

The Yoga of the Nations

THE LORD OF THE NATIONS

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THE LORD OF THE  
NATIONS

By PAUL RICHARD

“He shall rule the Nations  
with a Rod of Iron.”

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## THE YOGA OF THE NATIONS

I

TO THE NATIONS

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THE LORD OF THE NATIONS

WRITTEN in December 1917, published in Japanese.

THE ELEVENTH HOUR

WRITTEN in December 1918, published in Japanese.

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## FOREWORD OF THE AUTHOR

I yield to the demand often reiterated of my indefatigable Publisher in delivering to him this book—the second of the series “The Yoga of the Nations”—and its complement “The Eleventh Hour.”

This book is a book of war, written during the war, against the mad spirit of war and its causes. Following “To The Nations” which was written in the end of 1916, it marks a step further in the denunciation of the international anarchy and in the annunciation of the scourges drawn down upon themselves by the nations of pride and prey.

Who was I to inveigh against and challenge in such an uncompromising and forcible manner great peoples, and among them the very country of my birth? Nothing but a solitary and unknown witness wandering on the earth in search of the Future.

When I wrote this book, in Kyoto, Japan, during the winter of 1917, I was looking to the world of men and nations from the upper room of a small wood-and-paper house, frozen under the snow, listening in the silence of this retreat to the secret words of my Lord—The Lord of Nations...

And after so many years, what interest can such a book offer—a book of a closed war? Well, the war is not closed. The war continues. It cannot end before peace, true peace, is made. And true peace will not be made unless the nations are born again. In this catastrophic era they have entered, upon the eve of new and impending disasters—toward which all are running, this book perhaps may have a hearing.

Through its fallible words the infallible voice may be heard of Him "who rules the nations with a rod of iron."—The Lord of the Yoga of Nations.

KOTGARH, HIMALAYAS, }  
September, 1922. }

P. R.

## THE LORD OF THE NATIONS

### INTRODUCTION

There is a God that judgeth the earth.  
His judgments shall restore Righteousness.

He ruleth by his power for ever. His eyes behold the nations. He humbleth one and exalteth the other. He is the great King over the earth, the Lord that reigneth over the nations.

The heavens declare his Righteousness, and all the peoples have seen his glory. His righteousness hath he openly shewed in the sight of the nations.

All the gods of the nations are but idols. The Kingdom is the Lord's, and he is the governor among the nations.

Wherefore do the nations assemble in tumult, and the peoples imagine vain things?

The Lord bringeth the council of the nations to nought. He maketh the devices of the peoples of non-effect.

The Lord reigneth; let the peoples tremble; let the earth be moved. For the Lord Most-High is terrible. He is terrible to the kings of the earth, and formidable in his doing towards the children of men.

He that chastiseth the nations,—shall not he correct?...

The peoples were shaken and the kingdoms were moved.

The nations are sunk down in the pit that they made.

\* \* \*

Now therefore be wise, O ye kings! Be instructed, ye judges of the earth!

Give unto the Lord, ye kindreds of the peoples, the glory due to his name! O praise the Lord all ye peoples! Kings of the earth, and all nations, princes and all

rulers of the earth, laud ye together the Eternal!

Declare his glory among the nations, his marvellous works among all the peoples. Say among the peoples: the Lord reigneth. He shall judge the world in righteousness. He shall minister judgment to the peoples in equity.

Know that the Lord hath set apart one that is godly for himself. Trust in him at all times ye peoples. He shall judge the world with righteousness, and the peoples with his truth. Yea, all kings shall fall down before him: all nations shall serve him.

For he cometh to judge the earth.

\* \* \*

Arise, O judge of the earth, thou that had made it to tremble. Heal the breaches thereof; for it shaketh. Thou didst afflict the peoples, and didst scatter them abroad. Thou hast made known thy strength among the peoples. The depths also were troubled!...

All nations whom thou hast made shall come and worship before thee, O Lord; and they shall glorify thy name. All the nations shall be glad and sing for joy, for thou shalt judge the peoples with equity. Righteousness and Judgment are the foundation of thy throne. Mercy and Truth go before thy face. The nations shall walk in the light of thy countenance. Because of thy name they shall rejoice all the days. Because of thy righteousness they shall exalt thee. For in thee is their glory and their strength!

\*  
\* \*  
\*

Let the earth leap with joy!

Lift up your heads, O ye gates of Heaven!  
Yea, lift them up ye doors of this world!  
And the King of Glory shall come in!

Who is the King of Glory? He is the Lord strong and mighty, the Lord mighty in battle...

The Lord of the Nations, He is the King of Glory!

KING DAVID (PSALMS).

## I

## THE LORD

A Lord of the nations there is...a Prince of the kings of the earth.

A Christ there is, greater than the one of the Christian Peoples: It is the Christ of Humanity. To prepare his reign is the aim of this war.

A God there is, greater than He whom the Peoples adore. For each People adores but its own God, a God of its own ideal, when not one of its own interest.

And it is these gods of the nations who are waging war. But over them all there is a Lord who is leading the war towards ends which none knew, which none willed...

\*  
\* \*  
\*



A Lord of the Nations there is...And the nations know not their Lord! The governments of this world know not that there is above them one who governs them...They know nought above themselves.

The greater Powers know not that there is a Greater Power...

This war will teach them the lesson of that great Unknown.

\* \* \*

Of Him it is written: "In His name shall the nations hope." For in truth the day is coming when they shall have, when they *can* have, no other hope.

And He himself declares: "For whosoever there is the fading of the Dharma and the uprising of unrighteousness, then I loose Myself into birth. For the enthroning of the Right, I am born from age to age."

For in truth, by whatever name He be named, it is He who comes from age to age, even He who now comes, to open before the Eternal the ways of man, and before

men and nations the ways of the Eternal—

"And behold He will not stay, He will not rest—henceforth he will neither stay nor rest—until He hath established justice among the nations!"

\* \* \*

You know not the Lord of the Nations? Do you know God? Well, He is one of God's forms, one form of that Unnamable whom you name God. For though the Unnamable is one, "there are gods many and lords many" who manifest Him.

A Thought of God there is, which rules the destiny of the Peoples, a Thought which at times takes form and becomes a Being, sometimes an earthly being, a terrestrial Fact even as to-day.

For to-day the Lord of the Nations walks on earth. He treads it underfoot. He shakes it. He awakens it. He puts an end to the bad dreams of its night. For the night is past: a new day begins, a new week of the world, a new Humanity!

And lo, having churned the Peoples, now He speaks to them.

\* \* \*

...As for us, we see but little of the nations of the earth: a few rays of their present, a few shadows of their past. The light of their future escapes us.

But He, their Lord, sees them in their entirety, standing naked before Him in the full clearness of their unveiled destiny. For to him there is neither past nor future, but an ever present—that of their eternal soul.

And it is to this soul that He speaks...

\* \* \*

You hear Him not? How should you, while you silence not the other voices, those which lie!...

You see Him not? Yet who is more visible? He illumines all. But you blind yourselves. You talk of war; you talk of peace... You believe you are masters of these

things...But in truth He alone disposes of them: peace and war are but the ministers of your Lord.

You invoke Force and Right, right against force, or the right to force. But both force and right belong to your Lord; behind all force stands His will, behind your rights His justice, and higher than your thoughts His wisdom.

\* \* \*

Hear now all what has already been said to one of you:\*

"There is a secret Will of things, an Idea which rules the world and all its destinies. It is at work among the nations: all obey without recognising it, all hasten toward the goal which it assigns without perceiving it, their eyes fixed on their vain dreams, the dreams of their vanity. It is this Will—this Idea which governs peoples. And while they think they are truly deciding, it uses those who would not be of use to it, even those who believe they are baffling

\* Letter "To Japan."

its designs. It utilises the calculations of their egoism, and favours or confounds them as they help or hinder its purpose. Some it selects as obstacles that upon them it may master and concentrate its forces—the obstacle it breaks when it has served its end. Willingly or no, all are the tools of its work.—Be thou the associate of this work, the confidant of this Idea.

It is this Idea which has created the nations, forming them from the dust, from the chaos of their elements. It is this which throughout the ages having first mingled them together in struggle, associated clans, tribes, provinces, peoples of different tongue and blood, sacrificing all their liberty void of power, to the power and unity of great commonwealths—masters of the world. And it is this again which, to accomplish a further progress, now tramples under foot its former works—rough sketches of works more perfect, and throws once more into the crucible of transformation and renewal collective egoisms and anarchic sovereignties. For beyond all their limitations, small or great,

it seeks to create the vaster entities of the future. Understand then the secret of this terrible conflict which to-day gathers the nations into its clasp of iron, already compelling them to form, whether they will or no, the families, the federations, still rival, but larger, the unified super-nations of to-morrow. It is the last links of their unity that it forges. For towards this coming unity of all, towards the Peace of this unity, tends the hope, the thought of the world, its supreme will!

But there is no true, no lasting unity without a free adhesion of souls. The compulsion of egoisms suffices not. To chain is not to unite. And the chains of the peoples break when they are linked without being allied. That is why the Will which creates empires destroys them too. It cuts asunder their bond of unity, when this unity instead of being agreement becomes servitude, and this bond turns into bondage, stifling instead of protecting the growth of subjected peoples. It thereupon sacrifices the achievements of force to the expansion of liberty. And while—as to-

day—it subdues the rebel independences, the dissident autonomies, it also—as to-day—frees from their slavery the long oppressed races. Shattering now the yokes, now the barriers of the peoples, constraining some, liberating others, perfecting them all, it prepares them for the voluntary solidarity which alone will unify the divided members of the human family. It constructs, day by day, in peace as in war, the living, the divine body, free and one, of Humanity!”

## II

## THE FOOLISH NATIONS

They understand not: Lord show thyself! Appear that they may believe...

But is it essential that the peoples believe or understand?...

Some have said: “Were this war to end without Humanity having comprehended its lesson, that would be the greatest catastrophe the world has ever known”...

Fortunately the salvation of the world depends not on what it apprehends. Mankind only understands things long after having felt their effects. For men, to understand is to adapt themselves...It is enough that things are and their effects take place: no catastrophe will occur save that of the things which must perish.

Whether the peoples believe it or no, this war will attain its aim—the one deter-

mined by their Lord. And if He speaks to them, it is not that He needs to convince them. The Lord implores none. He speaks only for those who are able and willing to understand.

\* \* \*

How should you understand aught of the truth of the war, while giving preference to the falsehood of your ignorant interests?

In this world where all is bought and sold, if some one wishes for the truth, he must pay its true price. It is the price of a luxury; it demands the sacrifice of the deceitful views of our egoisms, individual or national. No truth can be found where these egoisms distort all things to their own image.

The choice must be made: either our own desires, our interest as men and as nations, our patriotic preferences—or that which is higher and truer: the clear, direct gaze, which deceives not.

\* \* \*

All the errors of peoples arise because they deceive themselves and first of all about themselves. Each thinks itself better than its neighbours and exalts its own virtues.

Is it not time that all should see themselves as they are, and cease to say they are righteous? For which one is righteous before his Lord? Is there even one of them who has not violated—and as often as he could—all the principles he proclaims, and the defender of which he claims himself to be?

They accuse one another of the blood that has been shed. Each pleads innocent but all are guilty...

\* \* \*

And lo: Each people condemns the others' sins. Each wishes his enemy to repent. His enemy is first himself. And that is why all are stricken...

Thou who wouldst denounce faults and transgressions—denounce thine own; accuse thyself and recognise thy sins!

Or else speak no more of victory. For in thyself thou bearest defeat...

Victory in ourselves: therein lies the secret of victory throughout the world. For the world is first within us!

"To the people who will win this inner victory and acknowledge its own sins, heeding not the sins of others, to this people, I will give victory over all peoples!" saith the Lord.

\* \* \*

Each proclaims his own heroism...And yet none has the courage to set an example to others, by doing first what he reproaches them for not doing and renouncing that which he reproaches them of doing. Each waits for the other to begin.

And thus all are cowards: they fear lest evil should come to them in doing good. And that is why all do evil—All together—Ever more evil...What kind of good for any one could come of it? It is to themselves that they do this evil...

They call that "Sacred egoism". And

of all the principles the peoples claim as theirs, this only one is without hypocrisy. They speak the truth when they confess it. Yet this happens but rarely. Only one among the belligerents declared it on entering the war. And it was not by greater virtue...

*Sacred egoism* is this: If thou willest the reign of that which thou callest justice and right, make it reign first over thyself!

\* \* \*

Every day each proclaims his war to be that of Right against Force and Fraud, of Truth against Falsehood, of Liberty against Tyrants, of Civilization against Barbarians...

And this is true: each is fighting against the Fraud, the Falsehood, the Tyranny, the Militarism, the Imperialism...of the others!

But it is through all that Justice, Truth, Liberty, Human Progress wage war. For in all, this war is the one which Force is fighting for Right, and the powers of

the Future against the obstacle of the Past.



Right, Justice, Liberty, Humanity—only so many masks and pretexts of which all make use to cover their frauds, their extortions, their violences, their greeds.

Each calls them to his aid and seeks to profit by annexing them to his cause. But who, during this war, has sacrificed, even once, to even one of these things, a single one of his interests?

And that is why Right, Justice, Liberty, Humanity, whose meaning they distort, whose name they exploit, condemn them with disdain and take revenge for their insults.

Rather than serve as their accomplices, Right, Justice, Liberty, Humanity, call upon Force to confound and chastise them.

For under the reign of egoisms, in the conflict of egoisms, it is Force which orders Right, Force which distributes

Justice, which dispenses Liberty, it is Force which gives birth, in pain and struggle to Humanity !

It is through this Force, in it and by it, that over all nations, with or without their will, operates the Will of the Lord of nations.

... And herein is the fruit of their egoisms :

Because they did not accept the solidarity of progress, they suffer that of the fall. Because they would not have reciprocity in good, they are now constrained to reciprocity in evil.

And that is why now the foolish nations, daughters of perdition, hasten altogether towards the abyss, holding to each other with frenzied clutch.

yellow or white, thou shalt love him as thyself!"

Verily nations must learn even as men, how to be converted.

\* \* \*

### III

## THEIR GOSPEL

Peoples who call yourselves Christian, read the Gospel in which you believe. For the Gospel is not only for persons; it is also written for peoples. It must now be preached to the nations.

The nations must learn: "Thou shalt not kill.—Thou shalt not bear false witness against thy neighbour.—Thou shalt not steal his possessions.—Thou shalt not covet them.—Thou shalt not commit adultery—with colonies".

The nations must learn: "Do not unto others that which ye would not that they do unto you".—And the supreme command—that which sums up all: "Thou shalt love thy neighbour—whatever people it be large or small, strong or weak, black,

O priests of Christ who, in all the temples of Christianity, repeat ceaselessly to believers the ancient words, preach ye them also to the nations!...

But lo, the priests of Christ, yea the very ones who make it their business to teach men the gospel, are the first to applaud when their country transgresses its teachings.

All of them stand in their temples, like the pharisee of the parable, saying and teaching their people to say

"O God, I thank thee that I am not as the rest of men, extortioners, unjust,—and above all that I am not as this publican and sinner—the German people!"

But the publican, in his turn, instead of beating his breast and crying aloud: "I am a sinner!" he also says: "Lord I praise



thee that I am not as this hypocritical pharisee—the British people!...”

And all their priests approve them.

Since then these priests, even as those in the past, crucify the Christ, rise up, O ye prophets in all the peoples and cry to all:

“Repent ye, for the Kingdom of Heaven is at hand;” yea, the time is at hand when no Kingdom will persist if it be not a Kingdom of Heaven!...

\* \* \*

Alas! Alas! I see indeed the hand of Christ lying heavy on the peoples, but his voice I hear nowhere...

Are there then no more prophets among the nations to say to them again:

“Woe unto ye, hypocritical nations who outwardly appear righteous, but inwardly are full of injustice.

“Woe unto ye who cleanse the outside of the cup and of the platter, while inside they are full of extortion and excess.

“Woe unto ye, Christian peoples, for ye

are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of all rottenness ”

“Because death is in you, behold, your habitation will become as a desert!”...

Yea, already hath the axe been laid at the root of the tree.—Every tree which bears not good fruit shall be hewn down and cast into the fire.

This war is a judgment: a judgment of all the peoples by all the peoples and by the Lord of all the peoples: a judgment which brings to light the sins of all.

For that which can henceforth be accepted no more, either by the conscience or even by the intelligence of the peoples, is this hypocrisy, this falsehood of all towards all and of each one towards himself, which until now all have practised.

There is naught hid in you which shall not now be made manifest, O nations!

\* \* \*

.... If you will, cause to appear before

you the guilty nation, the great sinner, she who has coveted, robbed, killed, made false oaths, the adulterous nation who has betrayed her Lord, prostituted her soul to the false gods of force and money.

Place her in your midst; judge her: she has violated the law of the peoples and all its commands, she must be stoned, for she deserves death...

And now,...“he that is without sin among you, let him cast the first stone at her!” saith your Lord!

In condemning her, you have condemned yourselves.

For which of you has not done what he condemns in his enemy? Which has not, even as he, stolen, pillaged, massacred, conquered possessions through violence and reduced peoples to slavery?

Are you then become so weak yourselves, that you now reproach him of oppressing and slaughtering the weak, as you too did, as you still do, everywhere is found a weaker than yourselves.

Come then completely in your consci-

ousness of what is just and right—or invoke no more Right and Justice!

\* \* \*

It is for peoples that it is written; “Judge not that ye be not judged. For with what measure ye mete, it shall be measured unto you.”

Not on your justice, O nations, but on that of your Lord, stake your trust. Let not him that would be absolved, bear witness against another lest all his sins come forth as witnesses against him. Let him not even judge himself. There is one judge; that is your Lord. And your judgments are not in keeping with his justice!

Your justice is that which you impose on others, but not practise yourselves. It is the justice you apply to your enemy when you say: “Make restitution...give back what thou hast stolen during this war, and even before this war. As for us, we shall keep all the profits of all our wars!”

Such is your justice. But other is that

of your Lord. It says: "Ye all must give back all!"

Behold! To each one of you it says: "Thou, wicked servant, because thou hast not forgiven thy fellow-servant all his debt to thee, as thy Lord forgave thine to him, thou shalt be delivered without mercy to the tormenters.

"Be reconciled with thine adversary without delay, lest he delivers thee to the judge and the judge to the executioner. And verily I tell thee thou shalt not leave his hands till thou hast paid the last farthing—given back the last rood.

"So also, O nations, shall it be done unto you, if ye forgive not from your hearts every one his brother's trespasses."

Yea, that is the command of the Christ to the nations, the Gospel's ultimatum: "Forgive your enemies!"

\*\*\*

If a people sees another people commit evil, let him say within himself: "My brother is used as an ignorant tool by the

Will which rules over the destiny of the peoples. It makes use of his egoisms to shatter other egoisms, till it shatters him in his turn. For his sword is the sting which after having awakened and stimulated others, will turn upon himself. His strength is a yoke under which, he one day will succumb."

Thus, in understanding the evil done by thy brother—the evil thy brother does to himself—thou may'st come to his aid. So thou shalt efface the same evil which thou hast also done.

Thou shalt efface it from the past by forgiving it in others, and from the future by condemning it in thyself.

...And thou, guilty nation, thou sinner, go thy way and sin no more!

For that thou wast the most bold in sin, be the most prompt in thy conversion. Be the first to take thy place at the feet of thy Lord, Mary-Magdalen...

Beware, ye nations who believe yourselves righteous, lest those of evil life should repent before you!

Beware pharasaical people, lest, as

always, the sinner precede you into the Kingdom of the Future !

\* \* \*

Crucified peoples, still abusing each other on the Cross, like the thieves of Calvary, which among you, turning a clear gaze upon himself, and recognising his Lord, shall be the first to say : " We receive the due reward of our crimes ! "

For, verily that one shall hear too the great words : " To-day hast thou entered the Kingdom of Resurrections ! "

Curse no more, then, O ye peoples, curse no longer each other.

Curse no more those who were the first to hear the call of the hour, the call that said to all : Now is the hour of the great baptism and of the atonement through blood !

Without understanding the command, all have obeyed, some rushing, full of illusions, towards the furnace, and others, recoiling before the purifying fire.

What these called " peace " was their fear of rebirth...

But Death passed over all. Death, the mother of Resurrection !...

Let us curse no more : all is fulfilled. All have accomplished the great sacrifice. All shall be pure before their Lord !

pure;" to Russia, the only one who can say: "I am born anew!"

He speaks to all. But how many suffer the echo of His voice to come unto them?...

\* \* \*

... "Black land of coal mines, martyred Belgium, now forgettest thou the martyrdom which thou thyself has inflicted, which still thou inflictest on thy land in the black continent—thy slave, become to-day thy sister in slavery, thy companion in suffering!...

Bethink thee: did thy tormentors in Louvain slaughter, mutilate, violate more victims than thy sons did in the Congo? Count the heads of the men, the breasts of women, and the hands of small children, cut off over there—and for what? For gold, for rubber!

Weigh, civilised nation, the tortures of a barbarian people, and say wert thou not spared in the settlement of accounts?

Count what thou wouldst have to endure, had thy Lord permitted it to be repaid to

#### IV

### TO THE PEOPLES

Meantime, all are in agony...

And while harrassing one another, each complains of the harm done to him, and forgets that which he did to others. Not one sees the link which connects the evil done with the evil undergone. Not one remembers that he who strikes shall be struck; and that there are cries of victims which rise to avenging heaven.

This is why the Lord of the Nations speaks to them. He speaks to all those who lament. He speaks to martyred Belgium, to invaded France, to famished England. He speaks to the others also: he speaks to Germany who says: "I am strong;" to America who says: "I am

thee eye for eye, tooth for tooth—stump for stump....”

\*  
\* \* \*

...“And thou, protector of the slaves, when they are those of thy enemy, defender of the weak, when it is another who subjects them, England: thy complaint also has mounted unto me...

In thy present privations, forgettest thou the age-long, ceaseless famine that thou hast imposed, that thou imposest still on India—thy Aryan sister—in thy sordid cupidity?

Forgettest thou that year after year, and every year over there, millions of men, women and children, through thy work, for thy profit, starve to death? And that sixty million more—the double of thy own population—all their lives long know not—not even for a single day—to be satisfied?

Speaking of thy sons, one of thine own has said: “What would be their lot were they but for one month faced with the

impossibility of forcing other races to feed them?” Say thou: why should not such a time come upon thee, by the will of the Lord of Retributions?...

Thou complainest to-day of the murder of thine women and innocent children... Dost thou then forget—thou who hast assassinated even those of thine own colour and race—dost thou forget the Ulster of yore, and its massacred women and children? Dost thou forget the Transvaal of yesterday, and the women and children—innocent too—of thy “Concentration Camps”? Twenty thousand they were that thou hast thus destroyed, while only six thousand men died on the battle field.

They were white—since for thee, only the white count. But what of all the others? Dost thou forget them? Dost thou forget that thy Lord forgetteth not, O condemned Nation!...

And for that thou knowest how to pray, pray to Him that He let not fall on thee a tithe of the doom which thou hast gathered above thy head!

Nay rather that thou mayest escape:

become humble—so shalt thou remain great.

\* \* \*

...My Country, to-day bled to the soul, My Country full of invaders, friends or foes, where all the races meet and mingle, so that thou feedest as many strangers as children..., dost thou also forget all the countries thou hast invaded, all the races thou hast bled—those of Asia, those of Africa, and elsewhere...Behold thy hands; dost thou not see them yet red with the blood of all thy victims? For lo, what the accursed one at this very hour is doing unto thee, that thou also at this very moment and for the self-same reasons art doing unto others—and thou, thou too, thinkest that thy Culture gives thee the right.

O people who didst love war, and who to-day dost curse it—thou who even while cursing didst never cease to wage it (only that thou didst wage it no longer saving against petty peoples)—was not

this last war needed that thou mightest become a people of peace?...See ye that it be the last, and that no other ordeal be needed!

France, great in the past, greater still, perhaps, at this supreme moment—for in the past was the greatness of glory, while in the present is that of suffering—had not this trial to be ere thou couldst enter the Future—this death before Resurrection?

Nation made to open the way for others: amidst the nations of yesterday, thou mightest be one among the last. Complain not of this; envy not the others. Seek not to imitate them; thou wouldst not succeed. But for this very reason, having become thyself once more after the great Renaissance, thou canst be one of the first amidst the nations of to-morrow....

People of the Ideal, who must descend lower than all if thou dost not ascend higher, let thy true self take birth again. Thus it shall be thy genius, thy tongue which will proclaim the message heralding the man's new world. It is from thee that

shall come forth the voice of the great Testimony”...

\* \* \*

...“Germany, latest comer among the nations of prey, and the greatest, I have for thee no message. Not with words is it that thy Lord will speak to thee!

But I see thee now serving as a hammer for thy god Thor, to crush the peoples. And if I look further, I see thee crushed in thy turn!...

Thou hast made of thy strength a yoke for thy soul. Thy soul will arise and destroy this strength.

Thou who thinkest thyself victorious, shalt then know that the things which win are greater than thee. And thou shalt understand that some, even among those thou hast vanquished, are in their defeat and by their defeat, greater than thee.

Nevertheless, because thou hast opened this abyss before that which has to perish, and under thy own feet as well; and because having done this thou wert hated

of all—therefore “I forgive thee”! saith the Lord.

\* \* \*

...“And thou who wouldst reconcile—who one day will reconcile—God and Mammon, harken, daughter of the Lord of Riches...

Thou sayest: “I am rich. I need naught.” And thou knowest not that thou art poor, blind and naked...

Thou sayest: “I am pure.” And thou seest not that even as the others thou art polluted.

Thou seest not—thou seest no longer—the bloodstain which is on thee. Has it then entered too deeply into thy soul; or is it too wide spread before thee?...

Look at thy feet. How many inches of thy soil are thine save through violence—how many from which the red blood, the blood of the Red, cries not out against thee!

Thou hast taken one continent. Thou hast destroyed a race. And now thou sayst: “I need naught. I will take naught from others.”...



From others thou hast taken all thou hast, all they had...

Know it is for this that the war has come upon thee. Thou hast been thrown despite thyself into the same path as thy brothers for that thou wast akin to them. And the same blast of wrath, "the same madness" with which thou didst reproach them, sweeps thee away even as they.

It sweeps thee away towards the same purifying fire.

Knowest thou not that it is always on the heads of the children the sins of the fathers fall? To forget is not to wipe out: thou must wipe out the sins of thy fathers. Thou must wipe out from thyself the pride of those righteous ones, too perfect to live in their ancestral home, but not to devastate that of the stranger: too pure to pay the tax unto Caesar, but not to despoil the weak of his heritage!

Once already for thy sons, the hour came to pay the debt of blood. And they killed one another. Yet they repented not. They killed each other and understood not that they were atoning. This is

why their war of Liberation sufficed not to liberate them...

To-day once more the hour has come. Once more thy sons shall die. For the Future, sayest thou? Yea, for the redemption of the past. Yet now understand! Understand—that this may suffice. For shouldst thou not, the war into which thou hast entered, will enter into thee: once more thy sons will kill each other—and trial will follow trial.

If thou wouldst not that this great shadow should spread over thy starry field, daughter of the Puritans, become pure!

Then upon thee shall descend the new Soul prepared for thee, the great Soul which awaits thee.

And because thou wast "a murderer from the beginning", O New World, it is thou who shall put an end, for ever, to the murder of man by man!"

\* \* \*

... "But thou, blessed art thou, O Resurrected People, who more than any other

resembles the Christ. For thou hast his stern gentleness. . . ; people who hast slowly climbed thy Calvary of twelve centuries and who breathe at last, free, living, in the glory of the new day, on the mount of thy Ascension. First among all peoples thou didst tear aside the bonds of death which bound thee from head to foot ; thou wast the first to come forth from the tomb wherein are all the peoples ; thou hast shattered the rock of a hard, cold soulless civilisation, whose corpse shall be buried in the very sepulchre of thy resurrection!

The first thou hast entered that heroic path which leads where none has trod. Thou hast had faith in that which must be. And thou hast accepted the loss of all thou hast in order to gain that which yet is not.

The first thou hast dared : thou hast crossed the abyss ; thou hast thrown thyself into the unknown, into the Future. Thus didst thou go to meet thy Lord... Follow him across the desert, towards the Land of Promise.

They call thee weak. And because of this weakness they scorn thy renewal. Those who reproach thee are those who cannot follow thee. They go—these others—towards that darker abyss, which the Lord inhabits not.

Yea, because thou art born anew, behold thee weak seeming as a little child. But in this weakness is might, the real might of things to come, that of creative Life. The others have the might of the warrior armed to the teeth, yet who advances towards death, and death's effacement.

Fear them not. Only believe. Believe in thy victory—no fleeting conquest of the bloody sword, but the lasting one of the heart's thoughts. Seest thou not that these thoughts make all the powers of the earth tremble with fear : for they compel them to change...

Blessed art thou, since through thee a new thing is born into the world : even the Will asserted by a great people to break with the past of the nations, and to realise—in deeds and not in words—the ideal of Humanity.

It is by this Will that thou art become master of thy masters, and that thou hast brought tottering upon thee the most formidable autocracy of the earth. It is by this Will that under that downfall, thou hast remained standing, in face of the world, to speak to it. It is by this Will that thou hast been able, unarmed, to defy the most arrogant powers of the war, and to impose upon them thy own principle of peace. It is by this Will that fighting with bared face all the forms of tyranny, under whatever mask, after having defeated it in thyself thou didst face it, without yielding, without fearing, in thine enemies themselves, and even in thine allies, ready to break with all rather than betray thine oath!

Strength of the Lord all-mighty, new Will, thou canst, if need be, challenge the world and all its powers of uncomprehension; it is thou who will conquer, for thou art the Will of to-morrow: it is to thee that is promised the empire of this world!

Blessed then art thou, O Living one, who callest to life all the peoples by teaching

them that, to live, they must first cease inflicting death!

Blessed art thou who revivest before their faces that primordial truth that "the earth belongs to all", and that none has right to deprive his brother thereof, for she is our common mother.

Blessed art thou who freest them of all their burdens in teaching them to cancel each other's debts, and who thus restorest the holy days of *Great Jubilee*!

Because thou hast heard the voice, the distant voice, of the Lord of Humanity, and now in thy turn, makest it heard,

Because looking not backward thou tracest the path which all, one day, must follow,

And because even now thou thus dost justify before generations to come, the tempest which sweeps away those who now pass,

Blessed art thou, holy Russia, throughout the ages!

## V

## THE SORE

Lo, all the nations of the earth have evoked the Lords from on High, those great moral forces which lead the world: Liberty, Justice... They have evoked them, some to cure their ills, others to hide their crimes—and they have come...

The Lord of Justice comes slowly, but he comes always. His steps are without haste and without weariness. And none ever invoke him in vain; but those who invoke him unworthily, to serve their own hypocritical interests, quake with fear when he appears—even as they tremble with anger when in the midst of a people there surges forth unmasked, that Liberty of which they claim to be the heralds.

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And it is the voice of the Lords from on

High which fills now the heaven of the nations with its rolling thunder. It rises against those who speak but do not act; who say "Equity" and commit iniquity; who say "Liberation" and keep in subjection entire races; "Democracy", and submit multitudes to the autocracy of force; "Rights of Nationalities" and subjugate on all continents of the earth nations small or great, provided they are weak and disarmed.

That is why the avenging voice, echoing that which of yore shook the empire of Rome, cries now to all the Romes of the world: "Hypocritical Nations, cease to whiten the outsides of your sepulchres filled with rottenness. For henceforth, willingly or no, it is the inside that must be cleansed!"...

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A new day shines upon ancient falsehoods which were covered by the night, and reveals the hidden roots of the disease which eats into the life of peoples.

This sore, this sin, is that Europe has thought of herself as divinely predestined to the despotic domination of the world. The world has suffered this domination, the Lord of the world has permitted it, only because of the benefits Europe has to diffuse.

The best she possessed, her science and culture now belong to all. The whole of Europe might disappear henceforth, without anything essential being lost to mankind. That is why her reign is ending.

The hour has come for her to collect herself, to withdraw her forces, dispersed everywhere—to concentrate them again, in view of a new birth, birth to a new life. The hour has come when she must unloose the grip, deadly for the others and for herself, with which she has been holding all the peoples.

And it is because she was unwilling to do this that her forces of domination has been divided and turned against herself.

The sword with which she was smiting

the peoples has smitten her in her turn. The iron yoke which she has forged for others has fallen back upon her, bruising her own neck.

\* \* \*

The war which is ruining and draining her to-day—the real aims of which none confess—is the life-and-death struggle which earth's mightiest empires are fighting for the empire of the earth...a duel to the death in which they will die together—that Humanity may live.

For their war is indeed what they affirm, though not as they understand it—a war of liberation, an abolitionist war, putting an end to the trade not this time of the blacks of America, but of all coloured peoples.

For progress takes another step; after the slavery of men, it is the slavery of peoples which must pass away. Peoples also are men...After the barter in colonies, it is the barter of colonies which must be abolished; for the very

word colonies is nothing but another name for this enslavement of peoples.

\* \* \*

Colonial Imperialism: such is the sore, the mortal sin, of the nations of Europe. From that sin has come their Gehenna, and this Gehenna will come to an end only with the end of this sin. They will deliver themselves only when they deliver their slaves from it. It is the same hell which they have let loose on others, which is now gnawing at their own flesh.

For the salvation of the nations of prey, let the rest of the world cease to offer them possibilities of preying. It will save them in saving itself from them!...

\* \* \*

We are at the world's crucial hour, at the hour which must determine whether heaven or hell is to reign over the world—whether the world can win its future— heaven save through hell...

To-day it must choose between two paths: the one which descends and the one which mounts; the one whither it is called by the forces from below, the forces of the lower life; whither it is driven, through blood and mud, by the powers of the infernal civilisation—for it is hellwards that it leads; the other, the higher path, not yet hewn for the world, but which is now to be opened through fire by the Powers of the Light, to lead it towards the new Civilisation—that of the Spirit!

We have yet to learn which forces will conquer in this supreme struggle and whether the whole world will be handed over to that which has corrupted the peoples of Europe; whether the world will be dominated by the obscure spirit of a civilisation which thinking to master matter by material means, has become its slave...; and finally whether all the nations of the earth are to be subjected by those who now wage this fight to the death for the monopoly of evil!...

It is they who in their madness have kindled the conflagration of the west. For

the sake of the world's salvation, may it not be extinguished ere their powers of domination and darkness have been wholly consumed in it!

\* \* \*

Lo! One came into the world, bearing fire, the awful and divine fire, the fire of sacrifice and purification!

And at his approach, seething as though it already felt its burning heat, all the corruption of the world rose up. It rose against him.

The peoples got to their feet seeking the invisible foe, seeking him in each other... and to reach him, they threw themselves upon each other...

Thus spread the fire of the sacrifice. It shall consume their impurities. It shall burn over all the earth until the earth be purified!...

## VI

### THE RED IRON

...To save the guilty nations from chastisement, a few just men in each of them were enough. But who may save them when it is these very just men who call upon them this chastisement?...

For there are just men in every people, and they are the eyes of God upon the peoples, the witnesses of the Lord before the nations, and of nations before their Lord.

In the world there are seers who enlighten and direct the blind forces brooding over the blind masses—thinkers who think for Destiny.

When God sends such a thinker into the world, "beware", said Emerson, "for then all things are imperilled."

...All the things which must perish. For the reign of other things is beginning.

Those which were not become, and annihilate those which are.

\* \* \*

...You would know how the war began, and upon whom rests its responsibility? Look not without, to the circumstances, but inward to the hearts of men. Search not above among those who are great or seem to be so.

...One night of July 1914, two men, two witnesses—one for the East, the other for the West of the world—met in presence of their Lord, looking in his light to the world of men and nations. And He, through their eyes, saw it. Then He, the Lord, thought within himself—and they, his servitors, said to each other: “The hour has come”...

So began the War—the War as fated and made necessary by the crimes of all. For it is the fearful darkness of these crimes, slowly gathering in the sky of the nations, which have fallen on them all.

All the seers of the world saw that gloom—the most sombre and dreadful which

ever covered this earth. It has covered it with night and blood.

But behind it is preparing the most splendid of dawns which ever rose in the sky—the dawn of a new heaven over a renewed earth.

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...“He has had no pity” say you? And you—had you pity when there was question of killing others—of causing or permitting them to be killed, in all the peoples conquered by your arms?

To move you with pity this war was needed: He was moved with pity during your peace. He saw what it concealed—all the murders, all the wars of which it was made. This war kills only bodies... But your peace slew soul and body!

To touch you, all these sufferings were needed: He is touched by each suffering. The number matters not. In His eyes, a single one equals them all. For it is the same in all. Every one suffers alone. And it is He who suffers in every one...



You must have war to realise that men die, to lament over death. But He never forgets death. He knows that each day, in times of peace as in times of war (was there ever one single day of peace for all on earth?) death carries away one hundred and twenty thousand men; that mankind owes her, for each passing hour, five thousand living—more than one a second. And when he looks at the great wave which rolls round this globe, carrying away ceaselessly its harvest of men, He knows that the most murderous combat swells not greatly their number...

It is because He pities these dead that He makes peace give room to war, to destroy the quicker whatever renders life miserable and vain, to hasten the time when all the living shall taste the fulness of life, when all dying shall bless it.

It is because of His pity that He puts the red-hot iron on the open sore. His compassion is for the sore, while you groan for the iron, and curse the burning!

\* \* \*

Ah, you are of those who right willingly agree to the killing of souls, but will not that the flesh be touched!

Know then that no flesh lives save through the soul; that as long as this earth lasts, the bankruptcies of the soul will result in the devastation of the flesh; that this war is but the sign, and this hecatomb of bodies the effect of death in the soul of the peoples,—a death of love in their soul. For nations also have souls. And love is the life of the soul and the very soul of life!...

\* \* \*

And now each one demands: when will this infernal thing come to an end; when will the river of blood cease to flow?

It will cease to flow when it has reached the stain that each people bears on its forehead, when it has swept away those sin-stained souls that each nation places at its head.

For the tide of blood—save perchance in Russia—has not yet reached them. They stand on the top of the heap, on the piled

up corpses as on a pedestal, ever move safe—each day more exalted...

The flood must needs rise, rise, rise higher, must reach them, carry them away! Then only shall the war end.

It is not the small things which have to change—not even the great: It is the whole spirit of things.

And that this spirit may change, those who represent it—and everywhere—must disappear. Such is the first—the negative aim of the war, of the destruction.

When it began, they thought: "It will be but a war!" It was their end which was beginning. This war is a judgment—more than a judgment: an execution.

Hitherto, it has destroyed millions of slaves; now it is their masters who are about to fall.

As utterly as the life, the thought, the sensation of these millions of victims was overthrown by the long torment of this frightful agony, so also must the life, the form, the thought of the governments of the earth be disturbed, changed, over-

turned,—even as the soil of the fields of the great madness.

They must die, they too, in the mud...

Then shall the world renewed be born into the Light!

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If you look at the war from this point of view, you will recognise what a perfect art presides over the play of circumstances, over the unfolding of the great drama.

What then, if not a sovereign Will, could have made this war to last thus—against the will of all and to the complete exhaustion of all?

What then could, with such certainty of calculation, have kept so constant the unstable equilibrium of forces, so immovable the beam of these scales into which, one by one, willingly or no, all the nations are being thrown!

Never had the Power which rules the world been so manifest.

He will become so more and more...

## VII

### PEACE'S ULTIMATUM

Our world was late: Someone was waiting. This war has made up time...

For now each year realises the progress of a century; facts outrun thoughts.

It is no more the usual, the customary which takes place: it is the unexpected, the impossible. For nothing is impossible any longer.

It is no more the past, but the future which creates the present...

Such is the work of this war. But for it, would such formidable actions, such mighty reactions, such deep revolutions have been possible?

And we are but at the beginning of the great change: the greater the chaos, the richer will be its fecundity...

Is there aught else than war which

might bring all this about? Such is the true question, the true problem of peace.

Does this world bear within itself that which would enable its Lord to carry out such renewals without this destruction? Are the peoples prepared to develop in the midst of peace such possibilities as war brings forth—or, which comes to the same, to remove during peace the necessity of war—that fated return blow of the violated moral forces which war is?

Only at this price is possible the lasting peace of the world. For to make war impossible, it must first be made superfluous.

So long as war is necessary, war will be.

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You would have peace? What peace?

For you, peace, before the war, was the fear of collision between equals! Great felines are not inclined to eat each other. The desire for peace was a desire to wage war only on the weak, on those of Africa, Asia, or elsewhere—black, white or yellow

—provided they were less well armed. Peace was war, when it has the aspect of a hunt, without chance of defeat, without the outcry of victims, war without risk or ruin, such as enriches him who makes it...

It was war in the Transvaal, the Cameroons, in Abyssinia, Madagascar, Egypt, Morocco, Tripoli, China, Thibet—wherever it might take place without diplomats being disturbed.

One begins to call it by its real name only when it has crossed the Bosphorus...

Well, since peace for the nations of Europe is merely the war they wage upon others, then that which they are now fighting amongst themselves is peace for those others!

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Their peace was but the slumber of wild beasts. An unreliable slumber. Their peace was the reign of hypocrisy following that of overt violence.

While the tiger slept, a serpent crawled over the world, poisoning it,

coldly, in silence. The tiger had to be roused. Now they will die together, crushed, stifled one by the other.

Some reproach others for rousing the tiger. They preferred the serpent. Is it that their force is reptile? They demand that the beast be chained for ever.

It shall be unchained until its violence in all has destroyed the unjust hypocrisy of all!

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War which is seen is but the symbol of that which is unseen. And the belligerents are in the right—symbolically—when they say, some: "We are victorious", while others reply: "We shall be so." Until now it is true the principles of the former prevail; their militarism has covered the world. All nations have become the slaves or lovers of Force. Yet this is but for a time. The principles of the latter will triumph in their turn. They will triumph even more and better than is hoped by their advocates!...

The reign of Peace shall come. The Russians have shown the way. The reign of Peace shall come through the refusal to wage war. That all the peoples might lay down their arms, one must needs make a beginning...Russia has done so. Tolstoy has conquered! Now the others, one after another, will be forced to do the same.

As it needed but one to arm for all to imitate him, so it needs but one to disarm that all be compelled to follow his example. Compelled by a force stronger than that of all the rulers of the world—by the force of the Idea which creates and transforms, of the Spirit which blows where it wills and rules the brains of the world!

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For it is not the mildness of the weak, but that of the strong; it is the strength of a still greater heroism that will conquer the war. It is a war more invisible, more superhuman, which will transfigure both peace and war.

One cannot change one without the

other. War makes manifest that which peace was hiding. War and peace are the right and the wrong side of the same fabric. It is the fabric which must be changed: it will not suffice to turn it, as would the pacifists—those who know not how to see horrible war under the horrible peace, the same horror under other forms. For those who know, for those who see something other than mere words and appearances, the horror of what is called peace surpasses all the horrors of war. For those, at least, compel change!

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If therefore you will have peace replace war, make that peace more all-conquering, more heroic even than war; make it more disinterested, more fecund in abnegation, in self-surrender, in self-sacrifice than war itself. Make it more disdainful of danger, of quietude, of ease, even of life!

That peace alone will overcome war in which man will have overcome himself...

Maybe the other peace—that of yester-

day—made him fall less low; but it made him also mount less high than war can do.

It is for this that war has to be—to be what it was—that such a peace might become possible as has never been.

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It is said this war will be the last...Nay! It is but the first; the first of the great wars—of the great wars of the Spirit!

If you would not have others still more murderous, then renounce murder!

If you would not that there be yet greater ruin, renounce love of gain.

If you would not that they drown the earth in the blood of man, open to the Spirit the invisible battlefields of your hearts and thoughts!

If among yourselves you have had enough of these infamous butcheries, let henceforth wars and conquests of the Spirit be within you!

## VIII

### THE AIM

They talk of the war aims of all the belligerents. But they speak not of those which alone count—for it is they alone which will be realised: the war aims of the Lord of the Nations...

No policy in the world dreams of putting itself in accord—before all—with that which rules the world...

Hence what each people calls its policy is but an attempt—as laborious as vain—to deter the Lord from his plan!

In this, no one has ever—no one will ever—succeed.

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Each imagines that this war has no

other end than to impose on the world his particular ideal and "culture"...

But the Lord has other thoughts.

Let the Teutons nourish if it pleases them, their ambition of a Universe made in the likeness of their Germania; let the Anglo-Saxons cherish, if that will suffice them, the hope of a future modelling all peoples to their resemblance! Yet, there is, above them all, a greater Will, that Will a fresh world composed of renewed peoples—a future which will not reproduce the past, which will be neither Teuton, Latin, Saxon, Slav—a future which will be Human!

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...I besought my Lord, the Lord of Nations: "Unveil to me that which is and that which will be—For ever thy work exceeds and disconcerts my expectations"...

"List", said the Lord,..."I spoke to the peoples during peace. And the peoples heard not my Voice. And they have corrupted their peace. Instead of raising above all their thrones that of Justice, the

rulers of the peoples have made of each a throne of iniquity. It is of this iniquity that their war is born.

"And I spoke to the peoples through this war. Had they willed, from it might have been born a greater peace. But they understood not its stern lesson.

"For a time I have sacrificed individuals to nations. And in each nation all have become slaves. Had they rebelled against those who lead them—who lead them to slaughter—through them I would have destroyed the cause of their slavery and of their miseries. I would have founded their freedom for ever. But they have lacked courage; they have not revolted...Provided they are fed, men still consent to be slaves. They will not revolt until they are dying of hunger...

"Then I sacrificed the nations. It is they whom I have made slaves—slaves of each other. I have subjected them, bleeding, to the iron yoke of their alliances. By these alliances I created rival monsters uniting all their egoisms and their wickedness. And to these monsters I gave the

power to devour each other until the nations should repent. And lo, the nations have not repented.

"Therefore, now will I sacrifice these monsters also, these groups of peoples, of nations, of empires...Had they harkened to my Voice, I would have founded upon these greater world-units the unity of the world. Between them I would have divided the earth. But not one consented to be merely a part of the earth...

"I planned one thing more. I called a continent. I willed Asia to rise, united and free, in face of the world, that through her might reign over the world the law of the heart. But Asia feared—she lacked faith. She rose not at the time I had fixed for her...

"And lo, now I veil my face!...

"After peace, after war shall come that which is neither peace nor war. For war sufficed not. Hell for the peoples was not enough: they must pass through death and resurrection.

"The new order could not spring from the old disorder. It was not yet great

enough. Therefore shall it be changed into Chaos! And it is that Chaos which is even now coming—that Chaos within each nation, over all the earth...

"Of this alone can be born the world which is to come. Through it will I renew the Miracle of Creation!...

"It is thus that with each greater obstacle, I have made greater my plan of Victory!" saith the Lord...

\* \* \*

...The dream of the future could not be merely that of a human peace founded on a society of selfish nations. That was too little.

It could not be merely that of a world-unity founded upon the greater despotism of larger world-units: this too attained not to the stature of that future.

That which will spring from the Coming Chaos is all this and it is more. Yea, more than the nations willed; all that above them, in them, is claimed by the deep sigh of Humanity!



—A new world where reigns a new love!

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Know ye not that the hour has come when a new race must appear on a renewed earth? And it is for this that all the nations are placed on trial. For, in them, all must perish which is not fit for this renewal. Everywhere only the seeds of the future shall survive this rottenness—And among all shall subsist only the peoples who bear these seeds within them.

This, therefore, was the command given—the terrible command of war:

—Let all that which cannot serve to this future be destroyed!

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Is not this the word of command everywhere? See: the same states which before, deemed themselves to be the most pacific, now hunt out as malefactors those who attempt to preach peace. And they are right...Before the Lord himself they

are right. He gives them power to prolong the war, as he gave to others the power to begin it. He gives them the power to pursue it to its goal—the great defeat of all, the great Victory of that which they are not and refuse to be.

For each people shall the war last until it has entered its very life, until it has touched, vanquished and destroyed the evil which is in it.

For the sword must be beaten into a ploughshare—a ploughshare in the hand of the Lord,—to plough the peoples, to tear up the soil of their hardened past, to prepare them all for the harvest of the future.

—And when he has fully ploughed, then we shall sow!

\* \* \*

...To the powers of war against the powers of peace, the Lord has given power. That is why even the victors cannot re-establish peace. Even the Conquerors are conquered—They can win war; they cannot win

peace—No more can they stay the deluge of gold and blood which shall engulf them, however high they be exalted!

To the powers of destruction, of ruin, of Chaos, the Lord has given power. To the evil powers against the good—for the good were the worst!...Yea, even to the powers of aberration, of madness, against the powers of order and wisdom! For this wisdom was but folly before the Lord!

That is why, in every people, the demented, the wicked reign, and those who are drunk with hate, and those who are thirsty with blood!

And when, in every people they shall have exhausted their power of mutual destruction, then the Lord shall have given power to others—to the masses in every people—to destroy still more, to destroy in the revolts of their despair, all that the war has not reached, all that it could not reach—and which is not stamped with the seal of the Future!

Beside you, then, poor unfortunates, chained slaves, bruised peoples, assassinated herd—of whom they made assassins—

butchers whom they led to butchery;—beside you the Lord shall stand in that day,—and to you, in your turn, he shall give power against the powers of to-day—the powers he condemned, and which you shall destroy—in the day of your great wrath!...

## IX

## THAT WHICH COMES

—Lo, all the generations answered to the Lord of the Future: "Suffer me, Lord, first to bury our father!" So finally the Lord has decided to bury together the son and the father. Thus, the generation of to-morrow will have no further excuse: the link with the past is broken...

The Past is no more; and nothing of what it was, is henceforth possible. It remains now to disappear with it—or to find the formula of the new life.

Say not therefore of anything: "This is a Utopia; that cannot be". For what chance has anything to be a reality to-morrow, if it be not a dream to-day...

That which never was, which could not be—it is that which shall have being; the Past is no more!

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Great Past of the nations, mighty dead, some believe thee living still...

And of those who know thou art no more, some weep over thee, others curse thee. The house is filled with the wailing of those who will not have thee carried away. They cling to thy garments, trying to keep thee. They cry to thy inert form as though it could hear them. They give thee glorious names—the same that, to-morrow, they will again give to that which comes to take thy place. For their mourning is but that of their fleeting interests...

But others await impatiently at thy door, to cast upon thee the farewell of their maledictions. They are watching for thy corpse: they are eager themselves to put it into earth—Yea, deeper than earth; and to disfigure it under their feet...It is through them that thou shalt become that hideous and unrecognisable thing—the corrupt shell of that which was—the phantom of those dead no more loved of any...

Dead Past of the nations; He who drives

thee out curses thee not. He knows the great misery of what is passing; and the great injustice of that which must be towards that which was. He knows that what is condemned, what is called evil, is only that which has lost the right to be, yet that all which can no longer be is justified for having been....

That is why while rejecting thee, thy Lord does thee justice. He forgets not thy ancient grandeur. Even as he turns away from thee, it is still upon thee that he smiles—in that which comes!

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Ye would know what comes?

That comes which ye have called yourselves—all the things ye evoked, and before which now you cower with fear.

Liberty for the world—since no longer will ye be able to subject it.

True Democracy—for no longer will ye be able to exploit it.

Veritable peace—for no longer will ye be able to corrupt it.

Briefly, the end of your reign, and the beginning of the Kingdom of God.

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That which comes is a Power—a Shakti—of Truth, to destroy the great falsehood of the world, falsehood in the life of men and nations, falsehood in all relationships—family, social, national, international; falsehood in love, in labour, in the state, in religion itself; falsehood between man and man, between man and woman, between men and God; falsehood between peoples, between the strong nations and the weak, falsehood between races, between Europe and Humanity!

\* \*

That which comes is a Power—a Shakti—of order and of harmony: ye call it Justice. But it cannot be Justice except it be Love!

The selfish reign of man comes to an end; that of woman—the associate and equal of man—begins.

The anarchic reign of the nations comes to an end; that of federations, commonwealths of peoples—those larger links in the future unity—begins.

The reign of tyrannical Europe comes to an end; that of Asia—of which Europe is but the right arm—begins.

Yea, even the reign of the jealous Gods, the solitary Gods, and the intolerant religions comes to an end; that of the infinite—the ineffable one—whose glory all the Gods suffice not to manifest—begins!

\* \* \*

Nothing may stay the rising tide, the rushing wind, the lightning flash...nothing may stay the coming future! Who can chain living forces? Bury them and they germinate; compress them and they explode!

Hearken: when the Lord chooses one of them to reign, he first subjects it. He tries, he oppresses, he imprisons it, that it may be concentrated. He reduces the space around it, until it has no more place of its own; it seems to have disappeared

from the earth. Then it is ready to fill the world with its Victory! Nothing is so great as that which has first humbled itself...

So has it been, during the war, with all the forces to which the future belongs.

It seemed at first as though Liberty has been for ever banished from the earth. It seemed as though her day would rise no more. So dark was her night. Nearly all nations, and in each of them nearly all men had become slaves...

Only a few, in scattered corners of the world have remained free—for they are the sons of the Future. And in them Liberty everywhere expelled, unseen, collected herself. Instead of decreasing, her power has concentrated. There she has kept watch, unknown, formidable, awaiting her hour...

Now her hour has come!

Liberty to the slave peoples: liberty to the slaves in every people!

\* \* \*

This war was but a prelude, a preliminary

phase, a first act of the great drama. The things it has prepared march with it—after the tension, ruptures; after the concords, rebellions; after the long patience, sudden outbursts; and dismemberment after the alliances...

All nations shall break their chains asunder—those inner ones, more shameful; those outer ones, more cruel!

Happy then are those whose power is not built upon the exploitation of weakness—for in this weakness are the forces of to-morrow!

Yea, happy are those who have not to keep a colonial empire—for the others will have to lose it!

And happy also are those who have but a Tsar to expel; for the others will have to dethrone tyrants far worse!

Happy are those who boasted not of their freedom—for the rest must needs free themselves from a deeper slavery—that of the soul, their delusion of liberty.

Yea, happy in the days to come shall be those who have not lied to the Lord of Liberty!

## X

## THE OTHER WAR

After the war, shall there not then be peace?

...Nay! There will be another war, a war of another kind: after the war between nations, war within nations. After the war, Revolutions.

The peoples,—not the diplomats—will put an end to the butchery. For that they need only refuse to be slaughtered any longer.

There will be no Peace Conference—no real one. There will be no peace, till the day when the Congress of the World—the Parliament of all nations, small and great, white or black or yellow, shall assemble.

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Ye would prevent these revolutions?

Then ye should have prevented the war. For the war was that they might be.

The peoples will make revolutions, because ye have prepared them for it. Ye have cultivated hatred—your hearts are so full of hate that you cannot spend it all upon your enemy. How should it not turn upon you? You have nourished serpents within you; they are hissing now in your faces. Your house is filled with these monsters that ye would have raised against others, and which shall raise themselves against you...

It is hate, and love also, which will make revolutions—hate of peoples for that which preceded the war, which made it inevitable, and would renew it—and their love for that ye cannot understand.

They will throw the infamous combination out of gear, the machine of interests which is crushing them. They will put an end to your "International" of blood and money.

And if not the men, it will be the women, the children, who will make these revolutions.

They will do it, because they can do nothing else...

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No people to-morrow will bear the burden of debt raised by these years of red madness...

If each child who coming into the world must find himself debtor, victim, of such a past, it were better for the mothers to beget no longer. It is for this that mothers will wipe out the past. It is for this they will blot out the debt!

To those who have given their money in order to receive more, they will say: "Is that all you have given; others have given their life! Rest content—you will be quit of your debt to the dead when the yet unborn shall be quit of theirs to you!

Let the war ruin the Past; but not the Future!

And let it ruin many men; that were better than for a single one to have been enriched by it.

They may call it bankruptcy. But it

will be the redemption, a quittance of all to all—a reciprocal remission.

And this remission will also take place between peoples.

They will shatter the yoke of their mutual enslavement, of their enslavement to the past—for these debts are the chains of the past. While such chains remain, there can be no future for any of them.

It must be a dawn when all awake, in a full joy of a shared freedom—when for men as for peoples, the rich which were, give place to those which were not; and the ancient value to the new value—the capacity to construct a new Future!

\* \* \*

Ye are indignant! Yet is this anything more than your Gospel being realised—the Gospel of the Kingdom promised to the poor, to the small, in which the first shall be the last; the Gospel, enemy of the rich...

Ye have preached this Gospel through the centuries; ye have translated it into all languages, spread it among all peoples

—and now ye would not that its teaching be realised!

Ah! mayhap its letter is about to pass; but that is because its spirit is about to live! And mayhap to-morrow men shall cease to call themselves Christians; but it is because peoples will have become so!

And it is for this that even as Christ, they too will condemn riches—"the unrighteous mammon." For all riches are this, when they belong not to all. All are murderous when held selfishly, when made for a few out of the misery of all. All are cursed when, as to-day, they cause men to kill each other, and peoples to perish!

"Gold and silver belong to the Lord" are the words of old; "yea, to the Lord of all, who gives them to all!" shall the new law proclaim.

For the gold of the earth must become as the gold of the sun which sheds upon all its light!

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Yet revolutions, as the war itself, are



but stages. The peoples who make them know not where they are being led, any more than their rulers foresaw where the war would take them.

The peoples and their rulers never see farther than their aims. As ignorant men imagine that nature is made by the caprice of the elements, so ignorant peoples fancy that History is made by their arbitrary decisions. They ignore the Law which rules forces and the Force which governs Wills. That is why their revolutions and their wars ever lead them whither they thought not. For what nations take as their ends are but *means* for the Lord of the nations.

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Behind what is seen—lies ever what is unseen...

Behind the Gods of the nations, the jealous gods at war one with another, are the nameless Titans who dethrone them. But after the Titans come the Sons of Heaven...

Behind the Governments are the Crowds, the blind crowds, who prefer to wander unguided in the darkness, rather than follow their unworthy shepherds. Behind the armies are the people; and with a breath peoples disperse the armies, pull down the thrones, send back into shadow—or call from the shadow—the potentates of the day...

But behind the peoples stands the Lord of the peoples, and in the midst of the crowds the men whom He has prepared.

And even as these crowds suddenly confer all their power on those—however unknown they be—whom their secret instinct has elected, so also shall He make His power to shine forth in those—unknown to all, save Himself—whom He has chosen to manifest it...

And then shall the people recognise their true shepherds.

For peoples are gentle to those who love them, even as they are terrible to those who deceive them. They are lambs who become lions to wolves. But when they

have mastered the wolves, these lions will follow the child who leads them...



Be ready, therefore, ye men of to-morrow before whom are to fall the things of yesterday!

Ye who yesterday were not, but who to-morrow, shall be—for ye come not from the past, as the others, but from the future; ye for whom the future is neither fear nor hope but certitude; who invisible, silent, as the future itself, already reign over the present—and therefore it is destroyed; ye who are not of this world—for ye are that it be no more; ye, to whom no peoples are strangers, but who are strangers amidst your own people—for ye think, in each of them, the thought of Humanity; Sons of Humanity, her elects: be ready, for your hour draws nigh.

And all that is to come already hails you!

## XI

### NEW DEMOCRACY

The heaven of the Future is that of the Truth. The thoughts which come not from it are but thoughts of falsehood...

False prophets have arisen, preaching amidst the peoples the deceptive Gospel of their false democracy...

The reign of Gold after that of the sword, an elective plutocracy: it is that they call democracy....

An anonymous autocracy; tyranny under another mask, which can no more be unmasked; the subjection of the individual to the masses, and of the masses to those who deceive them; the opportunity for each to participate in the act of compulsion by numbers; a slavery whereby they profit: it is that they call Liberty!

It is that also, that last rule of despotism, which with all other falsehoods, peoples, Titans, shall sweep utterly from the world!

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The reign not of small but of great things; the reign of the small who know how to be great, and of the great who know how to humble themselves; the reign not of the most numerous egoisms but of the highest unselfishness; not of the poor who wish to become rich, but of the rich who make themselves poor; the reign not of ignorances, but of wisdom; of all that ennobles and enlightens man, of all that is royal—Love, Justice; the reign of the best, the reign of the true Elite: that is what the future will call Democracy!

For true democracy excludes not the elite; it purifies them. True democracy excludes but false greatness; what is truly great it elevates yet more. As the sap it rises from below, it vivifies the tree and beautifies it; stripping it after winter of

its dead leaves, only to crown it with living flowers...

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Abolish then, by whatever name you call it, the reign of money, of alcohol, and of lawyers; the reign of falsehood and of foolishness, of opinion adulterated by its press and parliament; abolish the reign of petty men, petty calculations, and big egoisms. Enthroned the opposite of all these things, and call that.....what you will.

Under any regime, under any name, a people can be free or enslaved.

Liberty is not a system, but an attitude—a true relation between collective wills and individual powers. Both autocracy and democracy are states of mind. There are autocratic republics; there can be democratic empires. Democracy is found wherever respect is found for the People—for its needs, its aspirations, its wishes, its soul; wherever is an understanding of this soul's essential tendency—of its un-

seen will—and the love which alone bestows that understanding.....

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The Will of this soul, its most secret, its deepest determination; it is this which must reign over the peoples that they may be free, that they may be happy: for it is the very Will of the Lord of the peoples.

But that it may reign, that it may be incarnated in those who reign, that it may make those reign in whom it is incarnated, it is not sufficient to permit this Will to become confused with the blind and changing wishes of surface opinion. It is not sufficient to multiply that opinion's exterior means of expression.....

What is called public opinion is most often but the opinion of certain individuals, and sometimes that of the worst. True opinion expresses itself only by asserting itself—It never asserts itself more strongly than when unspoken. And it is sometimes when least conscious that it acts most sovereignly. It is the soul moving the

body from within, in silence. It is the imprisoned force freeing itself not in noise, but in action. Its force—as in all forces—is that of concentration. For it loses in might, in real power, what it gains in movement, in apparent manifestation. It loses in reality what it gains in publicity. Then have ye nothing more to fear, O Governments,—nothing more to hope, O peoples! When force of public opinion, like vapour boiling in open air, escapes and is lost in words. It is this that they call Parliaments—the soul of a people being dissipated in vain chatter! Yea, it is this, this western superficiality, that the false prophets would impose on the world—and on the Future!

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A consciousness more true, a soul more profound, more sure of its destinies awakes in the peoples....

The Parliaments of the Future—if they still exist—will no more be assemblies of stago figures, the elected mediocrities of a

country, a theoretical, artificial, geographical representation of its interests. They will be the real organic center, the living heart of its functional and corporate activities. They will represent not the social soul but the social body—its needs, its desires, its material interests:

Thus, these interests will govern themselves in their own domain, according to their own law, for the welfare of all. Yet, that they may not be exclusive—always in conflict—selfish and therefore blind—they will learn to harmonise, to unite, by looking higher than themselves—towards another power of the Collective Being.

For the Collective Being cannot live unless it be fashioned in accord with the laws of all life. Its external activities must bow to the Thought within. And this thought itself to something greater still...

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“Put Wisdom at the head of the world;  
the world will fight its battle victoriously...”

Above the Parliaments, a Council of Sages—of the wisest in each nation. For the destiny of each nation depends on its sages—on the worth and the power of its sages. The old world is dying since it was not governed by sages...

But these sages, who will choose them? And where are they?...They are where they are awaited. Peoples ever bring forth those they hope for. They will manifest themselves in every people ready to receive them...

And above the Council of the Sages, something more: a symbol of the supreme wisdom.

High in its mental heaven, each people erects a symbol. Some a material symbol, a piece of stuff, a flag. Others a human symbol, a living flag—an emperor or king. But the peoples of the future will raise their thought still higher than such symbols...

Those who wish to preserve the thrones of their sovereigns, will no more see in them the man, but the emblem—the visible image of the Lord of the Nations.

And even those who will not or cannot have kings or emperors—they, too, will erect a throne—an empty throne in the midst of the nation. And this empty throne shall be a sign; the visible absence also will proclaim the great Presence, the invisible Reign.

When thus, in each nation towers up the throne of the Lord of the Nations, then it will matter no more whether their heads are elected or hereditary. Mere external procedure in no way baffles the choice of Heaven. And of what use is it that they be elected, if they have the power to act contrary to the wish of their people?... Elective or hereditary, the Sovereignties of to-morrow will no more be those of divine right, but of divine righteousness.

Thus only shall be realised the essential though dual ideal of the peoples, and contradictions brought into harmony. For, ever antithetic thoughts, if they are great, end by becoming twin thoughts. All the true splendour which was in imperial idealism will unite with all the true justice in democratic realism. Both truths will

blend in a light so radiant that all the shadows, all the errors of yesterday, will fade away...

And it is that which the nations in their chaos shall await!

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Finally, around the throne, in every people, a supreme Council, the Council of Humanity... For it is not enough that in each people the others are represented; Humanity must be present in all. And for that in each nation must the delegates of all assemble, instead of remaining isolated, to represent, not egoistic interests, but the common interest of Humanity.

Henceforth there must be an end of this fabric of mutual spying and cheating—even between allies—that diplomacy is to-day. Disloyalty must become between peoples what it is between men—a shame and a degradation. Men who represent the people must be men not of lies, but men of honour—capable of representing the honour and rectitude of their country!

This can only be when in each country, their assembly—loyal and royal—shall take the place of the secret colloquies from whence come forth secret treaties.

Then secret treaties shall be no more, nor secret diplomacy; for *separate* diplomacy shall be no more. Even separate nations shall no more be; each will have to deal, not with some, but with all. No longer shall any be master or slave, victim or accomplice of the others. No longer shall any one strangle another in shadow and impunity. Allied or no, federated or no, all will be associated, interdependent. All will be free in a sovereign Humanity!

And the ancient frontiers shall be no more. New ones, Wider, shall surround the peoples without separating them. The policy of the 'open door' shall no longer be that of an understanding between the strong to plunder the weak. All doors shall be open to all. And every man shall be a citizen of every country. To whatever country he may go, he will have there the duties of a citizen and his rights. He shall be the subject but of Humanity!

And it is this that they await that they may reign together—the two Lords who until now were separated—the Lord of Liberty and the Lord of Unity.

...In the Kingdom which is descending from heaven to earth, they shall become one with the Lord of Humanity.

## XII

## WORLD-UNION

The World has now learnt to think of the World!...

A hundred peoples, of whom ten or twelve call themselves great, and thirty or forty, civilised; fifteen or sixteen hundred million men, of whom more than hundred million are in Asia—that is the World. It is with this that the living body of Humanity must be made...

The races which form it appear to be but fragments, remnants of more ancient humanities destined to be unified in a new and more perfect one—the more perfect in that its elements are more diverse.

Each of them asserts its independence. Each nationality claims the right to be and to live for itself separate from the others. But Humanity also asserts her right to be one and to live in all...This

war has mingled the nationalities, inter-mixed the races. Count how many races and colours are thrown to-day into this new crucible of peoples which is France!...

This war has tossed together the fragments of the World—the members of Humanity,—that in the shock of impact they may identify one another and be identified the one with the other.

Now all are conscious of all. This consciousness will create its own organ. But this organ will not be a syndicate of egoisms managing the world, under the name of "Society of Nations"—a world-trust; it will be the world managing itself through a Congress of all its peoples—the Congress of Humanity.

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You say that this cannot be, that too many peoples are barbarians, that they cannot sit side by side with you! The barbarian is always...the other. They, also, say this of you. For eight hundred million men—the half of mankind—you are



the barbarians of the West, as barbarians are for you those of the East. You call those barbarians whom you judge ill-armed; they call you so because you are over-armed. The real barbarism is your lack of mutual comprehension. The real barbarism is for each to be ignorant of the other; it is to know not that you are one! You will none of you be civilised until you can sit side by side, until you understand that each—even the most humble—has something which the others have not—that all must miss something as long as one of them—yea, however, obscure he be—is missing from their assembly!

You do not yet know this? Then it is this you have still to learn.

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And you say: "Would it be just to give to the small, to the weak, in an assembly of all the peoples, the same rights as to the great and the strong?" But who are these great? Often small peoples held together by force. Yet nothing obliges

them to remain thus. Have not the strong had privileges enough? Why should not all when remaining or becoming free enjoy an advantage equal to that which they had when bound together? Why should the premium be given to unity, to false unity—and not to liberty and the democracy of peoples?

You will have democracy in peoples, but not of peoples! It will have reality within only when it extends beyond.

You would not that a single imperialism should dominate the world—that of the strongest (for you are not the strongest), but you would gladly share such an imperialism with others. And it is this that you would name the "Society of the Nations"—of the white nations alone—of the Christian nations!

The War did not come for that, nor is it this which it brings or that which follows it. The War is the great furnace which is melting the old chains. Only the link of love can survive it. It is the auto-da-fe of that ancient force which devours itself. But its flaming light reveals the

birth of a new force in the world—of a force which comes not from below but from above, and against which the force of arms is shattered: for it is the force of the Soul.

It is that force which sets free the world; which proclaims the independence, not of a continent but of the whole—a Monroe doctrine for the world. Yea, for all the peoples of the world—those of Africa, of Asia, as those of America; for Black or White, all have a soul. In all is the soul, unique, indivisible, of Humanity!

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Hail to you! enslaved peoples of mankind! For the hour which comes shall liberate you. From your servitude is born the War of your masters. Of their War will be born your emancipation. In converting themselves, they shall liberate you. Or you, in liberating yourselves, shall convert them. For if they revolt not against themselves, it is you who shall revolt against them!

Masters! you say of your slaves, they are Child-peoples! Does that justify you in being their torturers? If they are Children, be their fathers: give them the best you have, and take not from them the little they possess. If they are Children, let them be your tyrants—it is their right—but not your slaves...

When the peoples of Europe are occupied with the peoples of Africa, not in exploiting but in educating them, as they pretend to do; when the honour of "protection" will be a burden—not a profit; when it will be costly rather than bring in gains, then, doubtless, there will be fewer "civilised" nations to compete in the far-off works of Colonial "Charity"! The World's enfranchisement will be known by this sign—that none troubles any more with Colonisation...

...You say: "They cannot govern themselves alone" Many governed themselves long before you did. There is no human association—nor animal—there are no peoples who know not how to govern themselves. But each governs himself

according to his own law—not according to yours—with a view to his own accomplishment in Humanity. You may perhaps delay, you cannot suppress that accomplishment.

Ever from free barbaric peoples new civilisations have come forth—but they had to be free. And whenever an enslaved people has been chosen to open some new path of progress for the world, it had first to be unloosed from its bondage...

To-day all paths must be opened, all paths to the new world; for the abyss has engulfed the ancient ways. This is why in this storm all peoples shall see the walls of their prisons crumble. All the peoples who are slaves shall be, as Israel of old, called out of Egypt!

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And first the peoples of Asia. For in her is the great future of the World. The near future. And it is for this that all the greed of the West is now drawn towards Asia.

All the Contempt too. Contempt is the jealousy of pride. When Europe covets the possessions of a people, she denounces it as barbarian and unworthy of association. And her official diplomats announce that it must be "thrown back into Asia". The Turks are in this case. The Russians too, of late,—to say nothing of the 'barbarian' Central Empires!... Europe, after the war, will begin at the straits of Dover. In truth, she is but a part of Asia...

And yet, it is for this despised Asia that the peoples are now exhausting their blood and their gold. For the war which is destroying Europe is a war for Asia, for the routes and treasures of Asia—a war which saves Asia, and from which Asia too will save Europe, in rising, united and free, before her!

Asia! the great cradle of mankind, where the great races, the great religions, the great thoughts, were first born. In which were ever born the saviours of the World. For which of them could have been born elsewhere than in Asia?

In her three human streams are wedded

—the Aryan, the Semitic, and the Turanian. And seven trees intermingle their branches and their roots—seven empires—the seven federated brothers of to-morrow! The slav republics of the north—free Russian Asia; and the Indo-Chinese kingdoms, yet captive, of the south; the Mahommedan Brotherhood of the west—the empire of Islam; and that of the east, the empire of the Sun-warrior, reigning over the Pacific. Then the two greatest—the unshakable pillars of Asia—India and China which by their union shall become the Center of the World's unity!

Arise, then, O Orient! don thy royal robe: the hour has come for thy meeting with the Occident! Not as the warrior marches towards the enemy, but—as thou willest, O Occident! as thou awakest from thine evil dream, thy dream of pride and blood madness—as the bride goes towards the bridegroom. For ye are bridegroom and bride, and of your union shall be born the Child of the Future!...

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Thou art not forgotten, thou who wert also a people of Asia, and who mayest become so once more, O people dispersed amongst all peoples, yet which remains a people in thy dispersion—for thou art faithful!...people for two thousand years homeless, and who hast learned the first to know all Countries as thy home.

Thou art not forgotten, people of the Lord, people of the Prophets of Justice. For thee too Justice—Reparation—is coming! People in whom the Christ willed to be born—for if thou didst put him to death, at least thou didst allow him to take birth! And now it is thou who shall be reborn where he died. But with thee, it is he who will be born again...

For lo, while thou comest forth from all peoples to find again thine ancient Kingdom, from all the peoples also, at the same time, shall come out a new people, another Israel, not according to the flesh, but to the spirit—according to the new Spirit of the earth. And he shall go towards the place prepared for him...

Already the Lord of the Nations calls to

this nation of the Future: "Come," cries His love, "Come out from all peoples, my people! Withdraw from this great deluge, and prepare the future Reign! Gather together from all nations, from all races, and all tongues, and once more build the sacred temple and the Holy City!"

Elect of the Future, found the Empire of the Future! the Empire of Heaven before which shall kneel the peoples and the kings of the earth!

Found the Empire of Peace! that in it Justice and Love, Force and Beauty may kiss each other!...

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...Terror reigns now, Terror broods over the earth. Each man is in dread of his brother, and each people of its neighbour. The East fears the West. And the Present fears the Future. In all existence dwells the fear of all that is, and still more of all that might be. In every living being Terror lives. In every beating heart she hides herself. And from there she reigns

over all peoples. It is she who arms them—one against the other. And who, once armed, hurls them one against the other—for each fears to be forestalled.

It is Terror, even more than hate, who crushes men, destroys nations, devastates the earth, and holds mankind captive in her gloom! She is the phantom of her own error, which forbids her access to the doors of Light.

But behold the Dawn! And the Truth! And the Joy of souls! And the Peace of the peoples!

Terror shall be driven forth from the earth!

## THE WAITED ONE

A voice has come from the secret heart of the earth, from the Heaven of Love, saying:

...“Behold, I bring you good tidings—which shall be to all the peoples—after their days of great grief—the cause of great joy...”

...“Now, upon all the earth, a Dawn arises—which shall change into light the blood of the accursed night...”

“For after death comes Rebirth. And death has come upon the peoples—and now for them there cometh a new Kingdom.”

“Behold, I announce unto you the Advent of this Kingdom, the Coming of your King!”...

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The great Event ever predicts and precedes the Great Man.

If the French Revolution sufficed for a Napoleon to appear, what giant, what genius will emerge from the universal storm! What God is coming?...

The Jews await the Messiah,

The Christians, the return of Christ,

The Muslims, the Mahdi,

The Buddhists, the Bodhisatva,

The Hindus, the Avatara Kalki,

The Parsees, Soshiant,

And those who await no one, at least await something.

All await the Reign of Justice!

All shall see it, for He who comes is the Lord of Justice!

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Under what form will He come?

The greater the work the more it seems that he who does it must be born lowly.

To free an enslaved people from the power of the Pharaohs, it needed a foundling.

Rome was founded by the nursling of a wolf.

A petty merchant created Islam.

A Jewish workman, sentenced to death, reigned over Europe for twenty centuries.

And he who has reigned over Asia for thirty centuries has in order to become great to cease being prince. "Being rich, he made himself poor." He became a beggar.

"For it is the weak things of the world that are always chosen to confound the things which are mighty; and the despised things of the world, yea even those that are not, to bring to nought those that are."

Yea, above all, those that are not—those that are not yet, but will be—to destroy those that must no longer be !...

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Each people can quote some example of these great ones, born humbly. Each, at least once, under one form or another, has seen his Lord coming unto him !

And is it not that this form, when the humblest, was manifested with the greatest splendour? In the sling of a little shepherd, in the sword of a peasant girl—all His might !...

He who is now to appear may possess not even the advantage of being a nameless child or a sentenced man...

To accomplish the supreme work, he will not have the advantage of being a solitary—for that work can no more be the work of a single one: Henceforth no single one could suffice to manifest alone all the glory which must shine forth. His manifestation will be not of the Son, but of the *Sons* of God.

The unique work will be the unification of the work of all, their multiple Advent...

It is all those who are awaited who together will come...

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Then hearken not unto those who shall say,—“Lo, He is here” or “He is there”. For they will be here and there, being not.

one but several—one in several. And each of them will be as a thief in the night, obscure, unknown of men, hidden, until the day when all shall unite, and when the One shall shine as the lightning, from the East even unto the West, illuminating all the horizons of the earth...

And behold, "Wheresoever the Dead body is, there will the eagles be gathered together", saith the Christ. But I say unto you: Wheresoever these eagles gather—these lords of Humanity—there shall be the living body of the Lord of the Worlds!

*Kyoto, Japan, December 1917.*

## THE ELEVENTH HOUR

*On the eleventh day of the eleventh month, at the eleventh hour, the war of the nations came to an end.*



FOR THE PEOPLES AND FOR  
GERMANY

Peoples understand not that it suffices  
their Lord to withdraw his hand from them  
but one moment, for even the most mighty,  
the apparently most invincible—at once to  
succumb...

\*

One more Empire destroyed.  
One more people entering into the light  
of the new dawn!

\*

One of the ogresses is dead.

\*

FOR THE PEOPLES AND FOR GERMANY 119

Germany is no more—For China 1900 is  
avenged.\*

\*

Two or three bandits less on the earth...  
The rest are but stronger for it—until  
further orders...

\*

For the twelfth hour will come:  
This is but an interlude...

\* \* \*

The peoples had gone to sleep again in  
blood—as they had lain down, before, in  
the mire...

The unlooked for peace wakes them up  
once more.

Peace?... A new fear: the fear of the new  
unknown!

\*

---

\* 1900: the Sack of Peking by the armies of the  
Allies, under the lead of Germany.

After Russia, Austria, and after Austria, Germany—And after Germany...

Who will stay the formidable wave, which, from East to West, is rolling over the ocean of the peoples?

Who could say to it: "Thou shalt go no further"?

It goes further.

\*

Three thrones engulfed—after how many others! Three iniquitous powers overthrown. Three nations entombed—that thirty may resurrect!

\*

Do the others triumph? Nay! They cry aloud their victory that they may not cry out their terror. They know that their turn is coming now.

\*

For He who is coming comes for all....

Count: at each step, he strikes down one of the dark powers of the earth.

Which is the one now about to fall?

\*

Germany too shouted victory when the Russian Colossus laid down his arms. She knew not that henceforth it was against her that the Victorious would march!

The others are shouting victory in their turn. And the Victor of the peoples is drawing near.

\*\*

Come then! Commit the last fault. Treat Germany as Germany treated Russia.

As she judged herself, judge yourselves! As she followed her victim to the tomb of resurrections, hasten the same way now!...

\*

There is no longer anyone in the world

—you believe—to do to you what you yourself are doing to the others?...

Look then, there before you, at Him who stands, who is approaching!

\*

None escapes the Force descending from Heaven upon the earth, the Power of the new Days, destroyer of all that has not repented, of all that refuses to be renewed!

\*

Germany! thou art chosen to bear witness henceforth before the peoples that even the strongest cannot resist Him! Show them what material force avails before the Spirit which comes from on high!

So that none will believe in it any longer—nor worship aught save his Lord!

\*

Upon the earth has descended the Lord

of Truth. It is He who now proclaims: "Each must be what he claims to be—or soon he shall be no more!"

\*

You have said: Liberty! Justice! Let us see how you will serve those magnificent Gods...

And let us see what salary you will receive from them!

\*\*

Yesterday I read this: <sup>(1)</sup>

"Vengeance lies with God and his best instrument is man. The greatest work any man can do from now on is to keep careful watch lest any German, man, woman or child, escape that righteous vengeance"...

\*

While they triumph thus—basely—I

<sup>1</sup> Japan Times & Mail, Nov. 14th, 1918.

think of the Meiji Tenno, of the way in which he triumphed over his enemy the Russian Czar.

When Port-Arthur was taken and he received the news, after the first expression of joy, his countenance clouded over. And those around him, astonished, heard him murmur: "How grieved he must be!"

He was thinking of his enemy...

There was a man, a prince, a true sovereign, worthy to command peoples!

\*

...It is true that the beast was fearful. Those who contemplate it now lying at their feet—hardly believing the fact—show, in giving the death-stroke, a fury equal to the dread they had felt, and a hate increased by all the past terror!

\* \*

...Across the painful threshold, through the narrow door of humiliations and repentance, two or three nations have

passed. They march despoiled but pure—towards the vast plains and the luminous horizons, towards the glory of the promised lands, towards the true Force of tomorrow.

\*

The others have not yet changed their way. This way, it is true, passes under triumphal arches, but it leads them towards the night, towards the effacement of night. They will stray there, blind, until the same thunderbolt which struck their enemies has enlightened them!

\*

"Pride goes before a fall"...All the peoples repeat this. But none of them will believe it. That is why, one after the other, all must experience it.

\*

"But humiliation precedes glory!"

You rejoice at having vanquished Germany. Germany also rejoices—and at greater victory: she has conquered herself.

We shall see who, she or you, has the most reason for merry-making !...

\*

Victory for whom? For Revolution that conquers one more people!

\*

As yesterday you cursed the Russian revolution, to-day you celebrate the German revolution. And you do not see that it is always the same—And that it is coming to you now!

\*

Hail to thee Giant, sombre Genius of the peoples' soul who destroys that which the past built, who builds that which the future will destroy: the crucible of the

new Hope, the hard crucible of the Super-human!

\*\*

Germany! none has vanquished thee but thyself and thy Lord!

I said to thee: "Thou hast made of thy strength a yoke for thy soul. When thy soul rises up again, it will destroy this strength"...

And thy soul has arisen. It has destroyed this strength. It has exchanged it for the only invincible one, that of Renewals!

\*

In thy turn, thou hast crossed the abyss. Thou art now in the Future!

\*\*

However, if thou listenest to the others, this is what thou must think:

Thine own crime is to have waged war on the strong.

128 THE LORD OF THE NATIONS

Their own virtue is to refuse to wage it,  
save on the weak.

\*

Thy crime is to have pillaged and burnt,  
alone, their houses and monuments.

Their virtue is to have pillaged and  
burnt also, with thee, under thy leadership,  
in 1900, the palaces and art treasures of  
China!

\*

Thy crime was to wish to take their  
colonies from them.

Their virtue will be to keep thine.

\*

Thy crime was to wish the enslaved  
countries of Africa and Asia to change  
their chain.

Their virtue is to have forged that  
chain and to secure it, from Ireland to the  
Cape, and from the Cape to the Himala-

FOR THE PEOPLES AND FOR GERMANY 129

yas, on all the countries they have  
enslaved.

They have enslaved half the world!

\*

Thou hast not vanquished: that is why  
thy crime shall be punished—and their  
virtue rewarded.....

FOR THE DEAD AND THE LIVING  
OF TO-MORROW

See: in this turmoil, the great army of the dead advances.....

.....

I said to my Lord, the Lord of the nations:

“Is thy work then accomplished? Was it only for the conversion of three peoples that thou threwest all into the great torment of this Gehenna? To afford the others an increased power of evil doing, of doing alone and better the evil that all did? Is it for this—for them to have henceforth the monopoly of that which had to be destroyed—that thou sparest them? Why dost thou halt in this destruction? Is the earth ready thus for the Kingdom of the Future?...”

And I hear the clamour of the dead in the approaching hurricane. They say—they too—to the Lord of the living: “Is it for this?...For this only that our bodies and souls were crushed?”...

So much, suffering, so much agony! Fifty million men during fifty months in this storm of fire, so that now a few rulers may parade over tombs!

Nay! It shall not be for this. It is not this that shall be! What will these dead be? A world where that which made them die will no more be; a world where they can be born anew. That is why they come to sweep the earth and cast into the abyss that which threw them therein.

\*

.....

“Hearken,” said the Lord: “Dost thou believe me to be so poor that only one means is granted me? Dost thou believe me to be so weak as to need but one tool—that of violence? Dost thou not see that I act in each one according to my purpose?”

And that those most spared are not always those who appear to be so? The first that I strike are also the first to be healed. But those whose pride I let persist, the blind running in the clear field, dost thou think that they shall not fall of themselves—into a deeper ditch? Dost thou think that any can escape me?

Some were not to survive war. That is why they waged war. And it lasted until they succumbed...But the others cannot survive peace—the peace they make... That is why peace comes also.

See now what is the thing they call peace. See now what is coming..."

\*

After the fire, here are the devastating waters. And all that the fire had not consumed, all that it left standing when extinguished, they shall wash away!

Here is peace: happy the peoples shattered by the war!...

## FOR THE KINGS AND FOR THE RICH

Every kingdom must become a kingdom of God, and every man a man divine.

\*

The Cause of the Kingdom of God is that of no kingdom of this world.

\*

There are so many kingdoms without kings: why should there not be also a few kings without kingdoms?

\*

Kings of Serbia, of Montenegro, of Greece and of Bulgaria, King of Belgium



yesterday, and many others to-morrow;  
Emperor Charles, Emperor William...

On this earth, I know greater kings in  
exile. I know greater kings without a  
kingdom!...

God was called the King of Kings. Soon  
one will have to call him the President of  
Presidents...

\*  
\*  
\*

But why do the peoples drive away  
their kings? Simply because the kings  
make alliance with those the people drive  
away!

Let the kings make the Revolution—if  
they do not wish the Revolution to un-  
make them!

Tenno!<sup>(1)</sup> Mount the brute if thou  
wouldst not be trampled by it. Take as  
thy royal steed the popular wild beast:  
share the wrath of the mob, if thou wouldst  
not be torn to pieces by it.

...After ignorance, destroy misery.

After feudalism, overthrow capitalism.

After the daimyo, put down the  
“narikin”.

From the hated Shogunate of money  
liberate thy people—if thou wouldst not  
have them free themselves of it—and of  
thee!

\*

Because the Meiji Tenno made the  
revolution for his people—against the lords  
of Japan—he was adored, and he is still.

\*

...Make of a king the symbol of God, and  
worship him if you will: that will be noble;

---

(1) The title of the Japanese Emperor, meaning  
“Heavenly ruler.”

that will be great. That will not be against true democracy.

But deprive the king—as ours are deprived—of all divine character, and then bend the knee before him: that will be low, that will be vile; that will be to sin at once against the dignity of man and the only sovereign Majesty—that of God!

\*

One day we shall see some nation—ultra bolsheviki—re-establishing the divine emblem of the Emperor King, and taking a sovereign not as master but as servitor—as the living representation of its highest ideal.

\* \* \*

The rich are the kings of the day, still more than the kings of to-day are rich.

\*

If kings still exist to-morrow, it will

mean that they have fulfilled two primary conditions:

Driven away the rich,  
And become poor themselves.

\*

In former times a prince was suffered to enrich himself. To-day he is permitted to keep his wealth. But to-morrow he will have to abandon all his possessions—to acquire the right of ruling over men.

\*

All is legitimate—but only for him who has no example to give.

As chastity is exacted from the priest, so poverty will be exacted from the prince.

\* \* \*

“Neither gold nor silver!”, said the Christ.

“Sell that ye have and give alms!”...

"He that hath two coats let him impart to him that hath none, and he that hath to eat, let him do likewise!"...

"Forgive your debts to one another"...

When the Bolsheviki put this into practice, the Christians talk of hanging them!...

\*

"The great regard money as the root of all evil". It is Lao Tse who said this.

"This dog is mine...This is my place in the sun...That is the beginning and the illustration of the usurpation of the whole earth..." It is Pascal who said this.

"The worst thief is not he who has taken what he needed, but indeed he who keeps without giving to others what he does not need." It is Tolstoi who said this.

"Go to now, ye rich men! Weep and howl for your miseries that shall come upon you. For your riches are corrupted". It is the Gospel which said this.

"Woe unto the rich!"

It is not Lenin, it is the Christ who said this.

\* \* \*

They pity the Russian Princess who, after thirty years of luxurious life, is obliged to sell papers in the street. But they do not pity the poor creature who for thirty years sold them.

\*

The bourgeois of to-day had the same repugnance and contempt for manual work, as the noble of yesterday had for intellectual work.

He must pass beyond that...It is passing away. The nobles have learnt to handle the pen. The bourgeois will learn to handle the tool.

\*

When each one will take his share of the

material drudgery, half of our maladies, physical and moral, will disappear.

\* \* \*

Mammon had condemned Thor. Thor will die only after having killed Mammon...

\*

After the small free States and the unified nations, after the political, colonial, economical Empires, here is the Empire of Labour.

\*

After the priest, after the noble, after the bourgeois, here is the fourth sovereign: the labourer.

Thus, all will have reigned, save one: the True King.

\*

The reign of the Rich is ending.

The reign of the Poor begins.  
Then will come the reign of the Sage.

\* \* \*

.....  
Poor—not by chance but by choice, not through helplessness but through disdain—free from possessions because he will possess all things: such will be the Sage, the King of to-morrow!

\*

Free also from all constraint, from all exterior law—not to act less well but to act better—not through transgression but through transcendence of the common rules, and because he will bear in himself his own law, more severe...

\*

Finally, irrational, not through error but through intellectual mastery—by free and sovereign genius of direct intuition and

super-mental knowledge : such will be the  
Sage, the God of to-morrow !

FOR THE SOCIETY OF NATIONS

The foxes said to the fowls : " Let us  
form a Society"!

This is called the Society of Nations.

\*

The snake said to the tiger : " Let us do  
away with claws !"

This is called " general disarmament."

\*

Henceforth conquests are called " gua-  
rantees ", and booty " mandates".

\*

To invade is to " re-establish order".

\*

Well, well ! This was not yet the true

war. And the lesson did not suffice !...The true war of liberty will be made by the freed peoples—for all the peoples who wish to be free—for those who wish to be free in all peoples !...

\* \* \*

I once said : " Russian unity", " Empire of Central Europe". That was too small.

I say now : Unity of the former empires—liberated—of Russia and of Central Europe. No longer "Mittel Europa", but half of Europe and of Asia.

I shall say more to-morrow—For these two halves will extend.

I shall say one day : human Unity !

\*

The Society of Nations...Perhaps it will have another name : the "International"!

\*

For it is being formed by the regene-

rated peoples. The others can enter it only by passing through the same door.

\*

The Society of Nations can only be established against the Society of Empires.

\*

Its members must be true nations—not supernatural monsters.

\* \* \*

Three questions :

Will your Society of Nations be made up uniquely of "Pale faces" ?

Will it be a mutual insurance company against the risks of subjection—or against the attempts of emancipation ?

If it had existed a century sooner, would it have prevented the War of Independence? And would America be still—thanks to it—a colony?

\*

When instead of a chain a string is tied to the dog's collar, that is called "Home Rule".

\*

The captive Elephant also asked for his chain to be replaced by a string; his master shook his head...

\*\*

Three more questions :

Will your Society deprive the enslaved peoples of the right to become free?

Will it deprive the weak peoples of the right to become strong?

Will it deprive the young peoples of the right to inherit from the old?

\*

In other words, will you prevent the peoples from being born, from growing and dying as all living things?

\*

To organise, without the criterion of war, this great play of increase and decrease of forces, which is that of the life and death of the peoples—such is the true problem of the world-peace.

\*

If your peace was to be that of Immutability, to enjoy it one would have to wait for the planet to become cold...

\*

If it is to be that of Truth,—India, Egypt, Ireland, Corea, Morocco, Annam, etc.,... you are free!

\*\*

The assembly of all the human peoples,

the Congress of Humanity, that is what must be—if it is to be—the Society of Nations!

\*

But if it were only a Limited Company of nation accomplices, a league of the privileged for the peaceful exploitation of the world—the fire from Heaven would descend upon it!

\*

If you wish for Peace and Justice to descend, tell your jurist-consuls to give up their subtle combinations. And simply convoke the peoples of the world—the hundred peoples of Europe, Asia, Africa, America and Oceania—yes, the “savage” peoples also. That will be a means of educating them far more efficacious than those you have used hitherto. Grant to each one of them a delegate at the World Congress, an elected delegate.

Not to ignore hierarchical inequalities,

and to favour yourselves, allow, if you will, two supplementary delegates to the first-rate nations—those who maintain embassies—and one to the second-rate nations—those who have legations. To recognise the rights of number, let the very large peoples also elect a delegate for fifty million inhabitants. After which open the sitting...

And celebrate then the birth of Humanity—The great victory of love over death!

\*

Is it not that you want to do? Well, assemble then to talk of peace. All the gods of War will take their place in your midst!

\*

War will be among the nations as long as it has not ceased to be in them—between what they say and what they do; between what they are and that which must be!

\*



War will be in them all as long as it has not ceased to be between them and Truth, between them and Humanity!

\*  
\*  
\*

What they want, is this:—their prophet of to-day has just candidly stated it—:

“Not a balance of power, not one powerful group of nations set off against another, but a single overwhelming powerful group of nations who shall be the trustees of the peace of the world”.<sup>(1)</sup>

\*

No more war between the powerful, but their “overwhelming” group to manage the world at their whim: that is what they want!

“Trustees of the peace of the world”—a trust of the world: that is what would be their Society of Nations!

\*

---

(1) President Wilson's speech at the Guildhall, December 28th, 1918.

Well, it is that this might not be that the war has been, and will be again if needed!

It is to spare the world this worse scourge—a syndicate of despotisms, a Protectorate of nations of prey—that they have all been divided and thrown against each other.

It is that the world might not be their prey that they have devoured one another.

\*

...And now, one half of them is converted: less than ever will be possible their agreement for imposing the peace of the strong—for chaining the weak in their weakness and the slaves in their slavery!

\*

Yesterday the conflict was between those who claimed to be just and those who thought themselves to be strong...

It will be now, it is henceforth, between those who while claiming to be just and

strong have not yet repented, and those who despoiled, vanquished, but purified, have become just, and, born anew, will be strong!

\*

The trust of the world!...It will be formed not by those who wanted it, but against them, by the revolted soul of the world—unifying itself to “overwhelm” them!

\* \* \*

This war was but the first act of the drama.

Peace will be only a halt, between two marches, to allow the peoples to take breath...

\*

We are as yet but half-way to the Holy City, to the City of the Future.

## FOR THE FUTURE

The Future: the destruction of the Present—and its Renaissance!

\*

Lo: the peoples now curse this war. But the Future will bless it: without it the past would still be standing...

\*

Nature troubles about the progress of beings—not about their regrets.

\*

Nature troubles about that which must be—not about that which has been.

\*

Without this war how many dead would be living...But how many things would not be dead!

\*

By the number of the dead can be judged the strength of the things which had to die.

\*

If men did not die, what then could be born?...

\*

Must not Humanity disgorge all its hate?...

After that Love shall come forth!

\*\*

Ruins, ruins!

Since the time of Babylon, I have learnt not to lament over ruins...

\*

Ruins are the sacred offering made by the past to the future.

\*

How much mourning, how many tears, overturnings and inner wars are needed that God may be born in a man's consciousness!

Would less be needed for Him to be born in the world's consciousness?

\*

Some peoples are used as boards, others as hammers and nails. The boards shriek, the nails and the hammers resound: what a noise!...

God has laid the old world in the coffin.

\*\*

The peoples do not go to hell: hell comes to them—when they sin.

\*

Some men are like the luminous search-lights of this battlefield of the world. They suddenly project their light on certain things. And at once the powers of the Future rush upon these things, overthrow and annihilate them!

\*

A few have come into the world with full powers to transform it.

If, however, these powers were not sufficient, they would go away to fetch some greater.

For they are of those who come back again!...

\*  
\* \*

Too many people have said: "After me the deluge!" The deluge has come!

\*

"Before me the deluge!" said He who comes...

\*

Blessed is the chaos of the peoples which He quickens...

\*

For after the war here is the chaos, but after the chaos the Dawn!

\*  
\* \*

....."The Spirit of the Future brooded upon the waters"...

*Tokio, December, 1918.*