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THE GENERAL THEOSOPHICAL PERMANENT PEACE COMMITTEE

Assembled in the Memorial Temple of Peace, International Theosophical Headquarters, Point Loma, California, in preparation for the Fourth Session of the Parliament of Peace and Universal Brotherhood, held there July 16-26, 1923.

The Author, the center-figure, with her Cabinet-Officers and other officials

Peace

"In this glad hour, Peace, white-winged and glorious, hovers o'er the earth. She shall descend. Her snowy pinions shall enfold mankind. And in the splendor of a perfect day, brother shall meet brother, soul shall greet soul, and all humanity shall be united, and there shall be PEACE! PEACE! PEACE!"

The members of the Parliament of Peace and Universal Brotherhood throughout the world join with me in making this declaration:

"We shall take this time of Dark Warfare and great crisis in the world's history to light New Fires such as time hath not known in any land."

Let us in the spirit of true Internationalism and Brotherly Love unfurl the banner of Peace to the world, and make it a living power in our lives and in the lives of all men, that war may cease forever.

Let us by playing our part well, evoke the Spirit of Peace, that it may brood over our fair land and all the lands of this fair Earth, and breathe into the hearts of all a larger tolerance and a greater love for each other, for all nations, and all people.

Not for thousands of years have the opposing forces been so accentuated. Not one of you can remain indifferent to the agonizing cry of the sufferers in war-torn Europe. If you think you can, and seek to do so, in reality you are adding your powers to those of darkness and lending your strength to the forces of evil. The call to service has gone forth to each, and each must choose. This is your opportunity.

Humanity calls for aid. Who of you has the strength, the will to go forward? To them is the call made, and upon them is already the Glow and the Light of Victory.

KATHERINE TINGLEY

The World's Conscience

[This letter from the internationally famous novelist and thinker, was received by me on the occasion of the great European Peace-Congress, which I convoked at Visingsö, Sweden, in June, 1913.

— K. T.]

*Far End, East Preston, Sussex,
England, June 17, 1913.*

To Madame Katherine Tingley.

Dear Madame:


I salute your Peace Congress as a ray of hope in the darkness of our era of blood and iron. Though not a Theosophist I feel bound to say there is more help in the Theosophical conception of Peace than in all the arbitrations of The Hague. Arbitration is a purely external counteractive to war — it may give us peace, but never spiritual peace. But the notion of a world-brotherhood works from within, it saps the very foundation of war. In such a change of heart is the only guarantee of peace. All other cures are quack remedies. With the most cordial good will to your labors, therefore,

I am yours sincerely,

ISRAEL ZANGWILL.

THE WORLD'S CONSCIENCE

I — A CHANGE OF SPIRIT

 O the world's conscience every humane mind must appeal in this hour of the world's dilemma. War is a symptom — the effect of an inner cause that began ages ago among those who were yet the creatures of inborn savagery — having its sole origin in human selfishness, or fear, or both. Hence its cure and abolishment lie not in conferences more or less sincere or insincere, but in a radical regeneration of the human heart — “a change of spirit.”

This cure is the easiest thing in the world. It is not difficult, nor far away, nor impracticable, but actually is the most real and most ardent wish and desire of every normal man and woman. Nothing so stirs the masses of men as does an unselfish appeal directed equally to the heart and the intelligence. Response is immediate and universal and sincere to the last degree.

War would never come and could never arise if, between nations, just complaints on the one side, and frank and honest defenses on the other side, were laid openly and frankly upon the council-table, and a truly sincere and high-minded effort

were made by sincere and honest men to arrive at and obtain a peaceful settlement of the quarrels and disputes. The party refusing to abide by such a decision or refusing to submit its arguments and its case to a tribunal, would be blackened and shamed before the entire world — a situation of affairs which no civilized nation would dare to face today.

Never in any case do the people desire war. Only when men's minds are inflamed and angered by injustice — real and imaginary — does the demoniac war-fever arise with its attendant train of shameful charges and countercharges, misrepresentations and slander, hate and horrors of many kinds.

Let us determine to abolish from our hearts all moral trickery, all selfish grasping and advantages, all fear of our fellow-men, and war, even all fear of war, will dissolve away as do the mists before the morning sun. Nothing is so easy, so simple. War will become impossible; for war is merely the effect, the symptom, the result, of inner moral weaknesses.

These are real facts, and the remedy is always with us — certain, sure, and infallible in its results. Should disputes arise between the nations or between any two of them, their settlement, their peaceful solution, is always at hand: Submit our case to neutral referees or arbiters, openly, honestly, sincerely, laying our entire case before them without reserve and unafraid; and then abide by their decision loyally and honorably. Can anything be simpler, wiser, and more honorable, more sure? If we lose,

then we lose; if we win, then we win; and in this manner we proclaim the justice of our cause and vindicate the national sense of honor before the whole world. Often has this been done already, with perfect success, and bitter and bloody wars have been avoided with their horrible aftermaths, often as terrible, as history shows, as war itself.

When an individual refuses to submit his case to neutral and honorable referees, there is an instant presumption in all men's souls that his case is poor and unworthy; that he dare not lay it frankly and openly without reserve before the world. Nor do the frequently complicated conditions in international affairs differ at all in form or in fact from the frequently complicated conditions in individual cases.

II — WAR, A CONFESSION OF WEAKNESS

War is a deliberate absurdity; it is a confession of weakness; and no frenzied rhetoric, nor shameful accusations against the enemy, prove anything other than that the case is weak, unworthy, and too frail for submission in a peaceful manner for impartial dissection and adjudication.

There is the whole situation and also the remedy; and the latter is simple, easy, peaceful, and certain. Nothing can be urged against it except fear and greed. A man who truly loves his country cannot have two thoughts about it. A man who loves his fellow-men everywhere cannot have two thoughts

about it. The remedy is as simple, dignified, and honorable as can be imagined. It lies in our hands, in our very hearts, in the very rule of right itself. Only phantoms oppose it — moral vampires, which feed on the very life-blood of the race. What are these phantoms? Greed and fear.

Some people say that war makes for heroism, or creates it, and that prolonged peace enervates a people, which finally falls before a stronger and more warlike race. What mad reasoning is this! If such people are sincere, I can respect their sincerity; but I cannot respect their lack of intellectual penetration or their lack of intuition. Neither statement is in the least true; both statements are utterly false. Merely the careful reading of history proves the contrary in both cases.

War is not a forcing-ground of moral strength, of which heroism is but one single flower; war is in its very essence violence and brutality; and hence its influence is disintegrating, destructive, and brutalizing. Such occasional acts of heroism as shine forth in warfare do so in spite of war, simply because they were already in the nature which displays them and were put there by the sacrifices and sorrows as well as the noble and joyful and elevating lessons taught us in peace-time.

Peace and civilization are the sole and true nursery of the noble impulses and of the heroisms that shine forth in splendor in times of catastrophe, moral or physical; certainly it is not warfare that either

makes or creates them! They come forth in warfare, sometimes, because they were there before, and shine forth then just as they do much more often in peace, in times of trial and stress.

It is vice and weak self-indulgence which lower and finally destroy civilizations; but vice and weak indulgence exist also in war-times, only a hundred-fold more unrestrainedly, simply because war-time is a time of moral relaxing, hysteria, and mental and moral enervation.

Universal Brotherhood — the keen realization of the spiritual and natural oneness of the human kind, however backward some races may be — is the only key to a peace that will last: a peace of conviction and sincerity.

Hundreds of examples can be found every day of the misuse of the highest principles, of the perversion of high ideals and great truths, of the planting of the seeds of dissension and the spirit of warfare among men, of the persistent endeavor of the lower forces to destroy our glorious work of Brotherhood.

III — UNBROTHERLINESS, THE INSANITY OF THE AGE

Unbrotherliness is the insanity of the age. It menaces in no small degree the progress of our civilization. Its power cannot be broken or destroyed until man has had ingrained into his heart, and mind, the fact that he is divine in nature, until he realizes that he possesses the immortal poten-

tiality of good, that true freedom exists only where the higher law holds in subjection the lower. Not until he seeks to gain the ascendancy over his lower nature can he do his highest duty to his fellow-men, or be a brother in the truest sense of the word, or live in the freedom of Freedom.

Let us hope with that grander hope of the soul, the energy of right action, that the day is not far distant when the great sweeping force of Love — of true brotherliness — shall encompass humanity, when the knowledge of right living shall be in the grasp of all, and shall be lived in the truest sense of the word, when children shall be conceived and educated in the atmosphere of purest thought and grander action; then, and not till then shall humanity commence to build the solid foundation of a golden age and work in the kingdom of freedom.

Every lover of justice is making an appeal to the conscience of the world, because war is a deathly curse to civilization. Is it ordained that children must be born to be sacrificed in blood as tributes to greed and power? Take warning ere it is too late!