



# Roerich Pact

PEACE BANNER

||| The Red Cross |||  
||| of Culture |||

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**NICHOLAS ROERICH**  
From a Portrait by Svetoslav Roerich.  
(Luxemburg Museum, Paris.)

## TO ALL DEFENDERS OF CULTURAL TREASURES

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THE thunder of the European war again demands that active attention should be paid to the defence of cultural treasures. A pact to this effect is under consideration by many of the European governments and has already been signed by twenty-one governments of the Americas. No doubt, since military operations have already begun it is hardly to be expected that any agreement could take place during actual warfare. Yet the activities of our Committees should at all times be fruitful. Remembering the position in which the protection of cultural treasures was in the beginning of 1914, we must say that at present this important question has been given definitely much more attention by governments and public institutions. Doubtless the activities of our Committees have had beneficial influence upon public opinion and have contributed to such increase of attention. Besides Government decrees, public opinion is the first defender of national treasures which have a universal value. During the last great war we applied our utmost efforts to draw attention to the fact that it is criminal to destroy historical, scientific and artistic monuments. Then during recent conflagrations, as for instance in Spain and China, we happened to hear that our Pact was mentioned and applied in some cases. Also now all our Committees and groups of friends, to whom the preservation of world treasures is dear, should immediately draw the attention of the public to the importance and urgency of the protection of creations of human genius. Each one of us has certain opportunities of spreading this panhuman idea. Everyone who has connections with the press or who is a member of some

cultural organization should consider it his duty to say, wherever he can, a good and impressive word about the defence of that on which the evolution of humanity is based. On March 24th this year our Committee undertook a series of steps imploring European governments to consider without delay the need of defending cultural treasures. We see now that such an appeal was most timely. Let every cultural worker remember now all his connections and possibilities in order to strengthen by all means public opinion which is first of all the guardian of world treasures.

Friends, act urgently.

Sept. 5th 1939

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**"ORIFLAMMA"**  
by **Nicholas Roerich (Bruges, Belgium)**

THREE PRINCIPAL ARTICLES OF THE ROERICH  
PACT FOR THE PROTECTION OF ARTISTIC AND  
SCIENTIFIC INSTITUTIONS AND HISTORIC  
MONUMENTS.

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ARTICLE I. The historic monuments, museums, scientific, artistic, educational and cultural institutions shall be considered as neutral and as such respected and protected by belligerents. The same respect and protection shall be due to the personnel of the institutions mentioned above. The same respect and protection shall be accorded to the historic monuments, museums, scientific, artistic, educational and cultural institutions in time of peace as well as in war.

ARTICLE II. The neutrality of, protection and respect due to, the monuments and institutions mentioned in the preceding article, shall be recognized in the entire expanse of the territories subject to the sovereignty of each of the signatory and acceding States, without any discrimination as to the State allegiance of said monuments and institutions. The respective Governments agree to adopt the measures of internal legislation necessary to insure said protection and respect.

ARTICLE III. In order to identify the monuments and institutions mentioned in Article I, use may be made of a distinctive flag (red circle with a triple red sphere in the circle on a white background).

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*“ This treaty possesses a spiritual significance far deeper than the text of the instrument itself.”—Franklin D. Roosevelt.*

## Roerich Pact Peace Banner

ADDRESS OF

THE HONORABLE HENRY A. WALLACE,

*United States Secretary of Agriculture*

At the ceremony of the signing of the Roerich Pact at Washington, D. C

**T**HIS day at the beginning of the Holy Week before Easter in the year 1935, representatives of the American Nations have signed the Roerich Peace Pact providing for the protection in times of war and peace of those cultural treasures which the enlightened spirits of all lands recognize as worthy of preservation no matter how tense and bitter the strife in the physical and economic world. I have felt it a great pleasure and honour to be associated today with these gentlemen from many different nations in signing this historic document which in my opinion will take its place beside the Red Cross Treaties as a symbol of those forces which bind the nations together. I look forward to the day when travellers over the world will look for the banner of the Encircled Triple Crimson Sphere, knowing when they see it that here is something which has in it significance running across the national boundary lines, something of peculiar beauty, a national monument, a heritage out of the past, or something of unusual importance in the scientific or educational world.

Speaking a few days ago at the annual meeting of the Red Cross, I had occasion to pay tribute to the sympathetic

heart and practical genius of Henri Dunant, a Swiss, who, as a result of the suffering which he saw at the battle of Solferino in Italy in 1859, promoted the movement which finally became the International Red Cross. Today it is appropriate that we should give recognition to the genius of Nicholas Roerich in whose mind this Pact and Banner first originated. Thirty-two years ago on an archæological trip through the ancient monasteries of Russia, he became impressed with the dangers of the vandalism in peace or the barbarism in war which might destroy many irreplaceable human treasures. At that time he presented a report to the Society of Architects of Russia urging on them the desirability of starting a movement of this sort. Again in 1915 after the destruction which characterized the first year of the World War, he brought the matter to the attention of the Czar and Grand Duke of Russia. But at that time unfortunately the heat of war was upon the nations and nothing practical could be done. Again after the World War, travelling in Central Asia, Professor Roerich discovered that many priceless objects out of the past were being destroyed not only by barbaric tribesmen, but by Western travellers. Therefore, in 1929 on his return from Asia he formulated what essentially is the present Pact, which won the support of international jurists and cultural leaders both of Europe and the United States. It is not surprising that the first two meetings on this Pact were held in Belgium. The third convention was held in November 1933 in Washington with official delegates from thirty-five nations. Following this meeting, the Montevideo Conference passed a resolution recommending its adoption by the American States. Pursuant to this resolution the Governing Board of the Pan American Union prepared the Pact which is today being officially launched as an International Agreement.



Interesting as the history of the Pact has been, it is even more important to consider its present uses and its future. Humanity today is terribly heartsick. As a result of the disintegrating forces let loose by the World War and the differential economic effects of increasing mechanization, there has been a rising tension and uneasiness between the classes and between the nations. Efforts have been made again and again to solve this disturbing situation by disarmament conferences, peace treaties, economic conversations, and currency stabilization agreements. Thus far all of these have proved singularly disappointing. With the international situation as it is today, no great nation feels that it can altogether renounce war as a possible instrument of national policy. Those who attempt to bring about the renunciation of war without working more precisely on the nature of the binding ties of human hearts across the nations are probably engaged in vain undertakings.

Many of the logically fine objectives in the way of lowering economic and currency barriers can perhaps be attained in any complete and binding fashion only after the human beings of the world have come more nearly to recognize their cultural unity. Concerning beauty, true science and the cultural treasures of the past there can be no discord among the different peoples of the world. A Rembrandt is appreciated whether it is found in the United States, in the Netherlands or in Germany.

No one knows today how far it is possible for the different nations of the world to go in forming international currency pacts, the lowering of trade barriers or disarmament agreements. Methods of this sort tend too often to be sophisticated and futile. While undoubtedly efforts in these directions should continue, it would seem desirable also to hold up before the world, in times like these, the ideal

of the Unity of Human Heart regardless of nation in the worship of beauty, of culture, of religion, of science and of education. There are thousands of people in each of the nations of the world animated by those finer, broader human aspirations, and many of them will welcome the mechanism of the Roerich Pact as a means of making more manifest on earth those intangible forces which they have long recognized as the true guides of international good feeling.

Throughout all history mankind has sought an ever deeper and broader unity of purpose. During the past 300 years much has been said about the rights of the individual. As persons and as nations, the individuals have striven mightily. In so doing they have brought themselves to the brink of chaos, and it is now necessary to think a little more about duties, and a little less perhaps about rights; a little more perhaps about discipline, and a little less perhaps about complete freedom; a little more about the ties which bind us all together and much less about the hatreds and irritations which thrust us as individuals, or classes, or nations, apart from one another. The symbolism of the three spheres contained in the larger circle to my mind conveys the thought of the most complete realization of the possibilities of the individual person or the particular class or the specific nation within the limitations of the larger whole. This is a philosophic doctrine of the most profound significance. In law and government we can speculate endlessly and with profit about the relationship between liberty and duty, and the development of a constructive outcome to the apparent conflict between individualistic democracy and the strong enforcement of constructive justice. Always the individualistic units must strive to their utmost to realize their full potentialities, but always those efforts must be within the due bounds of a

cultural decency which recognizes the fundamental unity of all humanity. Those who would emphasize a particular individual or class or nation beyond those due bounds violate what I believe to be a sacred law and inevitably must pay the penalty.

I believe the Roerich Pact is in conformity with the deepest, most sacred laws of the universe, and that it has become an international reality at an especially propitious time. Launched in the year 1935 at the beginning of the Holy Week before Easter, it can, and I believe, will serve as the germinal essence of what eventually will be a New Deal among the nations. And in so saying, I am not talking about a New Deal characterized by emergency agencies, but about the spiritual New Deal which places that which is fine in humanity above that which is low and sordid and mean and hateful and grabbing.

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At the close of the signing, President Roosevelt made the following address over the radio, which was broadcast over the whole world: "It is most appropriate that on this day, designated as Pan-American Day, by the chief executives of all the republics of the American continent, the Governments — members of the Pan-American Union — should sign a treaty which marks a step forward in the preservation of the cultural achievements of the nations of this hemisphere. In opening this Pact to the adherence of the nations of the world, we are endeavouring to make of universal application one of the principles vital to the preservation of modern civilization. This Treaty possesses a spiritual significance far deeper than the text of the instrument itself. It is but one of the many expressions of that basic doctrine of continental solidarity, which means so much to the present and to the future of

American republics. On the occasion of this celebration of Pan-American Day let us again dedicate ourselves to the task of translating into deeds the essential unity of interest of the nations of this continent. Let us also bring renewed allegiance to those high principles of international co-operation and helpfulness, which, I feel assured, will be a great contribution to civilization by the Americas."

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The U. S. Secretary of State, Mr. Cordell Hull, who delivered a speech the same evening at the Pan-American Union, concluded it as follows: "Let us appeal to all nations to join and to march forward together under the Banner of peace, commerce and honest friendship. Let those who repudiate these righteous principles and seek to retard human progress and to foment strife and to provoke war, be characterized by all enlightened nations as enemies of civilization and as world-outlaws".

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The Minister of Panama, His Excellency Dr. Ricardo J. Alfaro, declared: "The historic act which has just taken place is one that marks a signal victory in the perennial struggle of the better sentiments of man against the ravages of war". He then drew an outline of the history of all the previous international conventions and conferences, commencing with the Red Cross Pact seventy one years ago and said: "And then a great idealist and a fervent apostle of peace, Professor Nicholas Roerich, conceived the plan of an international convention for the neutralization and protection of the cultural treasures of the world. And to-day

the Republics of the Western hemisphere sought and attained the honour of carrying the lofty project to a successful conclusion. The Montevideo Conference sponsored the Roerich Pact and this day the Republics of America have subscribed a Covenant, open also to the signature of all other nations, whereby for the first time in history the neutrality and protection of Culture are incorporated into one single and complete body of conventional international law. The deep significance of this occasion has been enhanced by the gracious hospitality which the President of the United States has shown the Plenipotentiaries of the Signatory Nations by inviting them to perform the historic act in the White House".

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A BRIEF LIST OF THE ENDORSERS OF THE  
ROERICH PACT PEACE BANNER ILLUSTRATING  
THE VARIETY OF ITS ADHERENTS.

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**Leaders of Nations and Statesmen :**

H. M. King Leopold of Belgium  
Hon. Franklin D. Roosevelt, President of the U. S. A.  
Late Huebert Lyautey, Grand Marshal of France  
Late Pres. Masaryk of Czechoslovakia  
Hon. Cordell Hull, U. S. Secretary of State  
Hon. Henry A. Wallace, U. S. Secretary of Agriculture  
and others.

**Leaders in Religion :**

H. H. Pope Pius XI  
Charles L. Mead, Resident Bishop Methodist Episcopa  
Church, Kansas City  
Most Rev. James H. Ryan, S. T. D., Bishop of Modra,  
Rector Catholic University of America  
Lama Lobzang Ming-Yur Dorje  
Louis J. Moss, Pres. the United Synagogue of America, N. Y.  
Evangeline Booth, Commander-in-Chief, Salvation Army  
and others.

**Representatives of Fine Arts :**

Leopold Stokowski, Conductor, Philadelphia Symphony  
Orchestra  
The American Institute of Architects, Washington, D. C.  
Societe des Beaux-Arts, Basle  
Pro Arte, Society of Artists & Friends of Fine Arts, Brazil  
State Art Gallery, Dresden, Germany  
National Academy of Design, New York  
M. Maeterlinck  
and others.

**Representatives of the World of Science :**

Academie Francaise

Prof. A. Einstein

Institute d'Egypte, Cairo

Sociedad Cientifica Argentina, Buenos Aires

American Museum of Natural History, New York

R. Universita di Napoli, Naples, Italy

Royal University, Oslo, Norway

and others.

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**BANNER OF PEACE.**

Out of many thousand letters received supporting the Banner of Peace, the letters herewith published have been chosen with a view of demonstrating the wide variety of interests of those who have found the Pact a solution to one of the great problems of civilization.

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Secretary of the Cabinet.  
Cabinet du Roi.

The King has received the letter which you addressed to him on the 22nd of August, regarding the Roerich project.

His Majesty has taken notice of your communication with a hearty satisfaction and I have the honor to transmit to you, at his request his sincere thanks.

Please accept the expressions of my high esteem.

Brussels, Belgium, Sept. 8, 1930.

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Muzeum Narodowe,  
Krakow, Poland.

May 17, 1930

I can only express my sincerest admiration for this admirable project and wish that it may come as soon as possible to its realization. If I can be of any use to you in this matter -- please count on my support.

Felix Kopera,  
Director.



The Australian Museum.  
Sydney.

15th July, 1930.

I am in cordial agreement with the proposal that a special international flag should be adopted and respected by all countries as a cultural flag for the protection of cultural centres and art treasures during war time.

C. Anderson.  
Director.

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Minister of Foreign Affairs,  
Teheran, Persia.

August 17, 1930.

I have the honor to inform you that your letter of May 16, 1930 covering the article "Banner of Peace" has been duly submitted to His Imperial Majesty and by command of my August Sovereign I have the honor to let you know that this noble project meets with approval of His Imperial Majesty and His Majesty's Government are ready to lend it their sympathetic support.

M. A. Foroughi.

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United States Naval Academy,  
Office of the Superintendent.

April 15, 1930.

Any emblem, which will protect artistic and scientific treasures, should be accepted by all civilized nations.

S. S. Robinson.

Rear Admiral, U. S. Navy,  
Superintendent.

Assemblee Nationale  
de la Republique Tchecoslovaque,  
Prague.

November 9, 1930

Your action has my full sympathy and I consider the realization of the Roerich Pact and the Banner of Peace as a duty of all the cultural world.

Dr. Fd. Tobolkaj,  
Librarian.

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Republique Turque,  
Musees d'Antiquites  
de Stamboul.

Stamboul, May 27, 1930.

..I referred to the Ministry of Education your letter of May 1, with enclosed article. In the answer just received the Ministry of Education accepts the proposal with great pleasure and agrees to support the project.

Halil Ethem.

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Ministry of Education,  
Nanking.

June 20, 1930.

I am particularly pleased to acknowledge your letter dated May 21 from New York in which you informed me of a project to protect art treasures by the use of an international flag similar to the one used by the Red Cross Society. An international pact which you have in mind for this purpose is of immeasurable humanitarian value since art treasures in a strict sense are universal property and belong to no one nation or nations. I regret only that it had not been thought of earlier.

M. Chiang.

Every agency which is helping to influence the minds of men in the direction of peace is of great value. History shows us that it takes a long time to create public opinion in regard to moral ideals and we are apt to become discouraged at the meagre result of our efforts.

I think your movement is one that must produce good results. It will help to teach the world that culture has no national boundaries and belongs to the whole world, and that it is to the interest of mankind to preserve its cultural inheritance and to protect the outward symbols of it wherever they may be found.

F. L. Hawks Pott,  
President, St. John's University.

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The protection and preservation of objects which are symbols or emblems of civilization and culture is a natural and instinctive human duty. The plan of Professor Nicholas Roerich providing a uniform insignia for designating such objects and inviting all countries to accord it due respect has met with widespread approval. I am fully in sympathy with every effort in this direction.

H. B. Campbell,  
Vice-President,  
Pan-Pacific Association of Shanghai.

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All artists must fully endorse the ideals of the Roerich Pact and I do not think I can add anything to what has already been said by so many Statesmen, Artists, Scientists, etc.

I sincerely hope that the day will come when the Banner of Three Crimson Dots in a circle will be a recognized Banner throughout the world. That world, I am sure, will be a better world to live in.

E. M. Gran,  
Architect.

Educational centres as the temples of culture do certainly require protection in times of war, and therefore I consider the Roerich Pact to be a deeply humanitarian and also a very timely institution. The educationists will greet the project of creating a Banner, similar to the Red Cross, for the protection of educational institutions, laboratories, libraries, and other cultural centres of science and arts.

V. N. Shishkin,  
Directeur,  
Centre Technique Superieur.

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I should like to add my word of praise for this project to protect the artistic and scientific treasures. I am particularly pleased that this has received the endorsement of the International Commission of Intellectual Co-operation of the League of nations.

Dr. Bernard E. Read,  
Henry Lester Institute.

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It is our opinion that the Roerich Pact and Banner of Peace as advocated are urgently desirable to be made prevalent.

J. Usang Ly,  
President, Chiao-Tung University

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At random we wish to quote some statements of representatives of various countries expressed at our International Convention of the Banner of Peace at Washington.

The Delegate for China, the Hon. Tswen-Ling Tsui, stated : " The project to unite all nations under a common banner for guarding cultural treasures against destruction in times of war as well as of peace has a noble purpose and is worthy of the support of every person. Real culture and

true science, in their contributions to civilization and the welfare of humanity, know no national boundary lines. Their products and shrines should therefore be immune from injury during times of international strife."

The Persian Minister, H. E. Ghaffar Khan Djalal, said: "The Banner of Peace will be a haven of refuge in times of war and tumult. It commands deep appreciation and the whole-hearted support of mankind because the treasures of art and science of antiquity are a great factor in human life. Not only do they enlighten our modern civilization on the culture of our ancestors, but they serve at the same time to guide and encourage us in the pursuit of that art and grace, which render life gentle and fine."

The Minister of the Republic of Panama, H. E. Senor Dr. Ricardo J. Alfaro, in a long eloquent speech points out: "I am a firm believer in the theory that peace is the natural state of man on earth... Modern science has attained a terrific efficiency in perfecting the machinery and methods of destruction... May God forbid it, but if the world has another war there will be no combat, but massacre... What must be made intangible to the mailed fist of the warrior is Art and Knowledge, and it must be saved from the fury of the belligerents... For this reason the idea of safeguarding those monuments (of Art and Science) and creating for their protection a Banner of Peace which every combatant shall respect, is one that cannot but deserve the most enthusiastic support from all Governments, from all peoples, from all civilized persons..."

Major General Blanton Winship of the War Department, Washington, affirmed: "I assure you that the organization which you represent has my whole hearted support. Educational, artistic and scientific institutions such as libraries, museums and magnificent examples of architecture may well be said to be the links between the Ages, and

any organization which serves to protect and save them to posterity in time of war, in my opinion, performs an inestimable service to humanity."

His Excellency Dr. Esteban Gil Borges, now Minister of Foreign Affairs of Venezuela, on behalf of the Pan-American Union, asserted: "It is highly encouraging that in a moment when there is so much anxiety in our hearts, so many doubts in our minds, so many clouds over the future, you have gathered here to perform a great duty of preserving the heritage of thought which we have received from the past and which constitutes our common patrimony today and a sacred debt to posterity. I fervently hope that this flag (the "Banner of Peace") above every monument of science, art and religion, will be the banner of a crusade which will remind every man that in these places they may be aware more strongly of the ties of brotherhood, through the love of beauty and the peace which comes from the possession of truth and faith in God."

The Minister of the Republic of Czechoslovakia, H. E. Dr. Ferdinand Veverka, proclaimed: "My presence here is the token that Czechoslovakia whole-heartedly supports the noble aim of the International Roerich Peace Banner Convention...Peace is a state of mind, peace is a primary state of things, not a reverse of war, not a breathing spell between struggles. When this recognition dawns upon us as a reality, then the time will come when the harassed and tired humanity will conceive and embrace the real peace."

Dr. James Brown Scott, Director of the Carnegie Endowment for International Peace and President of the American Institute of International Law, concluded his speech as follows: "Possessors of the culture of the past, trustees of the culture of the present for the future, we shall, by the signature of a universal pact, set up a

universal standard for culture and humanity, past, present and future, and at the same time a universal standard for nations and their international relations."

Another authority on International Law, Professor de La Pradelle of the University of Paris, in wishing the Convention every success wrote : "*Sauvegarder l'Oeuvre, c'est sauver le genie humain ; action civilisatrice qui merite bien, en effet que pour convaincre les gouvernements, et s'il le faut, le gouvernement supreme, l'Opinion, moralistes et techniciens, artistes et juristes s'enrolent sous la Banniere aus trois Besants. ...Je suis heureux de saluer, avec la protection de l'Oeuvre, la defense de l' Art, source de Paix, Foyer de Vie.*"

One of the greatest military authorities, the late Marechal Lyautey, wrote : *La mission (du Pacte Roerich) quelle s'est donnee pour la protection effective des Monument Historiques et des Oeuvres d'Art offre pour la sauvegarde de la Civilisation et de la Tradition un tel interet ! Mais aujourd, hui, plus que jamais, il est non moins desirable de s'elever contre la guerre elle-meme, fleau dont nous, a devonstons tous, priz, nous efforcer de conjurer le retour.*"

The Hon. Senor Don Eduardo L. Vivot, on behalf of Argentine, assured : "Nothing is more precious and intangible for all the nations of the world, without any race distinction, than its cultural treasures...The aim pursued by the Roerich Pact and Banner of Peace is none other than to insure their inviolability — and my country warmly applauds this idea and adheres to its aims."

These are voices of statesmen. And now let us remember a few of the voices of eminent social representatives.

Mrs. Franklin D. Roosevelt wrote : "I think the ideals presented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past may be preserved to guide and serve future generations."

Mrs. William Dick Sporborg, President of the New York Federation of Women's Clubs, on behalf of half a million members, stated : " We are going to lend our spirits and all of our influence to such movements . I want you to know that we stand foursquare back of your organization . "

Leopold Stokowski exclaims : " It is a noble project ! " And Prof. Edgar Hewett greets the Banner : " Assuredly the spirit of this proposal must commend itself to all right-thinking people of the world . "

Maurice Maeterlinck welcomed the Pact : " I am at full heart in accord with the signatories of the Roerich Pact Let us group around this noble ideal all moral forces at our disposal . "

India expresses heartiest adherence through the voices of Sir Rabindranath Tagore, Sir Jagadis Bose, Sir C. V. Raman, Sir Radhakrishnan, Dr. N. C. Mehta, Dr. James H. Cousins, Dr. O. C. Ganguly, Dr. Asit Kumar Haldar and many other eminent leaders. One can also not forget how enthusiastically the Indian Press responded to the signing of the Pact by the twenty-one Governments of North and South America.

What a treasure trove of beautiful testimonies !

All these authoritative expressions are more than mere personal thoughts. They are like pledges of nations, and it is most valuable to witness that in our tense times there are everywhere such fervent defenders of peace beauty and knowledge. If only these noble spirits would know each other and would form in co-operation a valiant host of crusaders for peace and culture ! Indeed humanity is tired of destructions. In every school, in every academy, in every University there should be convincingly taught all great constructive humanitarian foundations.



When we affirmed our motto: "*Peace through Culture*" we did not have in view any hazy abstraction, but expressed the conviction that this is the only real working principle of peace. If Culture is the accumulation of all highest achievements, then truly such a beautiful pavement can lead to the stronghold of Peace.

Beautiful should be the Gates to Peace !



**“SANCTA PROTECTRIX”** by Nicholas Roerich.



CULTURE AND PEACE

Culture and Peace — the most sacred goal of Humanity! In the days of great confusion, both material and spiritual, the disturbed spirit strives to these radiant strongholds. But we should not unite only abstractly in the name of these regenerating conceptions. According to our abilities, each in his own field, should bring them into actual surrounding life, as the most necessary and undeferrable.

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The human heart wants a real peace. It strives to labour — creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language ; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant Future.

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The Pact for the protection of cultural treasures is needed not only as an official regulation, but as an educating law, which from the first school days will imbue the young generation with the noble idea of safe-guarding the true values of the entire humanity. The Pact has already been signed by 22 countries. No doubt this large number will gradually be joined by all other countries as well. Our Pact has justly been named the Red Cross of Culture. Truly it stands in closest relation to the great Red Cross, which at the time of its inception was received rather

sceptically, but now has become an undisputably humanistic foundation of life.

\* \* \*

Art will unify all humanity. Art is one — indivisible. Art is the manifestation of the Coming Synthesis. Art is for all. Every one will enjoy true art. The gates of the " Sacred Source " must be wide open for everybody, and the light of Art will influence numerous hearts with a new love.

\* \* \*

But above all confusions the Angels sing of Peace and Goodwill. No guns, no explosives can silence these choirs of heaven. And despite all the earthly pseudo-wisdom, idealism as the Teaching of Good will still remain the quickest reaching and most renovating principle in life.

\* \* \*

When we consider the effects of our Pact, of course, we have in view not only the time of war, but also all barbaric acts by which the symbols of culture are endangered, no less than in the havoc of war. If we unceasingly instill into the minds of our children, our grandchildren and all who surround us, the impulse to strive toward constructive creation, we will already have inscribed an essential page in the history of cultural achievements.

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Somebody has mentioned that the Banner could hardly be a protection against the long range guns. But the Red Cross is not visible at long distances, yet no one would deny the great humanitarian expedience of the institution of the Red Cross. Of course, we must not forget that at the inception of the Red Cross, there were many soulless critics who argued against this highly humanitarian idea, but such ignorant condemnation is characteristic of each innovation. Let us not forget, that

Edison's great invention of the phonograph was regarded as charlatantry by some academicians.

If humanity recognized the Red Cross as a protection to the physically wounded and ill, then it will also recognize the Banner of Peace as the symbol of peaceful prosperity and health of spirit.

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Really it is imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture, which after all, belong to no one nation but to the world. In this way we may create the next vital step for a universal culture and peace.

*Nicholas Roerich.*

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## CULTURAL UNITY OF NATIONS.

*By Prof. H. E. Nicholas de Roerich.*

Our times are verily difficult, because of all the commotions of the spirit, all non-understanding and all attacks of darkness against Light. Quite recently there were pictures in magazines showing the autodafe of precious books in the streets. It is hard to realize that this could have taken place in the present age, after millions of years of the existence of our planet. But perhaps this terrible tension is the impulse to direct humanity through all storms and over all abysses to peaceful construction and mutual respect.

What an epoch-making day might be before us when over all countries, all centres of spirit, beauty and knowledge could be unfurled the one Banner of Culture! This Sign would call everyone to revere the treasures of human genius, to respect culture and to have a new valuation of labour as the only measure of true values. From childhood people will witness that there exists not only a flag for human health but also there is a sign of peace and culture for the health of the spirit. This sign, unfurled over all treasures of human genius, will say: "Here are guarded the treasures of all mankind; here above all petty divisions, above illusory frontiers of enmity and hatred, is towering the fiery stronghold of love, labour and all-moving creation."

Real peace is desired by the human heart. It strives to labour creatively and actively. For it labour is a source of joy. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the

radiant Future. All symbols and tablets of humanity contain one hieroglyph, the sacred prayer — Peace.

It is truly beautiful, if amidst the turmoil of life, in the waves of unsolved social problems, we still may hold up before us the eternal Flambeau-torches of Peace at all ages. It is beautiful through the inexhaustible well of love and tolerance to understand the great movements, which connected the highest knowledge with the highest aspirations. Thus, in studying and admiring, we are becoming real co-operators with evolution and out of the brilliant rays of supreme Light may emerge true knowledge. This refined knowledge is based on real comprehension and tolerance. From this source comes the great understanding. And from the great understanding rises the Supremely Beautiful, the enlightening and refining enthusiasm for Peace. Contemporary life is changing rapidly ; the signs of a new evolution are knocking at all doors. In real unconventional science we feel the splendid responsibility before the coming generations. We understand gradually the harm of everything negative. We begin to value enlightened positiveness and constructiveness and in this measure, in merciful tolerance, we can prepare for our next generation a vital happiness, turning vague abstractions into beneficent realities.

On the scrolls of command it has been inscribed that a spiritual garden is daily in need of the same watering as a garden of flowers. If we still consider the physical flowers the true adornment of our life, then how much more must we remember and prescribe to the creative values of the spirit the leading place in the life which surrounds us ? Let us then with untiring, eternal vigilance, benevolently mark the manifestations of the workers of culture ; and let us strive in every possible way to ease this difficult path of heroic achievement.

Let us also mark and find a place in our lives for the Great Ones, remembering that their name no longer is personal, with all the attributes of the limited ego, but has become the property of pan-human culture, and must be safeguarded and firmly cared for in most benevolent conditions.

We shall thus continue their self-sacrificing labour and we shall cultivate their creative sowing which, as we see, is so often covered with the dirt of non-understanding and overgrown with the weeds of ignorance.

As a caring gardener, the true culture-bearer will not forcefully crush those flowers which entered life not from the main road, if they belong to the same precious kinds, which he safeguards. The manifestations of culture are just as manifold as are the manifestations of the endless varieties of life itself. They ennoble Being. They are the true branches of the one sacred Tree, whose roots sustain the Universe.

If you shall be asked, of what kind of country and of what a future constitution you dream, you can answer in full dignity: "We visualize the country of Great Culture." The country of Great Culture shall be your noble motto. You shall know that in that country will be peace, where Knowledge and Beauty will be revered.

Everything created by hostility is impractical and perishable. The history of mankind gave us remarkable examples of how necessary just peaceful creativeness was for progress. The hand will tire from the sword but the creating hand sustained by the might of the Spirit is untiring and unconquerable. No sword can destroy the heritage of culture. The human mind may temporarily deviate from the primary courses, but at the pre-destined hour



will have to recur to them with renovated powers of the spirit.

Culture and Peace make man verily invincible and realising all spiritual conditions he becomes tolerant and all-embracing. Each intolerance is but a sign of weakness. If we understand that every lie, every fallacy shall be exposed, it means that first of all a lie is stupid and impractical. But what has he to hide who has consecrated himself to Peace and Culture? Helping his near he helps general welfare which at all ages was appreciated. Striving to Peace he becomes a pillar of a progressing State. Not slandering the near, we increase the productiveness of the common creativeness. Not quarrelling we shall prove that we possess the knowledge of the foundations. Not wasting the time in idleness we shall prove that we are true co-workers in the ploughfield of Culture. Finding joy in everyday's labour we show that the conception of Infinity is not alien to us. Not harming others we do not harm ourselves and eternally giving we realize that in giving we receive. And this blessed receiving is not a hidden treasure of a miser. We understand how creative is affirmation and how destructive is negation. Amidst basic conceptions those of Peace and Culture are the conceptions which even a complete ignoramus will not dare to attack. There where is Culture, is Peace. There where is the right solution for the difficult social problems, is achievement. Culture is the cumulation of highest Bliss, of highest Beauty, of highest Knowledge.

We are tired of destructions and negations. Positive creativeness is the fundamental quality of the human spirit. Let us welcome all those who surmounting personal difficulties, casting aside petty selfishness, propel their spirits to the task of preserving Culture, thus insuring a radiant future.

We must not fear enthusiasm. Only the ignorant and the spiritually impotent would scoff at this noble feeling. Such scoffing is but the sign of inspiration for the true Legion of Honour. Nothing can impede us from dedicating ourselves to the service of Culture, so long as we believe in it and give to it our most flaming thoughts.

Do not disparage ! The great Agni sings the drooping wings. Only in harmony with evolution can we ascend ! And nothing can extinguish the selfless and flaming wings of enthusiasm !

1938

## THE MISSION OF WOMANHOOD

*By Nicholas Roerich.*

War is difficult, but still more difficult is post-war reconstruction. When the fundamentals of culture are exposed to danger, when the body and spirit of man is alarmed and suffering from bloody wounds, then above the elements there is again uplifted some calm miraculous force, the purpose of which is to heal man, harassed in dissonances and unreason, and to lead him to the heart's reason by the gentle contacts of spirituality. This force is the Eternal Feminine. When things are difficult in the home we turn to woman, who herself has been baptized by the fire of suffering. When it is difficult for the world we turn to woman whose heart aches at the wounds to culture and to the spirit.

When we speak about culture, surely we have in mind primarily woman who widely and irresistibly bears the Banner of refined and exalted Culture at all points. from the cradle to the throne.

Indeed from the fireside to the government, woman implants the fundamental of Culture. In one form or another the child hears the first word about Culture from its mother. With the utmost selflessness and with no personal egotistical principle, woman introduces cultural bases in the structure, whether in her own small family or of nations.

From the most ancient days, woman has worn a wreath upon her head. With this wreath she is said to have pronounced the most sacred incantations. Is it not the wreath of Unity? And is not this blessed unity the highest responsibility and beautiful mission of womanhood? From woman, one may learn that we must seek

disarmament not in warships and guns but in our spirits. And from where can the young generation hear its first caress of unification? Only from the mother.

To both East and West, the image of the Great Mother—womanhood—is the bridge of ultimate unification. To Raj-Rajeswari, the allpowerful Mother, the Hindu of yesterday and today sings his song. To her the women bring their golden flowers, and at her feet they lay the fruits for benediction, carrying them back to their hearths. After glorifying her image, they immerse it in the water, lest an impure breath should touch the Beauty of the World. To the Mother is dedicated the site on the Great White Mountain which has never been climbed. Because when the hour of extreme need strikes, it is said that there She will stand and will lift up Her Hand for the salvation of the world. And encircled by all whirlwinds and all light, She will rise like a pillar of space, summoning all the forces of the far-off worlds.

In this way it happens that when the West speaks of the "Hundred-Armed One" of the Orthodox church, it is but another facet of the images of the many-armed all benevolent Kwan Yin. When the West exalts with reverence the gold embroidered garment of the Italian Madonna, and feels the deep penetration of the paintings of Duccio and Fra Angelico, we are reminded of the symbols of the many-eyed Omniscient Dukkar. We remember the All-Compassionate. We remember the multitudinous aspects of the All-Bestowing and All-Merciful. We remember how correctly the psychology of the people has conceived the iconography of symbols and what an enormous knowledge lies hidden at present under the dead lines. There, where the conceptions disappear and prejudice is forgotten, appears a smile!

The images of the Mother of the World, of the Madonna, the Mother Kali, the benevolent Dukkar, Ishtar, Kwan-Yin, Miriam, the White Tara, Raj-Rajeswari, Nyuka — all these great images, all these Great Self-Sacrificing Beings merge together in one conception, as one Benevolent Unity. And each of these, in spite of the differences of language, comprehensible to all, ordains that there should be, not division, but construction. They say that the day of the Mother of the World has come. In the smile of Unity all becomes simple. The Aureole of the Madonna becomes a scientific physical radiation — the aura long since known to humanity.

The symbols of today, so poorly interpreted by rationalists, instead of being regarded as supernatural, suddenly become subjects for investigation to the sincere research worker. And in this miracle of simplicity and understanding, one distinguishes the breath of the evolution of Truth. A Hindu of today who has graduated from many universities addresses the Great Mother, Raj-Rajeswari Herself, in full reverence.

At the same time, at the other end of the world, people sing : "Let us glorify Thee, Mother of Light !"

And the old libraries of China and the ancient Central-Asiatic centres preserve, since the most ancient days, many hymns to the same Mother of the World.

Throughout the entire East and in the entire West there lives the Image of the Mother of the World, and deeply significant salutations are dedicated to this High symbol.

Treasures of the human spirit are so often endangered by destruction, not only during war, but also during

all kinds of inner unrest. The mission of the womanhood is great. When there are difficulties in the home, we turn to the woman. When accounts and calculations are no longer of aid ; when enmity and mutual destruction reach their limits, we turn to the woman. When evil forces overcome one, then woman is invoked. When the mechanical mind becomes helpless, then one remembers the woman. Verily, when wrath obscures the judgement of the mind, only the heart finds saving solutions. And where is the heart which can replace the Woman's? And where is the courage of the heartfire, which can be compared with the courage of woman at the brink of the insoluble? What hand can replace the calming touch of conviction of a woman's heart? And what eye, having endured the pain of suffering, will respond so self-sacrificingly, in the name of Bliss?

Among these great missions of guidance of Womanhood, adamantlike is the *Cultural Mission* to affirm and propagate the creativeness of mankind. Sponsoring creative thoughts, the consciousness strives towards true progress.

It is you, daughters of the Great Mother of the World, whose hands wave the Banner of Peace, unfurled in the name of the most Beautiful.

Who then if not woman must now rise up and be unified in the name of Culture and the Beautiful? Precisely was it ordained to a woman first to announce the good tidings of the Resurrection.....

Under diverse veils human wisdom nevertheless assumes one face of Beauty, Self-sacrifice and Endurance. And again on a new mountain must woman go interpreting the eternal paths to those near her.

Sisters ! Fearlessly you shall stand on guard for the improvement of life. You kindle at each hearth a beautiful fire, creative and inspiring. You speak the first word about beauty to the children. You teach them about the blessed hierarchy of knowledge. You relate to the little ones thought about creativeness. You can guard them from dissolution, and from their first days of life instill the concepts of heroism and achievement. You first tell the little ones about the primacy of cultural values. You pronounce the sacred word Culture.

Great and beautiful is the work ordained to you women.

Dear sisters, Carry on and fear not. Tagore said :  
 " Let me not pray to be sheltered from dangers, but to be fearless in facing them. Let me not beg for the stilling of my pain, but for the heart to conquer it. Let me not look for allies in life's arena, but to my own strength."



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# CULTURE

by

Richard Rudzitis

Introduction

by

N. Roerich

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PAX PER



CULTURA

# ROERICH PACT

## PEACE BANNER



THE RED CROSS  
OF CULTURE



SHANGHAI  
1938

**THREE PRINCIPAL ARTICLES OF THE ROERICH PACT  
FOR THE PROTECTION OF ARTISTIC AND SCIENTIFIC  
INSTITUTIONS AND HISTORIC MONUMENTS.**

ARTICLE I. The historic monuments, museums, scientific, artistic, educational and cultural institutions shall be considered as neutral and as such respected and protected by belligerents. The same respect and protection shall be due to the personnel of the institutions mentioned above. The same respect and protection shall be accorded to the historic monuments, museums, scientific, artistic, educational and cultural institutions in time of peace as well as in war.

ARTICLE II. The neutrality of, protection and respect due to, the monuments and institutions mentioned in the preceding article, shall be recognized in the entire expanse of the territories subject to the sovereignty of each of the signatory and acceding States, without any discrimination as to the State allegiance of said monuments and institutions. The respective Governments agree to adopt the measures of internal legislation necessary to insure said protection and respect.

ARTICLE III. In order to identify the monuments and institutions mentioned in Article I, use may be made of a distinctive flag (red circle with a triple red sphere in the circle on a white background).



*"This treaty possesses a spiritual significance far deeper than the text of the instrument itself." — Franklin D. Roosevelt.*

## ROERICH PACT PEACE BANNER

ADDRESS OF

THE HONORABLE HENRY A. WALLACE,

*United States Secretary of Agriculture Vice President*

At the ceremony of the signing of the Roerich Pact at Washington, D. C.

This day at the beginning of the Holy Week before Easter in the year 1935, representatives of the American Nations have signed the Roerich Peace Pact providing for the protection in times of war and peace of those cultural treasures which the enlightened spirits of all lands recognize as worthy of preservation no matter how tense and bitter the strife in the physical and economic world. I have felt it a great pleasure and honor to be associated today with these gentlemen from many different nations in signing this historic document which in my opinion will take its place beside the Red Cross Treaties as a symbol of those forces which bind the nations together. I look forward to the day when travellers over the world will look for the banner of the Encircled Triple Crimson Sphere, knowing when they see it that here is something which has in it significance running across the national boundary lines, something of peculiar beauty, a national monument, a heritage out of the past, or something of unusual importance in the scientific or educational world.

Speaking a few days ago at the annual meeting of the Red Cross, I had occasion to pay tribute to the sympathetic heart and practical genius of Henri Dunant, a Swiss, who, as a result of the suffering which he saw at the battle of Solferino in Italy in 1859, promoted the movement which finally became the International Red Cross. Today it is appropriate that we should give recognition to the genius of Nicholas Roerich in whose mind this Pact and Banner first originated. Thirty-two years ago on an archaeological trip through the ancient monasteries of Russia, he became impressed with the dangers of the vandalism in peace or the barbarism in war which might destroy many irreplaceable human treasures. At that

time he presented a report to the Society of Architects of Russia urging on them the desirability of starting a movement of this sort. Again in 1915 after the destruction which characterized the first year of the World War, he brought the matter to the attention of the Czar and Grand Duke of Russia. But at that time unfortunately the heat of war was upon the nations and nothing practical could be done. Again after the World War, travelling in Central Asia, Professor Roerich discovered that many priceless objects out of the past were being destroyed not only by barbaric tribesmen, but by Western travellers. Therefore, in 1929 on his return from Asia he formulated what essentially is the present Pact, which won the support of international jurists and cultural leaders both of Europe and the United States. It is not surprising that the first two meetings on this Pact were held in Belgium. The third convention was held in November 1933 in Washington with official delegates from thirty-five nations. Following this meeting, the Montevideo Conference passed a resolution recommending its adoption by the American States. Pursuant to this resolution the Governing Board of the Pan American Union prepared the Pact which is today being officially launched as an International Agreement.

Interesting as the history of the Pact has been, it is even more important to consider its present uses and its future. Humanity today is terribly heartsick. As a result of the disintegrating forces let loose by the World War and the differential economic effects of increasing mechanization, there has been a rising tension and uneasiness between the classes and between the nations. Efforts have been made again and again to solve this disturbing situation by disarmament conferences, peace treaties, economic conversations, and currency stabilization agreements. Thus far all of these have proved singularly disappointing. With the international situation as it is today, no great nation feels that it can altogether renounce war as a possible instrument of national policy. Those who attempt to bring about the renunciation of war without working more

precisely on the nature of the binding ties of human hearts across the nations are probably engaged in vain undertakings.

Many of the logically fine objectives in the way of lowering economic and currency barriers can perhaps be attained in any complete and binding fashion only after the human beings of the world have come more nearly to recognize their cultural unity. Concerning beauty, true science and the cultural treasures of the past there can be no discord among the different peoples of the world. A Rembrandt is appreciated whether it is found in the United States, in the Netherlands or in Germany.

No one knows today how far it is possible for the different nations of the world to go in forming international currency pacts, the lowering of trade barriers or disarmament agreements. Methods of this sort tend too often to be sophisticated and futile. While undoubtedly efforts in these directions should continue, it would seem desirable also to hold up before the world, in times like these, the ideal of the Unity of Human Heart regardless of nation in the worship of beauty, of culture, of religion, of science and of education. There are thousands of people in each of the nations of the world animated by those finer, broader human aspirations, and many of them will welcome the mechanism of the Roerich Pact as a means of making more manifest on earth those intangible forces which they have long recognized as the true guides of international good feeling.

Throughout all history mankind has sought an ever deeper and broader unity of purpose. During the past 300 years much has been said about the rights of the individual. As persons and as nations, the individuals have striven mightily. In so doing they have brought themselves to the brink of chaos, and it is now necessary to think a little more about duties, and a little less perhaps about rights; a little more perhaps about discipline, and a little less perhaps about complete freedom; a little more about the ties which bind us all together

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and much less about the hatreds and irritations which thrust us as individuals, or classes, or nations, apart from one another. The symbolism of the three spheres contained in the larger circle to my mind conveys the thought of the most complete realization of the possibilities of the individual person or the particular class or the specific nation within the limitations of the larger whole. This is a philosophic doctrine of the most profound significance. In law and government we can speculate endlessly and with profit about the relationship between liberty and duty, and the development of a constructive outcome to the apparent conflict between individualistic democracy and the strong enforcement of constructive justice. Always the individualistic units must strive to their utmost to realize their full potentialities, but always those efforts must be within the due bounds of a cultural decency which recognizes the fundamental unity of all humanity. Those who would emphasize a particular individual or class or nation beyond those due bounds violate what I believe to be a sacred law and inevitably must pay the penalty.

I believe the Roerich Pact is in conformity with the deepest, most sacred laws of the universe, and that it has become an international reality at an especially propitious time. Launched in the year 1935 at the beginning of the Holy Week before Easter, it can, and I believe, will serve as the germinal essence of what eventually will be a New Deal among the nations. And in so saying, I am not talking about a New Deal characterized by emergency agencies, but about the spiritual New Deal which places that which is fine in humanity above that which is low and sordid and mean and hateful and grabbing.

A BRIEF LIST OF THE ENDORSERS OF THE  
ROERICH PACT PEACE BANNER ILLUSTRATING THE  
VARIETY OF ITS ADHERENTS.

**Leaders of Nations and Statesmen :**

H. M. King Leopold of Belgium  
Hon. Franklin D. Roosevelt, President of the U. S. A.  
Late Huebert Lyautey, Grand Marshal of France  
Late Pres. Masaryk of Czechoslovakia  
Hon. Cordell Hull, U. S. Secretary of State  
Hon. Henry A. Wallace, U. S. Secretary of Agriculture and  
others.

**Leaders in Religion :**

H. H. Pope Pius XI  
Charles L. Mead, Resident Bishop Methodist Episcopal Church,  
Kansas City  
Most Rev, James H. Ryan, S. T. D., Bishop of Modra, Rector  
Catholic University of America  
Lama Lobzang Ming-Yur Dorje  
Louis J. Moss, Pres. the United Synagogue of America, N. Y.  
Evangeline Booth, Commander-in-Chief, Salvation Army, and  
others.

**Representatives of Fine Arts :**

Leopold Stokowski, Conductor, Philadelphia Symphony Orchestra  
The American Institute of Architects, Washington, D. C.  
Societe des Beaux-Arts, Basle  
Pro Arte, Society of Artists & Friends of Fine Arts, Brazil  
State Art Gallery, Dresden, Germany  
National Academy of Design, New York and others.

**Representatives of the World of Science:**

Academie Francaise  
Prof. A. Einstein  
Institut d'Egypte, Cairo  
Sociedad Cientifica Argentina, Buenos Aires  
American Museum of Natural History, New York  
R. Universita di Napoli, Naples, Italy  
Royal University, Oslo, Norway and others.



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### BANNER OF PEACE

Out of many thousand letters received supporting the Banner of Peace, the letters herewith published have been chosen with a view of demonstrating the wide variety of interests of those who have found the Pact a solution to one of the great problems of civilization.

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Secretary of the Cabinet,  
Cabinet du Roi.

The King has received the letter which you addressed to him on the 22nd of August, regarding the Roerich project.

His Majesty has taken notice of your communication with a hearty satisfaction and I have the honor to transmit to you, at his request his sincere thanks.

Release accept the expressions of my high esteem,  
Brussels, Belgium, Sept. 8, 1930.

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Empire of Japan,  
Tokio.

July 24, 1930

I am directed to state in reply that the article written by Professor de Roerich has been read with keenest interest by the Prime Minister who has a whole-hearted sympathy with the views therein contained.

Mr. Hamaguchi (Prime Minister) is of the opinion that a project like the one propounded by Professor de Roerich will, when realized, make a signal contribution towards promoting the culture of mankind.

S. Hashimoto,  
Secretary to Prime Minister.

Congress of the United States,  
House of Representatives,  
Washington, D. C.

April 14, 1930.

I sympathize with the purpose of your effort.

The thing to do is to work for universal peace. Anything short of that means the destruction of civilization in the next conflict.

F. H. La Guardia,  
U. S. Representative from New York.

\* \*  
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The Hokkaido Imperial University,  
Sapporo, Japan.

June 20, 1930.

I assure you I have read Professor de Roerich's article on the Banner of Peace with great pleasure. Had we come to such an undertaking before the World War, we should not have incurred those disastrous damages on the priceless institutions as Louvain, Rheims, etc., etc. It is a matter of surprise that faithful servants of truth, art and science had not thought of such a plan much earlier.

Shosuke Sato, President.

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Muzeum Narodowe,  
Krakow, Poland.

May 17, 1930

I can only express my sincerest admiration for this admirable project and wish that it may come as soon as possible to its realization. If I can be of any use to you in this matter—please count on my support.

Felix Kopera,  
Director.

The Australian Museum,  
Sydney.

15th July, 1930.

I am in cordial agreement with the proposal that a special international flag should be adopted and respected by all countries as a cultural flag for the protection of cultural centres and art treasures during war time.

C. Anderson,  
Director.

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Minister of Foreign Affairs,  
Teheran, Persia.

August 17, 1930.

I have the honor to inform you that your letter of May 16, 1930 covering the article "Banner of Peace" has been duly submitted to His Imperial Majesty and by command of my August Sovereign I have the honor to let you know that this noble project meets with approval of His Imperial Majesty and His Majesty's Government are ready to lend it their sympathetic support.

M. A. Foroughi.

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United States Naval Academy,  
Office of the Superintendent.

April 15, 1930.

Any emblem, which will protect artistic and scientific treasures, should be accepted by all civilized nations.

S. S. Robinson,  
Rear Admiral, U. S. Navy,  
Superintendent.

Assemblee Nationale  
de la Republique Tchecoslovaque,  
Prague.

9/XI/1930

Your action has my full sympathy and I consider the realization of the Roerich Pact and the Banner of Peace as a duty of all the cultural world.

Dr. Fd. Tobolkaj,  
Librarian.

\* \* \*

Republique Turque,  
Musees d'Antiquites  
de Stamboul.

Stamboul, May 27, 1930.

...I referred to the Ministry of Education your letter of May 1, with enclosed article. In the answer just received the Ministry of Education accepts the proposal with great pleasure and agrees to support the project.

Halil Ethem.

\* \* \*

Ministry of Education,  
Nanking.

June 20, 1930.

I am particularly pleased to acknowledge your letter dated May 21 from New York in which you informed me of a project to protect art treasures by the use of an international flag similar to the one used by the Red Cross Society. An international pact which you have in mind for this purpose is of immeasurable humanitarian value since art treasures in a strict sense are universal property and belong to no one nation or nations. I regret only that it had not been thought of earlier.

M. Chiang.

LETTERS  
FROM  
SHANGHAI RESIDENTS

Every agency which is helping to influence the minds of men in the direction of peace is of great value. History shows us that it takes a long time to create public opinion in regard to moral ideals and we are apt to become discouraged at the meager result of our efforts.

I think your movement is one that must produce good results. It will help to teach the world that culture has no national boundaries and belongs to the whole world, and that it is to the interest of mankind to preserve its cultural inheritance and to protect the outward symbols of it wherever they may be found.

F. L. Hawks Pott,  
President, St. John's University.

\* \* \*

The protection and preservation of objects which are symbols or emblems of civilization and culture is a natural and instinctive human duty. The plan of Professor Nicholas Roerich providing a uniform insignia for designating such objects and inviting all countries to accord it due respect has met with widespread approval. I am fully in sympathy with every effort in this direction.

H. B. Campbell,  
Vice-President,  
Pan-Pacific Association of Shanghai.

\* \* \*

All artists must fully endorse the ideals of the Roerich Pact and I do not think I can add anything to what has already been said by so many Statesmen, Artists, Scientists, etc.

I sincerely hope that the day will come when the Banner of Three Crimson Dots in a circle will be a recognized Banner throughout the world. That world, I am sure, will be a better world to live in.

E. M. Gran,  
Architect

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Educational centres as the temples of culture do certainly require protection in times of war, and therefore I consider the Roerich Pact to be a deeply humanitarian and also a very timely institution. The educationists will greet the project of creating a Banner, similar to the Red Cross, for the protection of educational institutions, laboratories, libraries, and other cultural centres of science and arts.

V. N. Shishkin,  
Directeur,  
Centre Technique Superieur  
de la Concession Francaise.

\* \*  
\*

I should like to add my word of praise for this project to protect the artistic and scientific treasures. I am particularly pleased that this has received the endorsement of the International Commission of Intellectual Cooperation of the League of Nations.

Dr. Bernard E. Read,  
Henry Lester Institute

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It is our opinion that the Roerich Pact and Banner of Peace as advocated are urgently desirable to be made prevalent.

J. Usang Ly,  
President, Chiao-Tung University

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*The Roerich Pact Committee of Shanghai welcome all letters expressing opinions as to the Roerich Pact Peace Banner.*

## CULTURE AND PEACE

Culture and Peace — the most sacred goal of Humanity! In the days of great confusion, both material and spiritual, the disturbed spirit strives to these radiant strongholds. But we should not unite only abstractly in the name of these regenerating conceptions. According to our abilities, each in his own field, should bring them into actual surrounding life, as the most necessary and undeferrable.

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The human heart wants a real peace. It strives to labour — creatively and actively. It wants to love and to expand in the realization of Sublime Beauty. In the highest perception of Beauty and Knowledge all conventional divisions disappear. The heart speaks its own language; it wants to rejoice at that which is common for all, uplifts all, and leads to the radiant Future.

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The Pact for the protection of cultural treasures is needed not only as an official regulation, but as an educating law, which from the first school days will imbue the young generation with the noble idea of safe-guarding the true values of the entire humanity. The Pact has already been signed by 22 countries. No doubt this large number will gradually be joined by all other countries as well. Our Pact has justly been named the Red Cross of Culture. Truly it stands in closest relation to the great Red Cross, which at the time of its inception was received rather sceptically, but now has become an undisputably humanistic foundation of life.

Art will unify all humanity. Art is one — indivisible. Art is the manifestation of the Coming Synthesis. Art is for all. Every one will enjoy true art. The gates of the "Sacred Source" must be wide open for everybody, and the light of Art will influence numerous hearts with a new love.

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But above all confusions the Angels sing of Peace and Goodwill. No guns, no explosives can silence these choirs of heaven. And despite all the earthly pseudo-wisdom, idealism as the Teaching of Good will still remain the quickest reaching and most renovating principle in life.

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When we consider the effects of our Pact, of course, we have in view not only the time of war, but also all barbaric acts by which the symbols of culture are endangered, no less than in the havoc of war. If we unceasingly instill into the minds of our children, our grandchildren and all who surround us, the impulse to strive toward constructive creation, we will already have inscribed an essential page in the history of cultural achievements.

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Somebody has mentioned that the Banner could hardly be a protection against the long range guns. But the Red Cross is not visible at long distances, yet no one would deny the great humanitarian expedience of the institution of the Red Cross. Of course, we must not forget that at the inception of the Red Cross, there were many soulless critics who argued against this highly humanitarian idea, but such ignorant condemnation is characteristic of each innovation. Let us not forget, that Edison's great invention of the phonograph was regarded as charlatany by some academicians.



If humanity recognized the Red Cross as a protection to the physically wounded and ill, then it will also recognize the Banner of Peace as the symbol of peaceful prosperity and health of spirit.

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Really it is imperative to take immediate measures to preserve the noble heritage of our past for a glorious posterity. This can only come if all countries pledge themselves to protect the creations of culture, which after all, belong to no one nation but to the world. In this way we may create the next vital step for a universal culture and peace.

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When we affirmed our motto: "Peace through Culture" we did not have in view any hazy abstraction, but expressed the conviction that this is the only real working principle of peace. If Culture is the accumulation of all highest achievements, then truly such a beautiful pavement can lead to the stronghold of Peace.

*Nicholas Roerich.*



## THE BANNER OF PEACE IN SHANGHAI

Perhaps it is too optimistic to expect that the Peace Banner be given recognition in the Far East at this moment, yet we did see how at the very climax of local hostilities, while the buildings in the city were vibrating from the blasts of shells and bombs, while anti-aircraft and machine-guns rattled incessantly and war-planes droned in a threatening manner, a great deed of mercy was achieved. We refer to the creation of a neutral zone in Nantao by Pere Jaquinot, a Jesuit, which subsequently became known throughout the world as the "Jaquinot Zone". This Zone gave shelter to thousands of desperate homeless refugees, thanks to the timely initiative of Father Jaquinot and the willing cooperation on the part of the military authorities.

The effects of the Roerich Pact Peace Banner, the Red Cross of Culture, can be judged by the official governmental adoption of the Banner as much as by the individual adherence to its inspiring motto "Peace through Culture".

A lasting peace can become a reality if people will aspire to the ideal of Culture, as then Culture will remove the psychological causes of strife.

Our Banner of three rubies in a rosy garland is a vivid symbol of the supreme union of Art, Religion, and Science by means of which Beauty, Bliss and Truth are perceived by man, and culture realized on earth.

"Culture is reverence of Light. Culture is love of humanity. Culture is fragrance, the unity of life and beauty. Culture is the synthesis of uplifting and sensitive attainments. Culture is salvation. Culture is the motivating power. Culture is the Heart."

Such is the definition of Culture by Roerich, the Teacher of Culture. Culture is certainly the ennoblement of thought. And will not the ennoblement of thought be followed by the ennoblement of purpose, for is not thought the root of all action?

Pax per Cultura! Peace through Culture!

*A. P. B. Tomashevski,  
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