

THE WAR—AND AFTER

A Theosophist's Viewpoint, presented to Fellow Theosophists,
at the Headquarters of The Theosophical Society, Adyar,
Madras, December, 1939.

BY

C. JINARĀJADĀSA

(Past Vice-President of The Theosophical Society, 1921-1928)



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Dear Fellow-Member:

When I received from Mr. Jinarajadasa a copy of this booklet, I was impressed by its splendid sweep and perspective and his own breadth of vision. He recounts for us important happenings in the Society's history and places each in true relationship so that their significance in the Great Plan becomes clear. In the light of these, present world events become more intelligible and a right position and attitude are indicated. The work of The Theosophical Society stands forth in its greatness—something so much bigger than we ordinarily think of it in our small member activities. Here is vision regarding our work. Yet by our membership we have contributed to this greater work and in that membership we are privileged.

This all seemed to me so valuable that it is sent directly to each member. You will welcome, I believe, this important clarifying statement of Mr. Jinarajadasa. Theosophists, bringing their understanding of the Ancient Wisdom to bear upon the world situation and knowing that out of it a new world will emerge, have a very definite responsibility to the future that can be fulfilled only by right thinking, feeling and action in the present. In the midst of a vastly complex world condition drawing us in many different directions, we all wish to see more clearly. That Mr. Jinarajadasa's "*The War—And After*" enables us to do.

The booklet is sent with the hope that every member who welcomes and finds it illuminating will send a contribution towards its cost. Extra copies may be purchased from The Theosophical Press.

I trust that you will find inspiration in it, as well as encouragement and new hope for the future.

Faithfully yours,

SIDNEY A. COOK

National President

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THE WAR—AND AFTER

WHAT have I to say about the War? Many things indeed, though it is difficult to say it all briefly. For us, who believe in the Great Hierarchy of the Masters of the Wisdom, there are no chance happenings in the world. Earthquakes, devastations by sea and flood, wars, famines, all these happenings are not just events noted by the Masters. They are foreseen. Once the cause is known, the effect can be forecast. Therefore the Masters, who know what are the accumulations of the evil Karma generated by mankind, know that disaster and tragedy in various forms must be reaped by mankind. Since Karma cannot be annihilated, their task throughout the ages is to guide the forces of Karma so that they may do as little damage as possible to the plans for human betterment. Karma, which is generated by individuals, as also by masses of individuals like nations, can operate only through individuals and through nations. To guide the forces of Karma means to shape individuals and nations to become the recipients of the Karma, good and evil, created by them, and yet grow into something better. I will suggest to you by a simile what happens.

THE RESERVOIR OF GOOD AND EVIL.

Where a reservoir of water exists at any height, the water must eventually come down to the plain in one of two ways, first, through a number of little channels or rivulets, or secondly, by the reservoir giving way and creating a devastating flood. So long as the little channels function, all is well. But if the channels should become clogged, and especially if the height of the reservoir should rise through unexpected rains, the reservoir breaks, and disaster is the lot of those who live in the path of its flood waters.

Mankind, unhappily, has a vast reservoir of evil Karma, the accumulation of ages. During each generation, the level of this reservoir is lessened by discharge through periodic calamities and disasters which man attributes to an unfeeling and merciless Providence. Why is it that when science has curbed various diseases, new forms of disease appear? If tuberculosis is lessening, cancer is increasing.

There never was a time when nature was so obedient to man. The world's wealth has grown; and yet, during the last years, why do so many millions suffer acutely for want of employment? Mankind has more wealth and more health, more schools, more books, more means of enjoyment than ever before; and yet, at the same time, more causes and occasions for hatred. To return to my simile, while the reservoir's level is lessened by its water being discharged to generate our usual calamities, its height is being steadily raised by the creation of new hatreds among men. The resultant breaking of the reservoir is war.

War may affect only two nations; in that case only their two national Karmas are involved. But sometimes many nations are involved as in the last war of 1914-1918. Though only twenty-seven nations among the Allies and four among the Central Powers were at war then, every non-combatant nation in the world was dragged into the issue, for the whole world suffered through ruin to trade.

The Masters are not omnipotent. Though their compassion is vast and is the same towards all who suffer irrespective of race or religion, yet they can work only with the forces generated by man. They may here dam up one channel of evil Karma, there widen one of good; they can adjust and balance, but cannot destroy a single particle of Karma.

They try to counterbalance the reservoir of evil by adding to the reservoir of good. From among them come the Founders of the religions. Each religion aims at intensifying the capacity for good action in each man. But it is only for a while that a religion produces the full result intended. Soon a religion becomes rigid; it stresses the outer form and not the inner life; vested interests of priesthoods make of religion a mechanical creed.

While religion becomes slowly stereotyped, rigid, a matter of formal observance and not a life of the heart and mind, the reservoir of evil grows. Not that religion actively encourages evil, but it does so passively by refusing to control abuses. All the evils which add to the reservoir of evil can be described in one word—cruelty.

Innumerable are the forms which men have discovered of hurting each other, and of being cruel to the lower orders of creation.

Dr. G. S. Arundale, President of the Theosophical Society, has lately listed many causes of cruelty, and he has specially stressed the cruelty to animals in flesh eating, and in the slaughter of animals and birds for decoration. Lately I passed through a special display of some three hundred fox-skins at Harrods, the chief fashionable shop in London which caters for the well-to-do classes. The animals' skins were laid out on all sides to attract customers. For me it was a mortuary chamber; but I doubt if a single woman, who buys a fox-skin as a warm wrap for her throat, thinks of the horrible cruelties involved in the collecting of furs.

Wherever hatred and bitterness are generated, the reservoir of calamity is added to. Think, in India, of the resentment of the lower castes against the privileged positions of the higher. Think for how many thousands of years Indians have added to India's evil reservoir by the resentment of the outcaste millions against all the caste millions. Can you wonder that there should be in India famines and floods, and the periodical outbreak in various localities of religious and communal riots? The high level of this evil reservoir must be lowered, unless some day all India is to be overwhelmed in some vast and horrible calamity.

Against the evil slowly generated by nations, and by mankind as a collectivity, the Masters are ever striving to add to the reservoir of good. The most important attempt by them within the last one hundred years was the creation of the Theosophical Society. For the Society's duty is to explain the causes of evil and to plan for the increase of good.

CYCLES IN EVOLUTION.

Now, the forces at work in evolution have cyclic periods of increase and decrease. When many minor cycles converge to make a major cycle, the forces for good or evil are unusually powerful. We are now at a cyclic epoch where the forces of good are converging to make a great climax. This cycle was noted thousands of years ago by the Great Hierarchy; and so they have planned to use its forces to the uttermost to create a great push forward in men's evolution. The plans were laid thousands of years ago; in accordance with them, Francis Bacon laid the foundation of the age of scientific research

which has created the present era, where mankind controls nature's resources in ways never dreamed of before. Little by little the world has been opened up, and East and West and North and South brought nearer to each other.

Of course, in this process the imperialistic nations of the West in their domination of the native peoples of Asia, Africa, Australasia, and the three Americas have perpetrated incredible barbarities. There are pages in the history of the expansion of Spain, Portugal, Holland, France, England, Germany, the United States, and now Italy, Japan, and Russia, which send through us thrills of horror. While they have done an infinity of evil, they have also done immense good. They have opened up waterways and landways, and now airways. The world has become one economic organisation, as the result of a selfish imperialism not in the least irradiated by any ideals.

INDIA'S ROLE IN RECONSTRUCTION.

This economic world unification has required as one factor that the age-long civilisation of India should be modified. It was not by mere pressure of an imperialistic expansion of the Arab peoples that some of them streamed into India through Afghanistan in the eighth century, and in the course of eleven centuries they and their descendants grew in India to eighty millions of Muhammadan Indians. It was Akbar's dream to create a Hindu-Mussalman united India; and though he failed, he established a system of land revenue and administration which the British took over when they arrived on the scene.

The coming of the British as merchants was also not by chance. The Plan for India and for the future World Unity required the introduction into India of forces from the West to rejuvenate and unite India. But for the English language in schools and the bureaucratic administration developed by the British, the present National Consciousness would scarcely have been born. While English arrogance of race and blunders in administration have retarded the great Plan, nevertheless that Plan requires as an essential factor that the British and Indian peoples shall work together in friendship for a common cause, both for the welfare of India and the world.

In this preparation of the ground, the treasures of the Wisdom

of the East have been thrown open to the West, and the scientific knowledge of the West brought to the East. There has been an interchange of culture between the East and the West, and *vice versa*.

THE ROLE OF THEOSOPHISTS.

And as a part of this scheme the Theosophical Society was launched, as I have mentioned. Tens of thousands of Theosophists, in the several generations, have been guided to be reborn in the many lands where the Society is at work to-day, there to build, by their work, bridges from religion to religion, from race to race, from science to religion, from art to spirituality. Our keynote of Brotherhood and Cosmopolitanism—our doctrines of one indivisible Humanity, and one overriding World Plan—swiftly reveal to us where is the Eternal North of mankind's progress.

The Adept Brothers who direct all these various forces, through individuals and nations, through Theosophists and non-Theosophists alike, are envisaging a future when the Federation of Man will descend from idealistic realms to become the actual and the real. Every reformer, every dreamer has had some glimpse of this next stage in "God's Plan which is Evolution." None has put it so beautifully as Tennyson. I would have you note that he dreamed his dream of the Parliament of the World ninety-seven years ago, and that even then he foresaw battles in the air.

Men, my brothers, men the workers, ever reaping something
new;

That which they have done but earnest of the things that they
shall do:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would be;

Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly bales;

Heard the heavens fill with shouting, and there rain'd a ghastly
dew

From the nations' airy navies grappling in the central blue;

Far along the world-wide whisper of the south-wind rushing
warm,
With the standards of the peoples plunging through the thun-
der-storm;

Till the war-drum throb'd no longer, and the battle-flags were
furl'd

In the Parliament of man, the Federation of the World.

There the commonsense of most shall hold a fretful realm in awe,
And the kindly earth shall slumber, lapt in universal law.

H. G. Wells has had this dream ever since he began to write. And among us Theosophists, do we not recall how Dr. Annie Besant, President then of the Theosophical Society, gave in 1909 in London a great series of lectures called *The Changing World?* As for myself, since early in 1914 I have constantly used the phrases, a World Conscience and a World Order. Do we not recall how, when in 1910 the Order of the Star in the East was organised and we flocked to join it, it proclaimed that soon there would appear in the world a Great World Teacher to "speak the word of peace" and unite the warring nations? The idea of a World Reconstruction was the very essence of the new message which the Teacher was to proclaim.

So, then, this is what *is to be*—a Parliament of Man which shall establish a World Peace.

THE FORCES OF EVIL.

But there is in human affairs a force at work which the ordinary statesman or reformer does not take into account. It is that reservoir of the evil Karma of mankind to which I have referred. Not only does this reservoir of evil exist, there are unhappily those intelligences who find an exhilaration in identifying themselves with evil, and in using it to thwart "God's Plan which is Evolution." I have no time here to describe fully who are these dark intelligences, nor what are their aims and how they work. But in brief, their aim is to intensify individual propensities towards selfishness and evil to such an extent that men shall not co-operate towards the realisation of common aims for good. They employ the dreams of an idealised Totali-

tarian State in order to make man an obedient slave to the will of a dictator or an oligarchy. Often they produce admirable material conditions, but always at the cost of creating millions of obedient, though often willing, slaves.

As to their methods of working, the general principle is to select as their channels and tools those who, as they hate, feel a new vitality in their thoughts and feelings. On each occasion when anyone of us gives way to hatred, he sends a wireless call to these maleficent intelligences to inform them that he is ready to be the tool in their plans to thwart the Divine Will. What happens to any man who wilfully nurses grievances, and thereby attracts the forces of hatred, happens on a larger scale to nations. Let but a community or a nation take a delight in hating, they become swiftly the tools of the dark intelligences who are ever attempting to clog the machinery of civilisation, and to throw mankind back into the dark ages of barbarism. They are so astute in their technique that they convince their tools that only the highest good can result in the end for all humanity by methods which are fundamentally evil.

It is only because the Federation of the World *is* the Plan, that the forces of evil are marshalled to-day against its realisation; and the sad part is that many a nation, as many an individual, whose nature is fundamental goodness, are made into willing tools because of a defect in their temperament. Ambition, jealousy, resentment, all these serve as excellent pivots from which to launch out evil schemes.

EMPIRE BUILDERS OF THE WEST.

Among the nations of the West, many have had their turn at Empire-building — Spain first, then Portugal, Holland, England, France. The British people, for reasons I shall not go into, became well established as an empire—“where the sun never sets” as is the boast of the Briton—ahead of its competitors. Fortunately for the world’s peace, the other competitors whom I have mentioned have more or less gracefully accepted the situation. They are resigned to their “place in the sun” without planning to steal the places in the sun of the other competitors.

But unfortunately there have entered on the scene Germany,

next Italy, and later Japan, and now Russia. These peoples have a doctrine that the British Empire is falling to pieces, and so they, who find their places in the sun definitely restricted, are planning to enter into and parcel out the British heritage. Hence their strong objection to the idea of a Federated World, with a Council or a League of Nations to administer the world's development as a whole. Germany tried out this dream of hers in 1914; though she failed, she still refuses to face the chief fact that the British Commonwealth of peoples, in spite of its loose organisation, holds together as a unity and shows no signs of decadence. Italy has determined by hook or crook to build an Empire. Japan, too, has a similar dream. Russia, which till lately had only the dream of a dictatorship of the proletariat of all the working classes of the world, who are to impose their will on all the other classes, has now launched out on a conquest of small nations.

THE PLAN OF THE MASTERS.

Such is the world to-day, and the outlook is a serious one for humanity. Now, I mentioned in the beginning that the world is not without guidance. While the Masters cannot prevent the growth of evil, they can counterbalance it in certain ways. Their plan is to mould political and economic happenings in order to convince the nations that the only method to put an end to the world chaos is by a World Federation. Let me narrate how some of us Theosophists heard of this plan of the Great Hierarchy. Information about that plan came to us by stages. The first stage was as follows:

The first broad outline of the plan was explained by C. W. Leadbeater in the year 1901, in an address which he gave in London to the Esoteric School. In July of that year, he described the general plan of the Masters as follows. Having known him intimately, I feel sure that he would not have made the statements which follow, unless he had heard them either from the Masters or from their senior pupils. I quote from a stenographic summary of what he said:

“Part of the great scheme, very shortly to be realised, is the drawing together of the various branches of our fifth sub-race, the Teutonic. We all belong to that—Anglo-Saxons, Scandi-

navians, Dutch, German, and Americans; some also in France (the Norsemen in Normandy, etc.). A much closer drawing together of all these is to be brought about for a definite purpose.”

“But before this [purpose] can come about, we must have got rid of the incubus of war, always hanging over our heads like a great spectre, paralysing the best intellects of all countries as regards social experiments, and making it impossible for our statesmen to try new plans and methods. Therefore one essential towards carrying out the scheme is a period of universal peace. Many efforts have been made in various ways to bring this about, for example, the Peace Conference.* Another effort will have to be made.”

“The fifth sub-race, then (Americans, Englishmen, Germans, etc.) is to be drawn close together. If we can but put aside little race prejudices and stand side by side, a great work lies before us in the future. . . . But the majority of our race is by no means ready to respond to a purely unselfish motive as a means of bringing about the universal peace required.

“How can this peace be brought about? By making it to the self-interest of these nations to insist on universal peace. Trade suffers during war. We, the Teutons, are the great trading nations of the world, and we shall shortly realise that it is to our interest to bind ourselves together and to stand for peace. Not a high motive truly is this, a motive of self-interest. But on these and similar or parallel lines the next effort† is to be made.”

C. W. Leadbeater mentioned that there was a purpose behind this plan of establishing a world peace.

“And that purpose is the preparing the way for the coming

**The First Peace Conference*, the result of proposals for arbitration and the cessation of war made by the Tzar Nicholas II of Russia, met at The Hague, Holland, in 1899. Speaking of it two years later, C. W. Leadbeater considers that it would never achieve much. After the organisation of the League of Nations, the Peace Conference was transformed in 1920 by the League into the present “Permanent Court of International Justice.” It is composed of fifteen judges, drawn from the nations which constitute the League; it adjudicates upon such problems as are presented to it by the League, or by individual nations.

†The previous effort being that of the Peace Conference of 1899.

of a new Messiah, a great spiritual teacher bringing a new religion. The time is approaching when this shall be launched—a teaching which, as compared with other religions, shall stand on a broader basis and keep its purity longer.

“When peace is assured, then shall the spiritual teacher take his rise. The very place of his birth (or coming forth) is already arranged.

“The scheme will be carried out, whether or not we rise to our privilege of helping in it. If we do not take the opportunity, another race is being prepared for the work. But that would mean a delay of one or two hundred years.

“The scheme put roughly before you is only part of another much vaster scheme. What has been done now has been prepared for, for some thousands of years.”

After describing the work of Apollonius of Tyana of establishing certain magnetic “centres,” C. W. Leadbeater continues:

“One of these is the place where the new teacher shall arise. And this was arranged so long ago as 30 A.D.”

THE WORLD TEACHER AND RECONSTRUCTION.

The second stage in the understanding of “The Plan” for World Reconstruction came to some of us in 1909, with the appearance in our midst of the boy Krishnamurti. The Great Ones, whom we look upon as the occult superiors and directors of our work, then revealed that the boy, when grown to manhood, would become a pivot for certain forces needed for Reconstruction; these would be sent to the world by the Great One known as the Bodhisattva, the Great World Teacher, the Master of Masters. Careful instructions were given regarding the boy’s physical, emotional, and mental training. Among the many instructions given as to his training, I will quote only these; they are the instructions of the Lord Himself regarding the Vehicle which He desired for His work in contemplation; they were given in 1913.

“I am depending largely upon you to prepare for Me the vehicle which I need for My work. In order that you may be able to do this I shall show exactly what I want, and you must try to

understand. I want a vehicle through which I can work always and at all levels. I want to be able when necessary to occupy it completely without the slightest friction, or be able to occupy it partially in various ways and at various stages, to be able to express when necessary a single thought in My own words quickly, without distortion and without too great exertion, or to throw out a mere flash of thought to be expressed in his own words with the certainty that it will go through correctly without My having to think of it again. I want to be able to work sometimes with the causal, sometimes through the mental body; sometimes through the astral or physical. Sometimes I shall take the place of the Monad and direct the Ego; sometimes I shall take the place of the Ego and direct the Personality; sometimes I shall leave all the vehicles just as they are, yet I want to be able to send a message through quite perfectly.

“Your work for Me is to prepare that vehicle for Me; you must be its guide, philosopher, and friend far more than its tutor. Remember that there must be for it nothing but happiness, no sense of overstrain, no friction of any sort in his surroundings. The learning must be absorbed with as little effort as possible. I want education, not cramming; I want to lead out, not to force in. Knowledge there must be, but first and most of all a knowledge of Theosophy. He must be an enthusiast for it, the greatest living authority upon it, and the important thing is the theosophical attitude; to be able by means of that to pronounce unerringly with regard to worldly problems, to decide instantly between right and wrong. All other lines, whatsoever they may be, must be recognised as subsidiary to this; art, music, poetry, philosophy, science, religion, history—all these are good, but all only methods of expression and illustration, only channels or lenses through which shines forth the sun of Theosophy. In all cases we want facts, not conventions, and we must face these facts absolutely honestly and with full understanding. Remember that particular lines of knowledge or aspects of knowledge are the superstitions of an age, but a World Saviour belongs to all ages and not to one alone.

“Referring to physical matters, I will ask you to observe even more carefully the directions previously given. Much physical exercise; avoid distortion*; no tightness anywhere. Specially avoid all pollution, which makes *My* part of the work impossible. He must never be where there is smoking or alcohol; these things must not be done in his presence under any consideration; nor must he enter places which reek of them; those who wish to approach him must control their appetites and keep decent.

“As to outer requirements, We need ease, fluency, accuracy, and a copious vocabulary both in speaking and writing; judgment in dealing with people and cases, a perfect manner, a perfect address, as much rhetoric as is necessary, but above all to be natural. English first and most of all—a perfect mastery of that, and French afterwards if you can, yes. But first and most of all your own language quite perfectly, so that it shall be a mobile instrument in his hands and he can use it freely.

“I have erected round him a barrier or guard of Initiates whose presence will ensure the atmosphere that makes the preparation possible. I send people to him sometimes, because I want the body to get used to expressing Me. Remember, his presence carries with it *My* benediction, and that of *My* greater Brother†. He‡ will send it by correspondence, too, sometimes.

“When you are free to arrange these things for yourselves you should always be close to the sea, and whenever possible should combine the hills with the sea, as you did in Sicily. If you must be in the British Isles, the Channel Islands or the Isle of Wight are preferable, though there are many places in Devonshire or Cornwall which might do.”

Asked for elucidation whether the Lord would use more than one vehicle, C. W. Leadbeater, when questioned in 1922, replied:

“I have heard that although He wishes to have one body which will be, as it were, His own, entirely at His disposal, in

*This referred to a slight distortion of the natural shape of the feet, caused by wearing narrow-pointed fashionable shoes.

†The Great World Teacher who preceded Him.

‡Krishnamurti.

which He can travel about, in which He can work directly, He also desires to have someone in each country whom He can inspire with any ideas which He wishes to spread abroad. Although I do not gather (I have never heard anything to indicate it) that He would dwell in more than one vehicle, I have heard it suggested that He would have someone in each country through whom He would send messages, whom He could inspire with ideas in order to get the work done more quickly. That would mean the utilising of more than one body, but it would not involve inhabiting that body; it would only mean that there may be several people whom He may inspire."

I have dwelt upon this mysterious and so far unprovable element concerning World Reconstruction, for two reasons. First, any form of World Order, in order to last, let us say, for a thousand years, needs a spiritual foundation. Men's hearts must be moved to feel the world anew; their eyes must see factors to which they are now blind; and, above all things, they need the new faculty of an illuminated intuition, if they are to override the barrier which the mind erects with a destroying criticism against any scheme which is different from the present scheme of things. And secondly, I have had experiences concerning Krishnamurti, when I have known, not merely believed because I wanted to believe, that on certain occasions a wonderful, vast, and indescribably beautiful and tender Consciousness overshadowed Krishnamurti. It was a Consciousness who looked at mankind and all our problems from a standpoint so different that, for the time, one was of no nation or religion, but of all humanity, and one was irradiated by the beauty of a glorious future.* Having had these experiences, I have, like Mary, "kept all these things," and "pondered them" in my heart.

I am fully aware, none better, how Krishnamurti has at the moment little use for Theosophists and Theosophy. But there are certain things I know, and I abide by that knowledge. I do not think my deep affection for him, in spite of our intellectual differences, has anything to do with my belief that his true contribution to World Reconstruction has not yet begun.

*There are hundreds, beside myself, who can give the same testimony.

The third stage in our progressive knowledge of the plan of the Great Hierarchy for the world's future came in 1913. It was in that year that the late Annie Besant received from her occult superiors orders to take up political work for India, and to force matters towards the recognition of India by Britain as a Dominion of the British Empire. One might well ask: What has all this to do with World Reconstruction?

INDIA AS A DOMINION OF THE BRITISH EMPIRE.

The answer is: that World Reconstruction needs that, before its day arrives, the world should have proof that it is practicable for a federation composed of peoples who are white and brown, black and yellow, and of all the conflicting faiths of the world, to work together as a unity, and hold together for a common purpose, in spite of their divergent characteristics. That is the British Empire at the actual moment. That Empire is a model of what sort of a World Federation it is possible to create by all the nations.

Now, this Empire of Britain has not just "happened." Certainly Britons never set out to create an Empire (as Italy is doing); it is against the British grain to set out to do anything with a pre-fixed principle. Their empire just grew, as "Topsy grew." Nevertheless, the growth was not by chance. For the Britons to-day are, in the main, the ancient Romans reincarnated. The consuls and pro-consuls of Rome re-appear as various Colonial governors and administrators, reverting to their old jobs. Rome, in spite of the cruelties inflicted on many a people, did after all establish the Augustan era of peace that lasted some five centuries and more. The good Karma engendered by the Roman people by establishing a Peace for centuries has given the opportunity to their reincarnated selves to continue that work, in preparation for a World Peace of several thousand years.

But this British Empire is only so in name, without India. And furthermore, unless India, with her 360 millions, consciously co-operates with Britain, the British Empire is just another dictatorship, so far as India is concerned.

Hence then the need that India's political tutelage should cease, and that she should be raised to the position of a free nation, within

the Empire, with the status of a Dominion. It is essential to the plan of World Reconstruction that Britain and India should stand side by side as equals in responsibility, though Britain by her experience and by the possession of a powerful navy and trained army, would naturally direct the foreign policies of the British Commonwealth of Free Peoples under the Crown of England.

To this task Annie Besant was called—to force events, so that India might be brought nearer to Dominion Status. She did not see that great dream of hers realised before she passed away. But it was to that end that she worked, with a dash and vigour that were unknown in politics in India till her day. The instructions which she received were precise; they were as follows, received on August 15th, 1915, and written down by her on that day.

“You will have a time of trouble and danger; I need not say ‘have no fear,’ have no anxiety. Do not let opposition become angry. Be firm, but not provocative. Press steadily the preparation for the coming changes, and claim India’s place in the Empire. The end will be a great triumph. Do not let it be stained by excess.”

In 1917, Annie Besant was elected the President of the Indian National Congress. Soon after 1918, when Mr. Gandhi entered on the scene, she refused to follow his leadership into the Non-Co-operation Movement, remembering the instructions given: “Do not let it be stained by excess.” When the Indian National Movement came under the hands of Mr. Gandhi, the excesses which she feared happened, and there are pages in India’s history towards Emancipation that are black indeed, because of the *violence* of the “non-violent” movement of Mr. Gandhi.

THE ROLE OF FRANCE.

There is one important factor, in this problem of World Reconstruction, on which a statement was made by one of the Adepts, forty years ago. It refers to France. The statement was brief, and was to the effect that when the time came for France to give her contribution to the work to be done, *the man to lead France would be ready.*

THE GREAT WAR.

Once again I come to my main thesis, that all events, ghastly and incomprehensible as they appear, like the war of 1914-1918 and the present war, are being shaped towards the goal of ushering in a new era in civilisation, with a World Peace and a World Order. The maleficent forces of opposition will oppose tooth and nail, as they opposed before. Before 1914, they flooded Germany with dreams of naval supremacy and world dominion. Germany increased her navy, and Britain increased hers in response. Germany's army was made powerful, and the reaction on each continental power was that each was forced to follow suit and make its army up-to-date and powerful. It was as if fuel was being gathered by all for a great conflagration; it needed only a tiny match—the murder of a man and a woman—to set everything ablaze.

Then came the Great War. It was not ended as it should have been; it was ended by the victorious Allies, *not* by the defeat of Germany, but by an armistice which allowed the Germans to withdraw from the battlefield with their banners flying, as if they had never suffered a defeat. General John J. Pershing, who commanded the United States forces, has pointed out how this was a supreme blunder on the part of the Allies; for Germany has never admitted that she was defeated by the Allies, for she was never *formally* defeated. She was certainly punished and humiliated by the peace. But the blunder of the Allies opened the door to renewed German dreams of world domination.

THE DARK FORCES OVER GERMANY, RUSSIA,
ITALY, JAPAN.

It is these dreams now in action which we are witnessing to-day. In 1914 the maleficent forces swept Germany into a whirlpool of hate; deeds were done by German soldiers which justified the loathing expressed in the words Boche and Hun. Yet, in normal times of peace, these were normal German men, who would be repelled by any thought of bestial cruelty. If they did unmentionable deeds, it is only because they ceased to be normal men for the time being, dragged as they were into the whirlpool of the dark forces.

Once again, the same tragedy has overtaken Germany. The subterranean hatred of Jews, which has long existed in Mid-Europe, was fanned to a white-heat flame by their leader; and hatred always opens the door to an obsession which obliterates every landmark between right and wrong, between decent conduct and devilish cruelty. Herr Hitler has offered in compensation the realisation of the old dream of German world dominion, a dream utterly incompatible with a World Peace and a World Order.

This same whirlpool of hate dragged Russia in; there was so much hate already in the land, owing to the brutalities of the Czarist regime, that the outburst of savagery when the revolution began was as if deep answered deep. A marvellous instrument of the evil forces has Russia become once again, in her deeds in Finland to-day. To some of us, who could appreciate the economic changes that Soviet Russia was achieving, who saw certain elements which Russia could contribute to World Re-organisation, it seems pitiful to note to-day how Soviet Russia, with her gospel of liberation for the proletarian masses of the world, is only the old Czarist Russia in the worst aspects of its oppression.

Into this same disastrous situation Italy has allowed herself to be dragged, at least partially. Her dreams too of building an empire, and making the Mediterranean *mare nostrum*, "our sea," have swept her partly into the whirlpool; and hence her ruthless action in Abyssinia which roused the condemnation of the whole world, and later her persecution of the Jews in partial imitation of Germany. In a similar fashion, too, Japan has been swept into the whirlpool, and her soldiers, so utterly noble in their devotion to their Emperor and country, have done deeds whose record is like the smudge of a black hand across the scene of some lovely kakemono.

THE AGENTS OF THE GREAT WORK.

Yet on the side of good, there have been those whose idealism and dedication have brought to them the opportunity of serving the Great Plan. In that part of the Plan, which related to the shaping of the British Empire as an efficient instrument of the Plan, none stands so high in achievement as Queen Victoria. With the devotion

of a mother towards all the children of her far-flung empire, she united them all into a love and homage of her which gave them dignity and purpose, and when the time came, as in 1914, made them look Sacrifice in the face and accept it gladly as an expression of the Divine Will. Next to her there stands out her beloved minister, Benjamin Disraeli, of whom occult tradition states that he was an oculist, who offered to be born in England in order to do the needed work of shaping England's destiny, as the Plan required, of making England into an empire. Another who served the Plan signally was King Edward VII, who cemented into friendship two nations who had been rivals and enemies for generations—England and France. When the call came in 1914, the two peoples stood side by side, bearing the brunt of the onslaught of the dark forces.

And then, last though not least, was Woodrow Wilson, a statesman whose eyes saw a vision of the future. To him we owe the League of Nations—the realisation, even if only in part, of the great dream of a federated world. The opportunity came to Wilson to be the agent of the Plan; he took it—and died for it. The opportunity came also to his people; in an unexpected way the baton of the leadership of the whole world was laid in the hand of Columbia. For a brief while, the United States stood forth as leader; but soon, oh, so soon, she stepped aside and made “the great refusal,” not indeed because of *viltà*, “cowardice,” but of a deep-rooted mistrust of herself, and a distrust therefore of all other peoples.

THE WEAKNESS OF THE LEAGUE.

Since that day, when the United States withdrew her hand from the Great Work, a fundamental weakness in the League of Nations grew and grew, till it is the nerveless body of to-day. All the nations who joined the League, as also the United States, have a part in the Karma of the tragedy. When call after call came to the League to *act*, the League first vacillated and then refused. So Italy “took” the Dodecanese Islands from Greece; and Japan entered Manchuria; and Abyssinia was raped and sacrificed; and China invaded and outraged—and the League protested half-heartedly tried to apply sanctions, but really did nothing, and continued to look on. Then came the turn

of Austria, Czecho-Slovakia, and Poland, though for Poland there stand to-day England and France. As I write, the League is to meet to listen to Finland's plea against Russia.

If little can be done *now*, it is because in the past the League's members played the role of selfish calculating investors, and failed to rouse the consciences of the nations. Every nation could have been led; for in their hearts the people are noble. But the statesmen were myopic, and saw only the near thing, but not what was coming in the distance. They were "penny-wise and pound-foolish." Tennyson saw long ago this tragedy of the statesmen, in the face of great issues which frighten them:

"But the jingling of the guinea heals the hurt that honour feels,
And the nations do but murmur, snarling at each other's heels."

WHAT CAN WE DO?

*"Watchman, what of the night? Watchman, what of the night?
The watchman said, The morning cometh, and also the night; if ye
will enquire, enquire ye."*

What can we do, now that war is upon us? How can we help in this time of catastrophe, to put an end to it now and prevent a similar one in the future?

There is little that we can do, *now*, for the reservoir of evil has given way, and the flood-waters are streaming past in fury. The waters must reach the plain. Nevertheless we can direct *now* how the world shall be reconstructed *rightly* when war ends. We shall help now by *right thinking*.

The first requirement in right thinking is that we shall *not* clamour for peace at once, at all costs, because we feel that all war is an outrage on humanity, and any kind of a peace is better than war. But let us look back a little, to 1918 when peace was made, and further back into all the treaties of peace made in the wars of Europe. Which peace ever established an era of real peace? Each treaty of peace merely proclaimed a breathing space between the war then over and the next war which was inevitably due.

It is not just a witty sarcasm but a statement of fact that we find in these lines:

“Once ‘peace with honour’ was brought;
And there the glory ceases.
For peace a dozen wars has fought,
And honour’s all to pieces.”

WHY “PEACE” FAILS TO BRING PEACE.

Why does “peace” always fail to give us peace? Why has the peace of 1918 failed?

First, because that peace was not made by those who did most for it, for they died for it. They died in order that those whom they left behind might make a world *different* from that in which they had lived. But the peace was made by those who survived, but who *did not understand*. They knew but one thing, that peace meant to them to put the world back into its old grooves, into its old ruts, so that the world should continue unchanged. The peace-makers were well-meaning but ignorant, for they believed still in the law of the jungle as the law for human institutions:

“the good old plan
That he should take who has the power,
And he should keep who can.”

They had no glimmering of the truth that war is not the cause of suffering, but the effect of suffering. Truly here the old Hindu saying of the sages reveals the clue which we need in order to understand why wars ever happen. “*The tears of the poor undermine the thrones of kings.*”

The modern statesman has no belief in the eternal fact of nature, that mankind is one whole; how all men are bound together, man with man, white and brown, yellow and black; how he who has many possessions is bound to him who has none; how the hale and hearty is bound to the sick and despairing; the good to the bad, the saint to the sinner; and how all mankind is bound even to the other creations of nature—the animal world, and to the world of the plants and trees. Reckless of the truth of Universal Brotherhood, so-called “civ-

ilised man" has built in each people an order of life where the nation is divided into two groups, the have's and the have-not's, and between them, in western lands especially, a chasm which is bridged by patronage from the one side and by resentment from the other.

Who that knew the condition of the English poor when Ebenezer Elliott wrote, and knows now what life is still for millions, will not respond with utter sympathy to his lines:

"Avenge the plundered poor, oh Lord! . . .
But not with sword—no, not with fire
Chastise the British locustry!
Lord, let them feel Thy heavier ire;
Whip them, oh Lord, with poverty!"

THE ANIMAL URGE TO LIFE.

The idea that a man has only one life upon earth, and that he can be "redeemed" from the consequences of the evil which he does by relying upon a Saviour who will "atone" for him, has slowly impelled western civilisation into an era of callous competition. A furious urge is the result; the individual cries out: I *must* be happy, at all costs, for there's no time to be lost; the nation cries out: I *must* be prosperous, at all costs, or I shall go under. This animal urge has created an economic system, first, of cruelty; how many generations has it not taken to pass legislation in England to humanise the conditions of labour in mines and factories? The work is not yet over.

WASTE IN PRODUCTION.

And second, of waste; for the modern economic system is bent upon production and distribution, and has no interest in the question whether a given product *ought* to be produced. What concerns the producer is only that it should sell.

I have before me the picture of a dressing-bag for a man, from a fashionable bag maker, whose price is £ 225, and another for a woman for £ 165. These two bags will be sold, for there are those who will buy them. But *ought* they to have been manufactured, in a country which has for over a decade now over a million unemployed? How

many thousands of homes are there not in England where "the weekly wage is insufficient to procure the food, clothing, and shelter requisite for a health life"?* In the city of Bristol alone there are 16,000 children in homes "where the income is inadequate to provide a bare minimum standard of living;" and "16 per cent. of the working-class families covered by the Mersey-side were found to be living in poverty."* And what of the conditions of the poor in the cities of France, Germany, India, China? Throughout the world it is the same.

Is there not somewhere a fundamental waste of brain and muscle of human beings, in the production and distribution of these luxury goods, with the need by millions of the necessities of life? But what statesman, what economist ever thinks of *rightness* in this matter of production and distribution of goods? When carefully analysed, what waste of the creative energies of mankind can we not note in racing of horses and dogs, in hunting, and in the unending stream of "new season's" goods which the Moloch of fashion requires, often four times a year, as in some unexplained way necessary for the happiness of mankind, or in the expensive dresses for women and suits for men of the very rich classes?

HOW COMMERCE CREATES WAR.

It helps commerce, say the producers. But, since all nations are bent on producing, the result is *war*. We have the truth in G. Lowes Dickinson's words, written in 1901, and put into the mouth of a Chinaman:

"The peoples of Europe fling themselves like hungry beasts of prey on every yet unexploited quarter of the globe. Hitherto they have confined their acts of spoliation to those whom they regard as outside their own pale. But always while they divide the spoil, they watch one another with a jealous eye; sooner or later, when there is nothing left to divide, they will fall upon one another. That is the real meaning of your armaments; you must devour or be devoured. And it is precisely those trade relations

**The Times*, article "Family Poverty" by *The Times* Labour Correspondent, December 11th, 1939.

which it was thought would knit you in the bonds of peace, which, by making everyone of you cut-throat rivals of the rest, have brought you within reasonable distance of a general war of extermination."

THE FAILURE OF SUFFERING TO TEACH.

The Great War of 1914-1918 was nearly, but not quite, a war of extermination. Twenty-seven nations as the Allies, and four as the Central Powers fought, slew, and suffered. But what did suffering teach them? To Germany, to begin once again her planned march to world dominion; to the Allies, to continue in the old ruts, developing economic systems of the old pre-war type, with an attempt here and there to improve the lot of the poor and the workers. I know no comment so true, though so bitter, on what immediately succeeded the war—a war full of noble sacrifices from those who went to the Front and those who stayed behind and worked and gave—as these lines of Alfred Noyes:

A VICTORY DANCE*.

*Shadows of dead men
Stand by the wall,
Watching the fun
Of the Victory Ball.
They do not reproach
Because they know,
If they're forgotten,
It's better so.*

"What did you think
We should find," said a shade,
"When the last shot echoed
And peace was made?"
"Christ," laughed the fleshless
Jaws of his friend,
"I thought they'd be praying
For worlds to mend,

*I have to express my thanks to Messrs. Wm. Blackwood & Sons the publishers for permission to use this poem.

"Making earth better,
 Or something silly,
 Like whitewashing hell
 Or Picca-dam-dilly.
 They've a sense of humour,
 These women of ours,
 These exquisite lilies,
 These fresh young flowers!"

"Pish," said a statesman
 Standing near,
 "I'm glad they can busy
 Their thoughts elsewhere!
 We mustn't reproach 'em,
 They're young, you see."
 "Ah," said the dead men,
 "*So were we!*"

PEACE AT ANY PRICE?

No one who has any imagination can desire that war should continue one instant longer than is necessary. For war is the negation of what civilisation has attempted to build. It is avoidable suffering, not only by death and wounds of those who are in battle, but of millions of men, women, and children who have to undergo sacrifices. No one who is in England at the moment can be unfeeling to the tragedy of war. At the moment, unlike the last war, the casualties by death are not listed in tens of thousands, and the wounded are not filling all the hospitals. Yet daily there is the record of the death of sailors of the Navy and Mercantile Marine, and of the awful suffering by exposure of those who are rescued. The change of the citizen's life to meet the needs of war, the calling up of men into the battle ranks of the army, the navy, and the air force; the enrolment of others, women as well as men, into various corps of helpers, in uniform or without uniform; being on the *qui vive* day and night against air raids and poison gas; the nightly black-out and the discomfort it brings; the evacuation of the children; the restrictions of travel; the cost of living; in a hun-

dred and one way a new keynote of life is struck for all. All the discomforts are borne with resignation, and often with a laugh, making light of things essentially heavy to be borne. Surely it must be the same in France, though in England we get so little news of the recasting of daily life there under the stress of war. And who can read the paper each day without horror of what Finland has to endure, though borne so heroically? And how a hundredfold more tragic must life be in Germany to anything in England to-day? Who indeed would not desire peace, at once?

Yet all the sacrifices are made cheerfully, not because war is attractive, but because of the hope that the sacrifices of to-day will make future sacrifices unnecessary, when the children grow to be men and women. Every war begun has the aim of preventing another war. But to declare a peace immediately, merely because each day of war continues to add to suffering, is not necessarily the way to prevent future suffering.

THE CRISIS BEFORE MANKIND.

The world to-day is at a parting of the ways. From the days when mankind consisted of savages, their lives have been directed by the strong man, the chieftain, the ruler. The people have been divided into one who dictates and the rest who accept his dictation. On all occasions, the dictator presumes that he embodies the future of his people, that he is the essence of their ability. He trains the citizen to accept the soldier's mentality to obey and not question. Good has been done by these strong men in the past, when they were noble and compassionate; and evil, when their ambitions were first for their glory and last for their people. But the whole conception of the strong man as the guide and saviour represents the first stage in mankind's progression.

We are at the beginning of the next stage now, when the citizen shall be the citizen first, and only in dire necessity put on the role of the soldier. Mankind is making the new experiment of all men co-operating to produce the greatest good for all. Compared to the

brilliant and swift action of many a dictator, democracy seems to achieve little and slowly. Yet the dictator represents the past of mankind and the free people the future. The war to-day is a struggle between the past and the future. There is no question whatever that, for the welfare of mankind, the ideal of the future must be made the victor.

For the strong man ideal touches not only the relation of the citizen to the state as soldier; he infects everything. He coarsens the attitude of the man to the woman; he cramps the possibilities of her rightful self-expression; and the greatest of all crimes against humanity, he gives a horrible twist to education, making the children swiftly insensitive to the "trailing clouds of glory" which they have brought with them from their heavenly home.

Life to-day is impossible, for mankind as a whole, so long as the strong man ideal is not curbed; at the cost of every sacrifice, the order of things represented by him must not be allowed to be the keynote of the future. Through long ages, civilisation has striven to make man a free-willing individual, who in spite of the memories of the brute in him, shall ever be conscious that he is the god; and with the recollections of a god-given nature, to give of his best to his nation, not dictated thereto by another but inspired by himself.

An immediate peace is worth everything, if the children and their children can be assured of the future for which all sacrifices are being made now. Let us be for peace always and in all places, but only for a peace which shall give the god in man the environment which he needs to express his true nature.

THE LESSON FOR ALL NATIONS.

The last war did not make us suffer *enough*, not to the extent of making us seek the cause of suffering. And since as mankind we seem to learn only through suffering, the Karmic results of ill-deeds of callous hearts and selfish brains during twenty-one years come back to us in the harvest of to-day. This time, neutral after neutral is feeling the ravages of war as they did not last time. The whole world is being dragged into a maelstrom of suffering, so that all na-

tions might learn that, in the doing of evil or good, even if caused by one nation alone, all the nations are involved in the evil or in the good done.

But when this war shall end, shall we have learnt more? Shall we then be ready to work at the common task of creating a new world on a new plan, with a new World Conscience and a new World Economy, and be willing to make the sacrifices necessary? Shall we be willing to sacrifice something of our Nationalism so that all nations may have a trust in each other?

RIGHT THINKING.

The peace we long for cannot come without right thinking upon *everything*. For all facts and events are linked, both as between themselves and also with the facts and events that have been. We understand the true drift of life only in so far as we see it as one whole, the present with the past, and where possible with the future. That is the meaning of science and its teaching of evolution. In order to know the truth about a fossil, the imagination must conjure up the panorama of the past ages where the fossil's ancestors have slowly shaped it to what it is. The sense of a whole ever accompanies the student of nature.

In exactly the same way, right thinking, in the matter of understanding peace and war or any other sequence of events, requires that all events should be seen within one framework. It is this framework of reference which Theosophy gives; and only in the light of Theosophy will man understand peace and war and all other possible aspects of human endeavour.

We know from science that there is a process called evolution; it may appear mechanical yet there appears in it a purpose. There is in evolution a persistent maintenance throughout the ages of "long range trends," as nature works to produce new species. Far removed as man is from the worm, yet there is an unbroken chain of forms between the two; and a mysterious purpose in nature arranges that,

"striving to be Man, the worm
Mounts through all the spires of form."

A WILL AT WORK.

Theosophy states that in all things and at all times there is a Will at work. It is not a blind purposeless action; it is an Idea suffused with an infinite tenderness, and revealing itself as the wisdom of a perfect plan whose unfoldment is a series of acts of creative beauty. Men call this Idea by many names; they call it God, a Great Architect, or Eternal Law. Whatever be the name, the significant fact is that a purpose directed by a Will operates on all events.

THE AGENTS OF THE WILL.

This Will has created Agents for its operations. Among them are those Perfected Men who are called Masters of the Wisdom. Long ago in past lives they were men and women like ourselves, with our hopes and despairs; but they strove heroically, and at last achieved a union of their wills with the Divine Will. Thenceforth they act as the directors of Evolution, carrying out the Plan of Perfection which the Great Will has decreed.

Each stage in the evolutionary process has been directed by them; no new species arose but they planned its appearance and directed the manner of its coming. No earthquake or tidal wave happens without their fiat; all the movements of men as tribes and nations which history records have taken place under their guidance.

They have not achieved all they have desired, in all that concerns man's evolution. For though they have an iron will which can crush puny man's will, yet they do not do so. Man is a Fragment of Divinity, and so has the right to his self-expression, even if he expresses wrongly and thwarts the Plan. They must then wait till man learns the lesson of Karma, and through suffering is willing to co-operate with the Plan.

There is, for each stage of the world process, whether it relates to the vegetable and animal kingdoms or to man, a plan for that stage. All events are shaped by them to realise the plan. Often they fail, for men are wilful and blind and do not see the one true way; then the directors wait with infinite patience till the next cycle of events gives them another opportunity.

A WORLD FEDERATION DECREED.

This is the stage where the world stands to-day. A World Federation, a Parliament of all Nations, is decreed by the Plan. I have already described what stands in the way of its realisation. Let us now survey what is needed for a reconstruction of the world towards the Plan.

What is needed is a change *in every field of thought and action*. The Plan requires first of all and last of all a Unity; everything therefore in human institutions which stand in the way of Unity must go.

THREE OBSTACLES TO UNITY.

There are three institutions which oppose Unity; they are Religion, Race, and Nationalism. Each religion has the welfare of all humanity as its fundamental basis; nevertheless each religion, in its activities to-day, separates off its adherents from the rest of mankind. Christianity, Hinduism, Buddhism, Zoroastrianism, Judaism, Islam, each looks askance at all the others. None of them visualises all mankind as one whole, unless all men profess a particular faith and no other.

Nature has produced many races among men; they are not all alike in organisation nor in the contributions which they have made to civilisation. Diversity, and not unity, is evident everywhere. Yet, in spite of all differences of colour of skin or texture of hair, all the races are composed of men and women; all are involved in the same struggle for life; all seek happiness, and the tragedy of failing to obtain it is the lot of all. Yet it is noteworthy that this puny plaything of nature is capable of thoughts and feelings that can dominate many an aspect of nature, and where no domination is possible, can sublimate his sufferings till he grows to be a titan and comes to the threshold of Divinity.

Only a few among men have come to this stage, where they remained not of one race but belonged to all mankind. All men, in spite of race, can come to the Unity; what a few have achieved, all can achieve. But only a few have discovered that "race," and "colour" that goes with it, are mere passing phenomena of nature, and that greater than all nature's differences is what has no difference—*Humanity*.

Nationalism, as it is to-day, bars the way to Unity. Yet, in the thought of his nation, his people, his fatherland or motherland, man has discovered within him a fount of heroism and sacrifice. It is only within the last few centuries that Nationalism was born. Love of a land, as a land, as a territory which enshrined the highest in oneself, is of recent date in the modern world. The ancient Greeks had it with regard to each city and state; but as a nation the Greeks were divided. The Romans had it, and the Romans of Italy stamped their nationalism on many a conquered people. India never had it, nor China; and yet both peoples had a unity, derived from their spiritual dreams and achievements. In Europe, for about a thousand years, each territorial group thought of itself as led by a man, a king or a lord; the thought of land made its appearance slowly. There has never been among the Arabs any Nationalism of territory; it has always been the unity of the faithful, in whatever land they may happen to live.

But Nationalism is with us to-day. During the last half-century it has been born in peoples who never dreamed of Nationalism—Indians, Chinese, Filipinos, Arabs, Burmans. Each group clamours for the symbols of Nationalism—a language, a flag, and “the right to go to hell in its own way.” Just as nature, in her biological manifestations, after continuing long to produce a type which appears fixed, then, all in one generation, mutates, and *per saltum* produces a new variant; something similar is the case with Nationalism. A new variant of human endeavour is born with Nationalism, and he is foolish who ignores this new flowering in human culture. It rouses man to highest sacrifices; but also it can be ruthless and evil, full of a cruel pride which tramples upon those in its way. There is in Nationalism both good and evil. How to preserve the good and eliminate the evil is one of the great problems of humanity.

THE WORK OF THEOSOPHISTS.

It is on these three fundamental problems which bar the road to Unity, and therefore to World Federation, that Theosophists have an especial message. Since the foundation of the Theosophical Society

sixty-five years ago, Theosophists have worked without ceasing "To form the Nucleus of a Universal Brotherhood of Humanity, *without distinction of race, creed, sex, caste, or colour.*" This is the first declared Object of the Society; and Theosophists have worked, and are working in fifty-six countries of the world, towards this objective of uniting mankind. With a philosophy derived from all the philosophies of the past, with truths received from science and art, the Theosophist explains how all men are one in nature, in spite of their differences of race and colour, because every man is an immortal soul, partaking of the life and nature of the Divine, and that therefore all men are brothers, whether they love each other or hate each other. The demarcations which separate mankind into men and women; into white or brown, yellow, or black; into high caste, low caste, or no caste; into upper classes or lower classes; into Christians or Hindus or Buddhists, into Hebrews or Arabs, into Zoroastrians or Confucianists; all these lines of divisions are as the ridges which children build on the sands of the sea-shore in their play; when the tide comes in, they vanish. There is use in each division, to the man or woman who understands that such a demarcation gives an opportunity for a closer examination and understanding of the good which lies within its boundaries. But there is evil when the individual entrenches himself within his race, or creed, or sex, or caste, or colour, and looks upon all others as inferior to him, and capable of a lesser good than himself.

THEOSOPHISTS AND WORLD FEDERATION.

No group of men and women have identified themselves more than the Theosophists with the dreams and plans of a Federated World. Yet in spite of their dreams, reaching to levels of aspiration and imagination which at times repel some or frighten others, Theosophists look facts in the face, and particularly all the facts which confront the tortured world to-day.

Speaking for myself, for fifty-two years I have been interested in the politics of Europe. During those years, my work as a Theosophist has taken me to nearly every people in the world in the five

continents. Apart from contact with the Sanskrit literature of India and the English of England, I have had in the course of my work to lecture in French, Italian, Spanish, and Portuguese, and to live among the peoples who speak these tongues, and to get to know something of their cultures and hopes and dreams. It is because of what probably are the rare opportunities which come to any one individual to know so much of the world; it is because of visits to nearly all the countries of Europe, even Iceland; to Indo-China, Java, and Japan, with a glimpse of China; many a visit to Australia and New Zealand; three times to Brazil, and twice to nearly all the countries of South America and all of Central America, and Mexico, Cuba, Santo Domingo and Porto Rico; it is because of all this varied experience of *men*, that I can claim to have something to say about war and peace, and the Federation of the world.

FEDERATION CAN BE ACHIEVED.

With the immense wealth of scientific knowledge, with all nature's forces released for us by science; with the immense brain power in the best men and women of the world taken as a whole; with the unlimited wealth of a united world; there are no obstacles to World Unity, except the lack of will to create it. It is possible to give justice to all, to give what each national group clamours for, so long as its freedom does not mean the domination of others. It can be done by a body of men and women of all nations who are eager for World Unity, if only the nations will establish such a judicial and administrative body. A Central Board of Commerce, a Central World Bank, a Central Police Force with its air, army, and navy; a Central Medical Board; a Central Board of Trustees of Backward Peoples—all these institutions and others similar can be organised. They will succeed, provided all the brains of the world are pooled to make a success of the endeavour. The day cannot be so far off when the words "politics," "statesmen," "ministers," and similar labels of our backward world will drop out of use as meaningless. There is not a single problem which cannot be solved, provided *all* the nations have goodwill.

WHO SHALL CREATE GOODWILL?

The creation of this World Goodwill can never be brought about by science, the greatest influence in life to-day. For science by its very nature is of the mind; and, as Jeans has pointed out, our minds can never know the thing "as it is," for the mind can deal with things only by inter-relations. Nor can any religion now existing create for us the World Goodwill necessary, for each religion is limited by its very philosophy from doing this work for the world as a whole.

THE NEED OF A MASTER BUILDER.

We have all been dreaming of a World Federation; we may even attempt to build one presently, as in 1920 the League of Nations was founded. But for such a work to be firmly established, for its foundations to be "well and truly laid," mankind requires the impulse of a Personality, a Master Builder who shall inspire the hearts of all mankind and inflame their minds with dreams of new structures. *"Except the Lord build the house, their labour is in vain that build it; except the Lord keep the city, the watchman waketh but in vain."*

This dream of One who shall come to give "the plan of the work," who shall strengthen the champions of World Federation to resist the onslaught of all the forces of evil which desire that men shall live divided, enemies not brothers—it was this dream that Annie Besant put into an Invocation in 1911, modified by me in 1934 as follows:—

O Master of the Great White Lodge,
 Lord of the Religions of the World,
 Who art once again with the earth that needs Thee,
 Guide Thou our feet in the ways of Truth and Love.

Speak the Word of Peace,
 Which shall make the peoples to cease from their quarrellings,
 Speak the Word of Brotherhood,
 Which shall make the warring classes know themselves as one.

Lead us with the Light of Thy Love,
Strengthen us with the Splendour of Thy Power,
That in Thee and through Thee the World be healed and saved,
O Thou who art the Teacher alike of Angels and men.

THE WORLD OF ALL OUR DREAMS.

I close with this Invocation, because when this war is over, and there comes the next stage of "*After*," this old world will be transformed into the New World of our dreams by Him, with His Wisdom, Power, and Beauty. In this faith I have toiled for many long years, and shall toil to the end of this life. And if by then the dream is not realised, I shall return again and again, till by my work united to that of tens of thousands, this world shall at last be made a place where men shall live not troubled but rejoicing, less as men and more as the gods they are.

London, December 14th, 1939.

