroes of India there is none of more dauntless courage than Shivaji the Hero-king of the Deccan.

Born at Poona while his father was fighting the Moguls, Shivaji summed up in himself all that was most fervid in Hindu religion and most fiery in the Maratha character.

He was the author of a momentous national revival: the first to make any serious effort to throw off the Muslim yoke which had been laid upon the necks of his compatriots as a result of the Muslim invasion of 1100 and borne by them for 400 years.

Shivaji was a man of great intellectual power and alertness, but his outstanding characteristics were his love of liberty, and tolerance in religious matters. With all his ardent devotion to Hinduism his orders, nevertheless, were never to harm "the mosques, the Book of God, or the woman of anyone," and in all his raids and conquests not a single mosque was destroyed.

It had been Shivaji's ambition to subdue the Indian continent, capture Delhi, and liberate the Ganges valley from the yoke of tribute. These aims were not realized, but from his reign the Maratha Federation remained the dominant power in India throughout the eighteenth century, till torn by internal dissensions, it fell before the British in the early nineteenth.

#### JOHN SOBIESKI

1624-1696

This Polish hero saved Vienna and therefore western Europe from conquest by the Turks. He was born of a noble Polish family, son of the Governor of Poland, a land at that time rent by internal dissension and repeated attacks from external enemies.

Sobieski's record though not altogether consistent—for as a youth he fought for the Swedes against his native country—is that of a Catholic and a patriot. As commander-in-chief of the army he defeated the Turks in 1673, and was chosen to be king of Poland on the strength of his great victory. Everything about Sobieski was on a big scale, the size of his body, the range of his culture, his energy in action, his immunity from petty jealousy and intrigue, the rich and abounding geniality of his temperament. Whenever this King of Poland appeared on the field he led the Poles to victory. By 1675 he had forced the Turks to cede all Podolia (with the exception of one fortress) and two-thirds of the Ukraine to his country, but his object was far greater than a Podolian triumph. He dreamed of a crusade to drive the Turk from Europe.

The repulse of the incompetent Kara Mustapha from the walls of Vienna in 1683 marks the beginning of the long process of Turkish decline.

Sobieski lived on for 13 years but they were not years of happiness. The old feuds at home persisted; armed strife and civil discord were embittered by conspiracies repeatedly aimed at the king. The man who had saved Austria and liberated Hungary from the Turkish yoke passed from unparalleled glory to deepest melancholy, and died a heart-broken old man.

#### RICHARD MARTIN

1754-1834

The first to succeed where others had failed, the first to secure a law to

protect animals, hailed from the Emerald Isle, and was possessed of a character variable as an Irish day, quick to laugh, ready to joke, yet with a heart swollen with the woes of the world, with a hand strong to punch, expert in duelling, and a tongue ready to lash an offender. Such was Richard Martin who in 1821 brought forward the "Ill-treatment of Cattle Bill," who would feed hungry children in his own home, pay attention to an overlooked governess, and at a ball ask the wallflowers to give him dances. But to all opposition to his bill the Irishman stood foursquare. He was "satisfied of the propriety and justice of the measure" for the protection of sensitive creatures completely at the mercy of man, beings without words to use on their own behalf, and till then, devoid of any rights.

Within three years of the passing of his bill was formed the Society "for the purpose of preventing, as far as possible, the cruel treatment of brute animals," which in 1840 became The Royal Society for the Prevention of Cruelty to Animals; and Richard Martin was able to see something of the work to be undertaken by his successors before his death at the age of eighty. It is said his last thoughts were concerned with impressing on his family his desire that the greatest care be given to his pet dog.

### ABRAHAM LINCOLN

1809-1865

America's greatest citizen. He preserved the Union of the States and liberated the slaves. His character may be judged from his own words—remarkable sentences spoken on different occasions :

Let us have faith that right makes might; and in that faith let us to the end dare to do our duty as we understand it.

You can fool all the people some of the time, and some of the people all the time, but you cannot fool all the people all the time.

If slavery is not wrong, nothing is wrong.

Whenever I hear anyone arguing for slavery, I feel a strong impulse to see it tried on him personally.

How true it is that "God tempers the wind to the shorn lamb," or in other words, that He renders the worst of human conditions tolerable, while he permits the best to be nothing better than tolerable.

With public sentiment, nothing can fail; without it nothing can succeed. Consequently, he who moulds public sentiment goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed.

You can't overturn a pyramid, but you can undermine it; that's what I have been trying to do.

God must like the common people, or he would not have made so many of them.

It is no pleasure to me to triumph over anyone.

I am confident that the Almighty has His plans and will work them out; and whether we see it or not, they will be the wisest and best for us.

I am not at all concerned about that (that the Lord is on the side of the North), for I know the Lord is always on the side of the right. But it is my constant anxiety and prayer that I and

this nation should be on the Lord's side.

Without the assistance of that Divine Being . . . I cannot succeed. With that assistance, I cannot fail.

### GIUSEPPE MAZZINI

1805-1872

He is known as the saint of the Italian republican movement.

"Republicanism was a tradition deeply rooted in Italian soil, but it was the republicanism of the city, and not of the nation, and consequently a memory which made for political disharmony rather than for national union. It was the office of Mazzini, the anti-clerical son of a Genoese doctor, to change the quality and direction of the nation's thought by preaching with rare and single-minded devotion the doctrine of the Republic one and indivisible. That his country should ever accept the rule of a king, whether Neapolitan or Sardinian, seemed to him impossible. . . . A republic alone, linked in perpetual and pacific bonds with free republics all over the world, was worthy of Italy. The dream was chimerical: characteristic of one . . . who like most liberals in 1848 put his faith not in battle-field decisions but in the power of enthusiasm and reason to bring men to see political perfection. The moral fervour of the nationalist movement (in Italy) was largely due to the teaching of this exalted visionary and of the Association of Italian Youth which he founded in 1831 in a garret in Marseilles to promote his ideas" (H.A.L. Fisher).

Mazzini was one of the triumvirs of the short-lived but memorable Roman

Republic of 1849. "It was essential," wrote Mazzini, to redeem Rome; to place her once again at the summit, so that Italians might again learn to regard her as the temple of their common country." This showed true political discernment. Mazzini vigorously supported Cavour and Garibaldi in 1859-60. He lived to see the consummation of his hopes for a united Italy. His book on the *Duties of Man*, which was the result of his thought during his imprisonment, is one of the noblest products of the human mind.

### GIUSEPPE GARIBALDI

1807-1882

Whilst Mazzini thought and wrote and planned ceaselessly for his ideal of a united Italy, Garibaldi did more than any other man to turn that ideal into fact. He was born at Nice where his father was the owner of a small trading vessel, and early came under the influence of Mazzini who was organizing the Young Italian Movement started at Marseilles.

H. A. L. Fisher says of Garibaldi:

"This great leader of irregular troops, who hated priests, worshipped liberty and had returned from a wild life in S. America to help to make his beloved Italy a free republic, now with his following of shaggy red-shirts burst into the very heart and centre of the Italian drama. He was neither a master of Italian letters like Mazzini nor a profound statesman like Cavour, but as a daring captain of irregular troops and as a leader capable of inspiring his followers with a simple and passionate political faith, he had a certain Homeric



grandeur. Four thousand volunteers, rather than capitulate to an enemy on Italian soil, followed Garibaldi out of Rome; and his retreat across Italy, with its romantic episodes and tragic close, secured for him the confidence and admiration of Italian patriots."

Garibaldi remained ever true to the ideals of his youth, the ideals of a free and united Italy; and when he died he was mourned by all lovers of Liberty throughout the world as a true patriot, who had given himself without counting the cost, to a cause which he believed to be just and honourable.

### LOUIS KOSSUTH

1802-1894

This great Hungarian leader was educated at Budapest and became a lawyer. Hungary had been annexed by Austria in 1699. The backbone of the population were peasants of a very fine type, but they were little better than serfs. They were heavily taxed while the nobles escaped liability. There was no free press, no right of public meeting, no right of association. Kossuth took his life in his hands to remedy these abuses. A brilliant scholar and a man of spotless life, he ranged himself with the peasants against the magnates and the Emperor.

Elected a member of the Diet at Pressburg, he soon became a prominent political and social reformer. For expressing his opinions in a paper which he edited he was imprisoned for three years. Then as a member of the Diet of Hungary, he quietly brought about a series of improvements in the life of the people. He established popular

banks, formed co-operative associations, and stimulated the extension of railways. He was a disinterested and enlightened patriot, but he could not effect the changes necessary to the political and economic salvation of his countrymen; the Emperor and the aristocratic interests were bitterly opposed to all his ideals.

In 1848, the year of revolutions that shook the thrones of Europe, Kossuth was the recognized leader of the party that demanded independence for Hungary. His energy raised a national force, and the Diet declared for independence with himself as governor. The movement failed.

Louis Kossuth spent the last years of his life as an exile, chiefly in England, America and Italy. He thought only of his beloved Hungary, only of stirring up the free nations to go to her help.

The work of his life sowed seeds that have led to the emancipation of peoples in a wider field than that in which he toiled, and mankind has profited greatly by his devoted labours.

### CATHERINE MUMFORD BOOTH

1829-1890

Few seem to know that horror of cruelty everywhere and a love of animals were, from childhood, the driving force behind the work of the gifted woman, who with her husband, became co-founder of the Salvation Army and was known as its Mother. Her thought was always for the under-dog, human or sub-human. Once when a child she came upon a drunken man being dragged off to the police-station

amidst the jeers of onlookers. Indig- nantly she took her place beside the drunkard and marched along with him. She would be driven nearly mad at the sight of cruel goading of sheep, and once fell into a faint after expostulating with a boy who had been beating his donkey with a hammer. She singled out specially thin, under-fed ponies and horses, tracked them to where they were kept, and would steal out at night to feed them.

It is said she might have made work for animals the aim and object of her life had she not realized that their deliverance depended upon the redemption of humanity. As decisive in word as she was clear in thought, some of her most severe strictures were made against hunting and coursing.

Stirred to indignant protest by another form of cruelty, vaccination, she wrote: "The monstrous system is as surely doomed as blood-letting was. This is one of the boons we shall get by waiting and enlightening. Who knows how much some of us have suffered owing to the 'immortal Jenner'? Let us fall into the hands of God, and not of man." She rejoiced in Wesley's belief in a future life for animals; but practical in all things, she made sure that their good treatment in this world should be included in the tenets of the Salvation Army.

### FLORENCE NIGHTINGALE

1820-1910

Long before Catherine Mumford grew up to harangue donkey-boys and struggle to change the heart of humanity,

another young woman, also devoted to animals, had treated a shepherd's dog, Cap—her first patient—and was longing to expend her overflowing energy and sympathy in the care of all that were sick and injured. Florence Nightingale's life could have been agreeable and conventional. Instead this tiresome daughter, from a Victorian standpoint, lay tossing and fuming on her bed, inflamed with the desire herself to *do* something. Through her deep tie of friendship with Lord Herbert of Lea, Secretary of State for War, who afterwards became a partner in her never-ending activities, she was sent to the Crimea. Few women before or after her have so changed the thinking of the world as did Florence Nightingale. Not only was she "the Lady of the Lamp" amidst the agonies of the Crimean War, not only did she revolutionize nursing, start the first training school for nurses, write *Notes* that were the handbook of nursing reform; but she also organized health crusades, and turning her attention from military hospitals at home, achieved extraordinary success in lessening the mortality in barracks and military hospitals in India.

Although constantly working with conventionally minded men, she was never influenced nor turned aside from her own mental judgment. She learned, as she phrased it, to "create a public opinion which will drive the Government." But she also learned how to change the public's whole outlook on the role of womanhood; and in so doing, was a coadjutor with that very different woman whom she preceded, the Mother of the Salvation Army.

Both were pioneers of that regiment of women soon to follow in demanding the right to exercise powers of all types and kinds.

### LOUIS BOTHA

1862-1919

The son of a Natal farmer, Louis Botha, statesman and soldier, early settled in the Transvaal and fought against the Zulus, later taking up arms against the British in the Boer War, and becoming Commander-in-Chief of the Boer Army. Accepting British sovereignty at the peace of Vereening, in 1907 he became the first Premier of the Transvaal and a Privy Councillor.

Upon coming to London he found himself, not a little to his amazement, a popular hero, welcomed by the population of the metropolis of the Empire as a good sportsman, a good loser, a friend, even though so recently an enemy.

It was in the aftermath of the war that his genius shown most brightly and during the long years which followed, his prudence, his statesmanship and his capacity for waiting for the right moment, helped the Transvaal to achieve responsible government. As first Prime Minister and later as the first Premier of the new Union of South Africa, he met the political and labour problems with which he was confronted with high-mindedness, sincerity and courage.

At the Peace Conference at the close of the Great War he upheld the cause of his country, and obtained for

it direct representation on the Council of the League of Nations.

His was a life of unstinted service to the nation he led. He was born into a wandering people; when he first fought for them they were a little nation looking toward little things; he taught them to look to far horizons.

### ANNIE BESANT

1847-1933

"Warrior"—so she wrote after her signature on several occasions. This warrior aspect was inseparable from Annie Besant, orator and teacher, beautiful woman and protecting mother.

In India she roused a whole continent to a sense of liberty and freedom, and yet no one was a more thorough believer in an Indo-British Commonwealth of Nations, and the good that would result to the world and its peace by having that Commonwealth composed of nations free while interdependent.

During nearly sixty years of strenuous public life, her belief in the unity of all life led her to identify herself with all causes of the weak, the down-trodden and the oppressed, and never had such causes a better champion.

Who remembers now how she championed the cause of Afghanistan in 1879; of the Transvaal in 1881; of Ireland in 1882 and afterwards; of Egypt in 1882; of the Soudan in 1885? All her life she was untiring in her fight for Justice against injustice—on behalf of voteless women, on behalf of helpless labour, on behalf of defenceless animals.

On her passing, an erstwhile opponent paid tribute to her :

"In the history of freedom hers will be one of the most prominent figures of the last hundred years. Apart from her monumental labours in England in the cause of the oppressed and down-trodden and for the vindication of the rights of labour and of women, her contribution to the political history of India is unmatched. She sacrificed not only her material resources but dedicated her energies to the cause of Indian education and Indian political uplift. No other single person has done more to arouse the instinct of self-respect in India than she, and in her originated the idea of transforming Indian politics from the pastime of the leisured few into the preoccupation of the man in the village. It was my privilege to have been closely associated with her in the political sphere after having opposed her in a historic case, and no one can bear more intimate testimony to her unrivalled chivalry and faculty for organization and team work than myself."

And a friend and follower's tribute to her reads : "Annie Besant is the poet, the orator and the warrior who has led tens of thousands to a Pisgah's height whence they saw the land of their dreams, the spiritual guide who has led hundreds to the feet of their Master. *She made men.* That is the testimony of so many of us who have stood near her, rejoicing to be of her company of fighters. She has indeed made us, teaching us how to plan for victory after each defeat, how to trust in ourselves because she trusted in us. So I will say of her the highest truth that I know : *She made men.*"

## SUN YAT-SEN

1867-1925

This great Chinese reformer was born at Hong-San, in Kwantung Province, China. He organized the revolutionary party in 1893, and after many desperate attempts, overthrew the Manchu dynasty, which had ruled China for 300 years. China became a Republic on 12 February 1912, and he became its first President. In his efforts to establish a democratic form of government and to put China on a new economic foundation, Dr. Sun led his Kuomintang party incessantly against reactionaries who had once joined the revolutionaries and subsequently deserted them.

His most important writings are : *Plans for National Reconstruction*, *Fundamentals of National Reconstruction*, and *The Three Principles of the People*.

Revolutionary as he was, yet he had a great respect for China's ancient traditions and desired to build a new organization on old foundations of local self-government, the bedrock of Chinese society.

H. H. Gowen calls him " an unselfish and high-minded patriot." Thus, " the Nanking Committee (in January 1912) was perfectly willing to co-operate with Yuan Shi-kai, and Sun Yat-Sen showed his customary reasonableness and *unselfishness* in his willingness to retire from the Presidency in favour of the elder statesman."

" Dr. Sun Yat-Sen deserves to be remembered as much for the years that he spent in obscure and sometimes apparently hopeless agitation, as for the achievements which brought his name

prominently into the newspapers of the world."

### JOSEPH PILSUDSKI

1867-1935

Polish statesman—a Lithuanian. Few people suffered so grievously during the War of 1914-1918 as the Poles. Their country had been the principal battlefield of the eastern campaigns. It had been drenched in blood and blasted by explosives. Some Poles had fought in the Russian, others in the Austrian, and others in the Prussian armies. All had fought under compulsion. Then by an extraordinary turn of events the three partitioning Empires were simultaneously overthrown, and the Poles, after a century of subjection, found themselves masterless and free. Under the leadership of Pilsudski, one of the great war-figures of the age, they resolved to renew the ancient glories of the 17th century and invaded Russia. They were driven back and Poland in turn was invaded by a Bolshevik army, and Communist artillery was heard in the streets of Warsaw. But with few casualties on either side the Russians were pushed back over the frontier and driven to make peace. Pilsudski had saved Europe from Bolshevism.

Another service Pilsudski rendered to his country. The Poles had no experience in self-government. They equipped themselves with a Parliamentary Constitution of the most modern and democratic type, but as there were fourteen parties, efficiency was impossible. Things went from bad to worse until Pilsudski, emerging from retirement, brought order into

the state. He refused to be President of the Republic, the veteran soldier of Polish liberty would not turn dictator in his old age.

Pilsudski also tried to give Poland a good foreign policy. Non-aggression pacts were signed with Russia and Germany, and though this has failed to achieve its object, it may be a step which will ultimately bring security to the nation.

### THOMAS GARRIGUE MASARYK

1850-1937

President Benes has eulogized Masaryk as "one of those great guides in life such as Providence gives a nation and mankind only once in whole centuries." The elements of greatness in his character were vision, the compulsion of an ideal, a burning sincerity and the will to create. He was a great spiritual leader and his whole faith was summed up in his vision of democracy: "Believe in man, and in his eternity. . . . Democracy is not only the form of the State; it is not only what is written in the Constitution; Democracy is a point of view on life, it is built on confidence in mankind."

Masaryk reached his zenith in the Great War (1914-18). Face to face with the question of the use of force, and force on a vast scale, he applied his philosophy of evolution to the problem of revolution for the Nation's sake. And as he had worked for the freedom of small Nations in Europe, so now he worked for the individualization of the Czech nation, and under his wise lead the Czechs realized their

national freedom. Again, he worked for the realization of the United States of Europe, beginning with practical co-operation, even though the realization be long delayed. When asked who should be the leader of a United States of Europe, George Bernard Shaw replied: "Only President Masaryk."

### MUSTAPHA KEMAL ATTATURK

1881-1938

Interested in politics from an early age, the first President of the Turkish Republic, Mustapha Kemal Attaturk held for his motto throughout his life, "Turkey for the Turks."

Having seen Turkey defeated in the Great War because she had permitted herself to be entangled and bullied by the Western Powers, because she remained unprogressive and barbaric and had over-taxed her strength in endeavouring to control non-Turkish races, Kemal worked assiduously for emancipation from the foreigner, for internal reform, and the education of a self-centred Turkish nationalism in the original Turkish homelands. Rallying around him all the most virile of the Turkish people,

Kemal ignored the Sultan in Istanbul and resolved to build up a new life in his country. In 1923 the National Assembly proclaimed Turkey a Republic and made Kemal the first President.

Among the many audacious reforms which he instituted and which have given Turkey the aspect of a modern State, were the abolition of the Caliphate and closing of Muslim religious houses; the discarding of the fez and the wearing of modern clothes by all Turks; the raising of the position of woman to an equality with men and granting her the franchise; and the abolition of polygamy. The alphabet was latinized, the Quran was rendered into Turkish, and Ankara was made the capital instead of Istanbul. The improvement of agriculture, communications, public health, education, all this raised Turkey into a powerful State. Age-long hostility with Greece was ended by a treaty of friendship, and relations with Britain and Russia were improved.

Ruthless as were his methods, Mustapha Kemal Attaturk will go down in history as the greatest benefactor his country has ever known.

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# SOME PRONOUNCEMENTS ON WAR

THE Conscience of the world has been profoundly shocked at the latest manifestation of the arrogant unrighteousness of the present ruler of Germany; this is but the culmination of a long series of intimidation of the weak, from the suppression of the Jewish people in the Reich to the rape of that gallant and truly liberal state of Czechoslovakia.

Through the mouth of Mahātma Gandhi the voice of my country has already been raised in moral condemnation of the inhumanity which has plunged the world into this insensate carnage, to satisfy the vainglorious whims of an individual and his associates. Our voice may not perhaps reach the ears of the faction in power in Germany, for it is not borne on the wings of high explosive shells. I can only hope that humanity may emerge triumphant, and that decencies of life and freedom for the oppressed peoples may be firmly established for all time to come in a world purified through this terrible bath of blood.

—RABINDRANATH TAGORE  
on the Present War

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\* \*

This is the last War [meaning the World War] of its kind or of any kind that involves the world that the United States can keep out of. I say that because I believe that the business of neutrality is over; not because I want it to be over, but I mean this, that war now has such a scale that the position

of neutrals sooner or later becomes intolerable.

—WOODROW WILSON  
on Neutrality in 1916

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\* \*

It is a fearful thing to lead this great, peaceful people into war, into the most terrible and disastrous of all wars, civilization itself seeming to be in the balance. But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts, 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, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free. To such a task we can dedicate our lives and our fortunes, everything that we are and everything that we have, with the pride of those who know that the day has come when America is privileged to spend her blood and her might for the principles that gave her birth and happiness and the peace which she has treasured. God helping her, she can do no other.

—WOODROW WILSON in 1917

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\* \*

Beware of entrance to a quarrel;  
but being in,  
Bear't, that the opposed may beware  
of thee.

—SHAKESPEARE

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\* \*

I add for myself this confession of faith. If the Belgian people desire, on their own account, to join France or any other country, I for one will be no party to taking up arms to prevent it. But that the Belgians, whether they would or not, should go "plump" down the maw of another country to satisfy dynastic greed, is another matter. The accomplishment of such a crime as this implies, would come near to an extinction of public right in Europe, and I do not think we could look on while the sacrifice of freedom and independence was in course of consummation.

—GLADSTONE, on the outbreak  
of the Franco-German War

\* \* \*

Peace is desirable with all men, so far as it may be had with conscience and honour. —OLIVER CROMWELL

\* \* \*

War, even in the best state of an army, with all the alleviations of courtesy and honour, with all the correctives of morality and religion, is nevertheless so great an evil, that to engage in it without a clear necessity is a crime of the blackest dye. When the necessity is clear, it then becomes a crime to shrink from it. —SOUTHEY

\* \* \*

There never was a war before this [of 1914-18], at any rate for our country, in which the whole people was engaged directly or indirectly; a war in which men went forth to fight in the full consciousness of what they did. Not a man but went forth with the full knowledge that he was fighting for what he and his countrymen believed

to be right, for the liberties of the world, and those who fell, fell in a belief, perhaps hardly uttered by themselves, that somehow or another their lives might be given to promote the betterment of this world.

—STANLEY BALDWIN

\* \* \*

This England never did nor never shall

Lie at the proud foot of a conqueror,  
But when it first did learn to wound  
itself.

Now these, her princes, are come  
home again,

Come the four corners of the world  
in arms,

And we shall shock them: nought  
shall make us rue

If England to itself do rest but true.

—SHAKESPEARE

\* \* \*

Nobody can be healthful without exercise, neither natural body nor politic; and certainly to a kingdom or estate a just and honourable war is the true exercise. A civil war, indeed, is like the heat of a fever; but a foreign war is like the heat of exercise, and serveth to keep the body in health, for in a slothful peace both courages will effeminate and manners corrupt.

—BACON

\* \* \*

No nation ever yet became great, unless it possessed within itself the power of effort and self-sacrifice in great crises. The effort and self-sacrifice are demanded, and no individual ever became great, and no individual ever led a really worthy life, unless he or she possessed within himself or



herself the power, if need be, for effort long sustained, at the cost of discomfort, of pain, and hardship; and the power to face risk, to face danger and difficulty and even disaster, rather than not achieve a worthy end.

—THEODORE ROOSEVELT

\* \* \*

It would be disastrous if America should refuse to permit aid to the cause of humanity in the present crisis. We are unworthy of our own liberty and shall certainly lose it if we remain indifferent to the increasing loss of it elsewhere. Complete isolation or inaction in this issue is a deed traitorous to mankind and to American principles. I urge you to stand against the widespread fear and pusillanimity which would stain this country by making it a tacit abetter of the crimes of those now bent on the destruction of civilization and the enslavement of the world.

—DOUGLAS WILD

\* \* \*

The good man wins a victory and then stops; he will not go on to acts of violence. Winning, he boasteth not; he will not triumph; he shows no arrogance. He wins because he cannot choose; after his victory he will not be overbearing.

There is no greater calamity than lightly engaging in war. Lightly to engage in war is to risk the loss of our treasure (humanity or gentleness, one of three precious things).

When opposing warriors join in battle, he who has pity conquers.

—LAO-TZE

Ye say it is the good cause which halloweth every war. But I say unto you: it is the good war that halloweth every cause.

—NIETZSCHE

\* \* \*

Who flies in War risks carelessly his fellow-soldier's life.

—SADI

\* \* \*

War is a virtue,—Weakness a sin.

—C. D. SHANLEY

\* \* \*

War is the strengthening iron cure of humanity.

—JEAN PAUL

\* \* \*

Beautiful Peace! But War too has its honour, the promoter as it is of the destiny of man.

—SCHILLER

\* \* \*

War its thousands slays, Peace its ten thousands.

—PORTEUS

\* \* \*

My voice is still for war,  
Gods! can a Roman senate long  
debate  
Which of the two to choose, slavery  
or death?

—JOSEPH ADDISON

\* \* \*

Peace is ever the final aim of war.

—WIELAND

\* \* \*

War will disappear, like the dinosaur, when changes in world conditions have destroyed its survival value.

—R. A. MILLIKAN

# THE WAR AND DR. BESANT

*(Excerpts from the writings of Annie Besant, 1914-18, that need to be read and broadcast today.)*

## A LARGER VIEW

**W**AR is a recurring fact in Evolution, in a world God-planned and guided by the Hierarchy; in some way, then, the good to be gained thereby, the purpose to be subserved, must predominate over the obvious evil of it, the hatred, the bloodshed, the wide-spread ruin and desolation wrought by it. In our sight spreads a suffering intolerable, inexcusable. But "larger, kinder eyes than ours," the eyes of Wisdom and of Love, the eyes of the Hierarchy which includes the Saviours of the world, the Bodhisattvas, the Christs, gaze on it all calmly, seeing its use and end. Can we lift ourselves above the welter of agony, and catch a glimpse of the larger view?

## LET US LOOK WITHIN AND AHEAD

The crash of War from every side cannot touch the Peace at the heart of things, and we who are students of the Great Plan need not let our hearts be troubled by the storms of the time. Let us fix our eyes upon the results rather than upon the passing tempest, and realize that the fiery heat of war is ripening swiftly the precious fruits for which otherwise the Nations would have had to toil for weary years of frustrated efforts and of disappointed hopes.

## WAR BETWEEN LOVE AND FORCE

The coming destruction of the Ideal of brute Force—set up by those who have pushed Germany towards the precipice over which she will presently fall—is necessary ere room can be found for raising the Ideal of Love. For there is, for the less evolved souls, a curious and fatal fascination in that ideal, and its contemplation brutalizes them and turns their faces backwards. It tends to impel them to evolve into the brute rather than into the higher man. The attraction of it can only be destroyed by the picture of its results, such as is being given in the present War, the awful object-lesson of what men can become who take Might as Right, and strength as the justification of violence.

The harmless citizens shot down in their streets by a brutal soldiery, the violated women, the murdered children, the burning homes, the devastated countryside, the swathes of corpses reaped by the scythe of Death, the destroyed treasures of literature and of art, the crowds of widows and orphans that a few weeks ago were happy families, awaiting the coming of the bread-winner at eventide—all this forces upon the minds of the Nations the misery which must ever come when Power is used for aggression upon others, instead of for service. At least those who have accepted Force

as their ideal will know very clearly whither they are tending, and the memory of this wild welter of cruelty and misery will pass down from generation to generation as a warning and a guide.

### WAR QUICKENS EVOLUTION

War, from the viewpoint of the body, is a horror of mutilation, agony and death. War, from the viewpoint of the Self, is an opportunity to acquire in a few days, weeks, months, qualities that otherwise would take lives in the winning. From that viewpoint it may be well worth while. For to sacrifice the body utterly on the altar of the Country; to face death in the spring-time of youth or the full strength of manhood's prime; to risk lifelong lithe activity for the trailing step of injured limb or incurable mutilation; what is this, but to leap at a bound up the ladder of evolution, to outstrip lives of heroism? Even under the fury of the charge and the crashing blow in the captured trench, how little there is of hate may be seen by the swift outflow of pity and help, as when a man catches up a wounded enemy and at the risk of his own life saves that of his foe. A stricken Scot, German and Frenchman, lying near together, mortally wounded, share water and morphia with each other ere they die.

### WAR SOLVES PROBLEMS

Whether we look at the matter from the social or the moral point of view, we see that social problems are found to be capable of solution in a state of

war, problems which had raised the bitterest controversy, and had seemed to defy any peaceful solving, problems which, unsolved, threatened the stability of society. The public mind has become accustomed to see the State seize its railways, its personal possessions by forced sale, its sugar supplies, and finds it all quite reasonable and eminently practical. In this way the public mind is being prepared for a fundamental change in the condition of society, for the transition of an individualistic to a co-operative system, for the utilization of the State for the common good.

### TOWARDS AN EMPIRE OF THE FREE

Many, too, are the lessons being learned of comradeship between noble and peasant, university man and shop assistant, as they march, enjoy, suffer, share, fight, side by side. The gulfs between classes are being filled up on the battle-fields, not to be dug again in times of peace. The old comrades will make a New Britain when they return; a true Democracy, such as the world has never seen, is being born in the battle-fields of Flanders. A century of "peace"-struggle would not have brought what war is doing in a few months, and the strife between capital and labour, classes and masses, would have left behind it bitter rancours and hatred, where the comradeship of war will send back to build the New Britain men who have learned to love, to respect, to trust each other, in the strife and peril of the battle-field. In the furnace of war are being smelted together the materials for the New.

Democratic Empire, the Empire of the Free.

### A UNITED STATES OF EUROPE

One result from this War should be, and will be, the formation of the United States of Europe, which might otherwise have been delayed for centuries. Civilized Nations should have outgrown the settlement of their disputes by wholesale murder, as they have outgrown such appeal to force between individual citizens; international law, supported by an international police, naval and military, should be substituted for war. The time is ripe for it, and this War has crystallized vague dreams into a definite Ideal.

### FEDERATION OF THE WORLD

H. P. Blavatsky told us that the twentieth century would see the settling of many long-standing accounts between the Races; and in this, as in so many cases, her words are proving to be true. There is nothing to regret, Brothers, nothing to fear.

A remarkable prediction was made by Mr. C. W. Leadbeater, regarding "the Federation of Nations," and published in March, 1910, in *THE THEOSOPHIST*. He wrote: "Europe seems to be a Confederation with a kind of Reichstag, to which all countries send representatives. This central body adjusts matters, and the Kings of the various countries are Presidents of the Confederation in rotation." He states that the man who shapes the new order of things is Julius Cæsar reincarnated, and that he works with the assistance

of other great individualities of the past, such as Napoleon, Scipio Africanus, Akbar and others, and he traces the steps by which huge sums spent on armaments are turned to social improvements, until "armies and navies have disappeared, or are only represented by a kind of small force, used for police purposes. Poverty also has practically disappeared from civilized lands." To the non-Theosophist, the view that great men of the past return for greater work in the present may seem quaint and dreamy. Let that pass. Men of commanding genius will be needed to shape the United States of Europe, and they will be there, be they whom they may. Napoleon was Napoleon to Europe; that he had fought, triumphed, and failed before, under the name of Hannibal, was unknown to the Europe he dominated, and made no difference to the crowd.

### WAR EVOKES GREAT QUALITIES

I submit then that in this world, God-emanated and God-sustained, and administered by the Hierarchy, war is a factor in evolution, and is intelligible as such; That it brings about a number of highly desirable results in a short time, and at a cost no greater than would be necessary, spread over a long time, to bring about the same results; That it quickens enormously the evolution of the individual as well as that of Nations, and evokes in apparently average men the most splendid qualities by the force of a great ideal.

### IT IS WRONG TO BE NEUTRAL

When is war justifiable? At the present stage of evolution, not for trade

or commercial gains, not for the taking of territory, not for the increase of power, not for the subjugation of another people. But it is justifiable in defence of the Country against invasion, in defence of National pledges by treaties and other engagements, in defence of a weak State oppressed or invaded by a strong one, to help a struggling Nationality to throw off a tyrannical yoke.

Britain ought to have gone to war to defend Denmark, when Prussia robbed her of Schleswig-Holstein. She ought to have gone to war to help France after Sedan. In both cases great wrongs were inflicted, and the commission of them with impunity sowed the seeds of which the present War is the harvest. She was right, eminently right, to draw the sword in defence of Belgium [in 1914, and in defence of Poland in 1939].

### SCIENCE AND WAR

The science of 1915, like the science of thousands of years ago, has produced deadliest weapons of destruction. It has brought back the poison-vapour, which in the days of the Great War in India, on Kuruksetra, destroyed a whole regiment as it spread. It has brought back the "War of Eagles," in which air-ship battled with air-ship for the mastery. It has brought back the Greek fire, which scorched and slew. And so it must be; for each great Race must rival and overtop its predecessor in knowledge, and, until the social conscience has developed, knowledge may be turned to murder and torture as to the saving of life.

For humanity in warfare is based upon feeling more than upon logic; when Nations set out to murder each other, the fashion of the murdering depends upon the general level of humanity in the Nation in times of peace. The Nation in which the general level of humanity is low will use any method of destruction, careless of the agony inflicted so long as the enemy is slaughtered, and will hold that the more the agony, the more quickly is the enemy Nation likely to submit. Since victory is the aim, all means are justifiable, and the greater the "frightfulness" the nearer the victory.

Hence poison-gas, torpedoing without warning of passenger ships and merchantmen, burning the foe with liquid fire in his trenches, the dropping of bombs on unarmed places—all are justifiable and right as means to speedy victory. To shrink from them is maudlin sentimentality, unworthy of a Nation in arms. As in vivisection, judicial torture, and other crimes, the end justifies the means; the stake, the rack, the boots, the lash, all were justifiable from the standpoint of mediæval religion; why not in the twentieth century for the cause of our Lord God the State? There is no answer to this save that which comes from the higher moral law, and where that is not acknowledged, there pitilessness reigns supreme.

### THE OCCULTIST AND GERMANY

Germany has identified herself with autocracy, force, the permissibility of breaking her word, and of tearing up a treaty, if either proves to be a hindrance

in the path to her own aggrandizement. These principles imply the recurrence of wars—she has provoked four in Europe during living memory—and they are incompatible with the coming civilization. She must therefore be deprived of the power of enforcing them, and the Occultist would deprive her of that power, not because he feels any hatred for her—he can feel only a profound pity—but because the divine Will in evolution is against her principles, and she, as their embodiment, must be taken out of the road. The best available means of taking her out of the way is the present War. Hence it must be fought till its object is accomplished.

When this is fulfilled, the Occultist finds himself in opposition to those whose determination to “fight to a finish” he has encouraged and applauded. Through this fierce day of War he is aiming to secure centuries of Peace. Hence he cannot applaud the proposals to make Germany a hated outcaste from the family of Nations, to close the countries that are now at War with her against her entrance after Peace is re-established. When she is rendered innocuous, as she will be, then should she be helped back to her place among the free peoples, and not be embittered by ostracism.

#### WE MUST RESIST EVIL

The only service we can do to the cruel and the tyrant is to actively stop their cruelty and tyranny; they are heaping up misery for themselves, and

it is brotherly to deprive them of the opportunity to continue their ignorant madness. Is it brotherly to allow a man to torture a child? Brotherly to allow a man to ill-use an animal? Brotherly to see a robber steal a child's food, or rob the aged of his purse? Brotherly to allow Nations to commit these crimes on a large scale? Away with such Brotherhood. It is the mask under which lurk the enemies of mankind, the hinderers of evolution.

I say unto you, Resist evil, wherever you find it; let the only limit of your resistance be the limit of your strength. Resist tyranny, resist cruelty, resist oppression, and that wherever you find them. Protect the weak, defend the helpless, be a rallying-point for those who suffer under wrong. By such action have men become perfected, and have won their way into the Hierarchy which guides the world. By such action have men entered the Brotherhood of the Elder Brothers of our Race, and Their Brotherhood is good enough for me.

#### UNDERSTANDING NEEDED

To recognize all these facts is not to hope that war will continue to be a factor in evolution, but only to recognize the part it has played in the past, and so to understand why war has been so constant a factor in human evolution. It renders it intelligible, and to me, I must admit, to understand a thing is to remove a painful mental strain. The unintelligible is the intolerable.

# CORRESPONDENCE

## NEW OBJECTS AND UNIVERSALITY FOR THE SOCIETY

**I**N answer to the various questions which you put, in the September THEOSOPHIST, in connection with eventual changes in the Objects of The Society, I have pleasure in giving you below my opinion in this matter, as far as I am able to judge.

*1. Shall we change the three Objects of The Society?*

Before now I never thought about the necessity of changing them, but if it is possible to change them for the better, by all means let us change them! Especially if we can make them more inclusive and more clear-cut. Why maintain a lesser truth when we are aware of a greater one?

I personally am very much in favour of the improvements in the Objects as proposed by Dr. Arundale. I do not know a better statement of the new Objects.

*2. Should the President be neutral?*

I do not see why the President should not have the same right to be neutral or not neutral as he will choose himself, as every other member has, if only he states that his personal opinions do not necessarily express the standpoint of The Society as such.

*3. Should The Society be neutral?*

Until a week ago I thought it should under all circumstances. I have changed my opinion, however, this last week. I do not think it is any use to maintain a kind of artificial neutrality

which none of its members feels in his heart. I do not think there is one member who does not feel that it will be better to fight the forces of darkness which have been allowed to dominate our unhappy Europe, and if necessary sacrifice everything, even life itself, than be obliged to live under spiritual oppression, as Germany has lived these last years. Let us by all means speak our word in this world and as a Society spread Truth in the world, as England is now doing so gallantly in the literal sense over Germany. Moreover, what is the use of preaching neutrality and brotherhood in the face of a wild animal? That will not prevent him from attacking us! If we do not change our standpoint very rapidly; the neutral countries of Europe will fall a victim to his oppression, not to speak of England and France.

Better fight to the last as Poland is doing now, than share the fate of Czechoslovakia. We Dutch have the right and the opportunity still to fight for our spiritual freedom, let us use that opportunity. Let us fight for the existence of the Dutch Section, God knows how soon perhaps it will be one of the last existent Sections in Central Europe. It is our duty to keep the flag flying until the last, and if we have to go down with it, at least it will not be dishonoured.

Dear President, forgive me if I speak in strong terms as I do, I at least am

NOT neutral any longer, and I know you are human enough to understand me. So long as Poland is murdered out and trampled under foot, there is no room for neutrality. Is there then no one in the world who can help? So long as we are living in the present hell of Europe, it is no use speaking about neutrality, to me it is even a crime against everything we keep sacred. Theosophy is the only star to which we are looking up in this horrible night, let not that last stronghold be blotted out, as so many things which were good and true have been wiped away out of all existence. This is indeed the Day of Judgment, and we can only pray that it will not last too long and that soon all these horrors will be over.

4. The Statement on cover page two of *THE THEOSOPHIST* is quite satisfactory as far as I can judge.

As to the lines along which Theosophical principles could be applied, I think it should be recommended to work for the future, for the new world order, especially along social-economic lines, the study, for instance, and discussions, of the Code of Manu, the Bellamy system, etc., as done during the Summer School at Fontainebleau by Mrs. Gardner.

5. As to the essential Truths of Theosophy, on the one hand I should say that there are as many truths as there are students of Theosophy, on the other hand, there is only one truth, and that is TRUTH itself; we ought to learn to be thoroughly true, in thought and word and deed, in small as well as in big things—that to me is the essential Truth of Theosophy.

*Bussum, Holland* J. J. KLAVER  
5 September 1939

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But let us not be afraid of war. The war of guns has aroused the conscience of the world against the brutality of war; but there are the brutalities of peace against which our consciences have not yet spoken. We shall gain much if the warfare of capitalist and workmen, and other civil wars, will also wake the conscience of the world till finally there shall be no man or woman who will not be ready to take up arms against not only the military oppression of armaments, but against oppression of capital, of disease, of ignorance, and of poverty of spirit.

We must all work for peace, but we must not forget that peace of the wrong kind begets new wars.

C. JINARĀJADĀSA



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# TENTATIVE PROGRAMME

*of the 64th International Convention of  
The Theosophical Society at Adyar,  
December 1939.*

## 24 December (Sunday)

- 6.30 a.m. Bhārata Samāj Puja.
- 9.15 a.m. Pre-Convention Conference of Workers.
- 4.30 p.m. Opening of the Indian Art Exhibition.
- 5.00 p.m. Ritual of the Mystic Star. Christmas Tree for Village Children.
- 7.30 p.m. Christmas Eve Carols and Entertainment.

## 25 December (Monday)

- 6.30 a.m. Bhārata Samāj Puja.
- 8.15 a.m. Christmas Eucharist.
- 2.00 p.m. General Council, First Session.
- 3.00 p.m. Visit to Scout Village.
- 6.00 p.m. Solemn Benediction Service.
- 7.30 p.m. Reception to Delegates.

## 26 December (Tuesday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 9.15 a.m. Opening of Convention by the President ;  
Welcome to Delegates by the Vice-President and the Recording Secretary ;  
Presidential Address ;  
World Greetings.
- 2.00 p.m. Indian Section Council, First Session.
- 4.30 p.m. Whither Theosophy and The Society?—a World Symposium.

- 7.30 p.m. Art Evening by Students (arranged by Kalākṣetra).

## 27 December (Wednesday)

- 7.30 a.m. Prayers of All Religions.
- 8.15 a.m. Bhārata Samāj Puja.
- 9.15 a.m. The New World—a Symposium.
- 2.00 p.m. General Council, Second Session.
- 4.30 p.m. First Convention Lecture, by the Vice-President.
- 7.00 p.m. Dance Recital by Rukmini Devi.

## 28 December (Thursday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 9.15 a.m. Indian Section Convention, First Session.
- 3.00 p.m. All-India Federation of Young Theosophists.
- 4.30 p.m. The Rebirth of India—a Symposium.
- 7.30 p.m. Short Questions with Short Answers—The President, Chairman.

## 29 December (Friday)

- 6.30 a.m. Bhārata Samāj Puja.
- 7.30 a.m. Prayers of All Religions.
- 8.00 a.m. Indian Section Lecture, by N. Sri Ram.
- 11.00 a.m. Luncheon for Delegates.
- 2.00 p.m. Indian Section Convention, Second Session.
- 4.30 p.m. Second Convention Lecture, by Rukmini Devi.

**30 December (Saturday)**

- 6.30 a.m. Bhārata Samāj Puja.  
 7.30 a.m. Prayers of All Religions.  
 8.30 a.m. The Education of the Child,  
 by Mme. Montessori.  
 9.30 a.m. Art and Education Con-  
 ference—Rukmini Devi,  
 Chairman.  
 (During the morning session  
 there will be an exhibition  
 by the Besant Theosophical  
 School and Kalākṣetra.)  
 12.00 a.m. Indian Section Council,  
 Second Session.  
 2.00 p.m. Besant Theosophical College  
 Association.  
 4.30 p.m. Closing of Convention by the  
 President.  
 7.00 p.m. Art Evening (arranged by  
 Kalākṣetra.)

**31 December (Sunday)**

- 6.30 a.m. Bhārata Samāj Puja.  
 7.30 a.m. Prayers of All Religions.  
 9.15 a.m. Plans for Future Work—  
 Young Theosophists' Dis-  
 cussion.

- 3.30 p.m. Wake Up, Lodges—a  
 Workers' Conference.  
 7.15 p.m. Campfire and Scout Display  
 —Hindustan Scouts.

**1940****1 January (Monday)**

- 6.30 a.m. Bhārata Samāj Puja.  
 8.15 a.m. Discussion of Adyar Plans  
 and Programmes—How  
 each Lodge can co-operate.  
 9.30 a.m. Visits to our Schools.  
 3.00 p.m. New India League.  
 7.15 p.m. Undiscovered Works of  
 South Indian art—a lec-  
 ture by Dr. Cousins,  
 illustrated with lantern  
 slides.

**2 January (Tuesday)**

- 6.30 a.m. Bhārata Samāj Puja.  
 8.15 a.m. New Aspects of the Work—  
 Further Discussions.  
 4.00 p.m. A Forecast for the Year—  
 Summary of Workers' Con-  
 ferences.  
 5.00 p.m. Visit to the Scout Village.

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