

*Возрождение. Paris*  
*July 2. 1934.*

3

## Предсказанія индусскихъ пророковъ

— 1936 годъ — годъ перелома, — предсказываютъ индусскіе пророки...

О такихъ пророчествахъ разсказалъ дальневосточной печати академикъ Н. Е. Рерихъ.

— Весь міръ находится сейчасъ въ ожиданіи величайшихъ историческихъ событий. Совершаются послѣдніе сроки грядущихъ перемѣнъ въ судьбахъ народовъ. Годомъ историческаго перелома явится 1936 годъ.

Во всѣхъ странахъ, и въ Европѣ, и въ Америкѣ, и въ Азіи интенсивно готовятся къ 1936 году, чтобы встрѣтить надвигающіяся событія во всеоружіи матеріальныхъ и духовныхъ средствъ, — заявилъ Н. Е. Рерихъ.

Объ этихъ величайшихъ потрясеніяхъ вѣщаютъ и индійскіе пророки, славящіеся своимъ прориданіемъ будущаго. Въ составленномъ ими гороскопѣ судебъ человѣческихъ 1936 годъ отмѣченъ особымъ знакомъ.

Что же это за событія и что они несутъ міру?

Современный міровой моментъ характеризуется исключительной кристаллизацией свѣта и тьмы, быстро идущихъ навстрѣчу другъ къ другу къ роковому барьеру.

Сейчасъ еще добавитъ тьма, силы которой коммунизмъ, марксизмъ, безбожничество и прочія пагубныя злоученія хорошо организованы и ведутъ стремительную атаку на человѣчество.

И вліяніе этой тьмы, вслѣдствіе кристаллическаго выявленія ея сущности, чувству-

ютъ на себѣ всѣ страны міра.

Свѣтъ, который противопоставляетъ тьмѣ такіа могущественныя силы, какъ христіанство и духовную культуру человѣчества, еще плохо организованъ.

Но уже повсюду въ мірѣ наблюдается отходъ отъ тьмы и тяготѣніе къ свѣту.

Въ 1936 году закончится процессъ собиранія свѣтлыхъ силъ и тогда произойдетъ столкновеніе съ коммунизмомъ.

Вспомните, что еще Серафимъ Саровскій предрекалъ, что сто лѣтъ будутъ тяжкимъ лихолѣтіемъ для Россіи и лишь послѣ нихъ начнется обновленіе.

Этотъ срокъ истекаетъ въ декабрѣ прошлаго года. Значитъ вотъ-вотъ наступитъ историческое время для Россіи.

А такъ какъ вопросъ быть или не быть коммунизму является вопросомъ жизни и смерти для всѣхъ націй и странъ, то въ предстоящей борьбѣ за свѣтлыя идеалы выступитъ весь міръ.

Начало такому освободительному движенію дастъ Азія, которая, какъ древняя колыбель, духовной культуры, не можетъ остаться равнодушной къ пошiranію величайшихъ цѣнностей духа.

Въ авангардѣ пойдетъ Японія съ ея великимъ народомъ, въ душѣ котораго горитъ неугасимый пламень свѣтлаго символизма, героическаго патріотизма, аристократической романтики и духовнаго подвига, о чемъ говоритъ вся ея славная исторія.

Въ этомъ движеніи большая роль предназначена и русской эмиграціи.



N 3316

Возрождение

## Предсказанія индусскихъ пророковъ

— 1936 годъ — годъ перелома, — предсказываютъ индусскіе пророки...

О такихъ пророчествахъ разсказалъ дальневосточной печати академикъ Н. К. Рерихъ.

— Весь міръ находится сейчасъ въ ожиданіи величайшихъ историческихъ событий. Совершаются послѣдніе сроки грядущихъ перемѣнъ въ судьбахъ народовъ. Годомъ историческаго перелома явится 1936 годъ.

Во всѣхъ странахъ, и въ Европѣ, и въ Америкѣ, и въ Азіи интенсивно готовятся къ 1936 году, чтобы встрѣтить надвигающіяся событія во всеоружіи матеріальныхъ и духовныхъ средствъ, — заявилъ Н. К. Рерихъ.

Объ этихъ величайшихъ потрясеніяхъ вѣщаютъ и индійскіе пророки, славящіеся своимъ прорицаніемъ будущаго. Въ составленномъ ими гороскопѣ судебъ человѣческихъ 1936 годъ отмѣченъ особымъ знакомъ.

Что же это за событія и что они несутъ міру?

Современный міровой моментъ характеризуется исключительной кристаллизацией свѣта и тьмы, быстро идущихъ навстрѣчу другъ къ другу къ роковому барьеру.

Сейчасъ еще довлѣетъ тьма, силы которой коммунизмъ, марксизмъ, безбожничество и прочія пагубныя злоученія хорошо организованы и ведутъ стремительную атаку на человѣчество.

И вліяніе этой тьмы, вслѣдствіе кристаллическаго выявленія ея сущности, чувству-

ють на себѣ всѣ страны міра.

Свѣтъ, который противопоставляетъ тьмѣ такіа могущественныя силы, какъ христіанство и духовную культуру человѣчества, еще плохо организованъ.

Но уже повсюду въ мірѣ наблюдается отходъ отъ тьмы и тяготѣніе къ свѣту.

Къ 1936 году закончится процессъ собиранія свѣтлыхъ силъ и тогда произойдетъ столкновение съ коммунизмомъ.

Вспомните, что еще Серафимъ Саровскій предрекалъ, что сто лѣтъ будутъ тяжкимъ лихолѣтіемъ для Россіи и лишь послѣ нихъ начнется обновленіе.

Этотъ срокъ истекаетъ въ декабрѣ прошлаго года. Значитъ вотъ-вотъ наступитъ историческое время для Россіи.

А такъ какъ вопросъ быть или не быть коммунизму является вопросомъ жизни и смерти для всѣхъ націй и странъ, то въ предстоящей борьбѣ за свѣтлые идеалы выступитъ весь міръ.

Начало такому освободительному движенію дастъ Азія, которая, какъ древняя колыбель, духовной культуры, не можетъ остаться равнодушной къ попиранію величайшихъ цѣнностей духа.

Въ авангардѣ пойдетъ Японія съ его великимъ народомъ, въ душѣ котораго горитъ неугасимый пламень свѣтлаго символизма, героическаго патріотизма, аристократической романтики и духовнаго подвига, о чемъ говоритъ вся его славная исторія.

Въ этомъ движеніи большая роль предназначена и русской эмиграціи.



# Академикъ Н. К. Рерихъ на Д. Востокъ

(ОТЪ СОБСТВЕНН. КОРРЕСПОНДЕНТА)



Посещение Ниппона и Манджурии нашимъ знаменитымъ русскимъ художникомъ и мыслителемъ, академикомъ Н. К. Рерихомъ является событиемъ первостепеннаго значения. Въ Токио, въ Киото, во всѣхъ городахъ Ниппона, которые посетилъ Н. К. Рерихъ, ему были оказаны восторженный приемъ. Ниппонскій народъ проявилъ замѣчательную чуткость въ пониманіи того призыва къ культурному строительству и духовному восхожденію, который принесъ съ собою прославленный гость страны Восходящаго Солнца. Со своей стороны, Н. К. Рерихъ сумѣлъ сразу расположить къ себѣ сердца ниппонцевъ; между прочимъ, тотчасъ по прибытіи своемъ онъ поѣхалъ поклониться праху Императора Мейджи, великаго преобразователя Японіи, память котораго священна для всѣхъ ниппонцевъ.

Н. К. Рерихъ имѣлъ свиданіе съ министрами, военнымъ (генераломъ Хаяши), съ министромъ Иностраннхъ Дѣлъ г. Хирота и съ министромъ Народнаго Просвѣщенія, князью Токугава, предсѣдатель ниппонскаго Краснаго Креста, устроилъ въ честь высокаго гостя блестящій приемъ. Цѣлый рядъ культурно-просвѣдательныхъ организаций устроили чествованія и банкеты.

\* Балетные артисты Вильзакъ и Спѣсизаца выѣхали на гастроли въ Австралію и на Яву, куда они приглашены импресарио Левитовымъ на мѣсто выбывшихъ изъ его труппы Обухова и Нѣминовой, которые должны къ сезону вернуться въ Ковно.

\* Пѣвица Е. Сафонова и гитаристъ Дмитрій Поляковъ гастролируютъ ежедневно вечеромъ въ "Капо Оазисъ".

\* Въ Парижѣ вернулся солистъ скрипачъ Л. Ортенбергъ, гдѣ онъ будетъ играть первую скрипку во вновь организованномъ французскомъ квартетѣ.

\* Художникъ С. В. Жуковский закончилъ эскизы занавѣса для оперы "Юдифь" Сьрова. На занавѣсѣ изображена ассирийская битва.

\* Въ первой половинѣ августа въ зимнемъ циркѣ въ Парижѣ закончились массовыя съемки картинъ нашего соотечественника Григорія Ратова, недавно прѣбывающаго въ Америки. Въ съемкахъ участвовало мно-

го русскихъ фигурантовъ. Режиссировалъ картину прѣбывавшій изъ Голливуда итальянскій режиссеръ Монти Бэнко. Фильмъ Г. Ратова называется "Восемнадцать минутъ" и сюжетъ его, взятый изъ дѣйствительной жизни, очень занимателенъ: укротитель львовъ въ одномъ циркѣ обожаетъ свою молодую жену и ни на минуту не разстается съ ней. Но онъ долженъ каждый вечеръ, по ходу представленія, провести восемнадцать минутъ въ клѣткѣ со львами. Жена укротителя ухитряется въ это короткое время измѣнить мужу съ цирковымъ наѣзникомъ. Когда объ этомъ узнаетъ укротитель, то чувствуетъ, что онъ отъ отчаянія начинаетъ терять власть надъ звѣрьми и не рѣшается войти въ клѣтку ко львамъ. Директоръ цирка, опасаясь скандала со стороны публики, настаиваетъ. Укротитель поднимается. Но когда онъ появляется въ клѣткѣ, звѣри уже не подчиняются ему и рвутъ его на части.

Въ Киото, въ мѣстномъ Музеѣ, будетъ открыта, по инициативѣ ниппонцевъ, зала имени Н. К. Рериха, гдѣ будутъ выставлены нѣсколько произведеній его кисти. Изъ Ниппона, черезъ Корею, Н. К. Рерихъ проѣхалъ въ Харбинъ, гдѣ его прибытіе явилось крупнѣйшимъ событіемъ въ жизни русскаго населенія края. Всѣ общественныя и культурныя силы Харбина объединились, чтобы торжественно принять Н. К. Рериха. "Водителя Культуры".

Харбинскія газеты, безъ различія направленія — "Заря", "Русское Слово", "Рупоръ", "Рубежъ", "Харбинское Время" и проч. — отпѣли глубокое впечатлѣніе произведенное рѣчами Н. К. Рериха, его мудрымъ призывомъ къ единенію, его словами о духовномъ подвигѣ, о Святѣмъ Сергіи Радонежскомъ, Молитвенникѣ и Заступникѣ Земли Русской, вокругъ образа котораго должны сплотиться всѣ русскіе люди во имя спасенія и возрожденія Родины.

Ораторы, привѣтствовавшіе Н. К. Рериха не преминули отмѣтить значеніе "Рериховскаго Пакта": Знанія Мира, предложенное Н. К. Рерихомъ всѣмъ державамъ и одобренное Вашингтонской Конференціей въ Ноябрь прошлаго года, а также Панъ-американскимъ Союзомъ, должно явиться защитой Культурныхъ Сокровищъ человечества, на подобіе того, какъ Красный Крестъ является охранителемъ больныхъ и страждущихъ. Недаромъ Знакъ "Рериховскаго Пакта" называютъ "Краснымъ Крестомъ Культуры". Кстати сказать, одно государство — Панама — только что ратифицировало Пактъ Рериха. Въ ближайшемъ времени ожидается ратификація со стороны ряда Державъ.

Во время своего пребыванія въ предѣлахъ Манджурии Н. К. Рерихъ былъ принятъ Манджурскимъ Императоромъ Кан-Дэ, который живо интересовался курьезной работой учреждений имени Н. К. Рериха, существующихъ, какъ извѣстно, въ рядѣ



Музей Рериха въ С. А. С. Ш.

странъ Европы, Америки и Азии, Императору поднесены были Н. К. Рерихомъ Знакъ I-ой степени Рериховскаго Музея и "Знанія Мира".

## ХУДОЖЕСТВЕННЫЙ ВОКАЛЬНЫЙ АНСАМБЛЬ "ГАРМОНИЯ"

Втеченіе сентября ансамбль даетъ рядъ концертовъ на французскихъ курортахъ, а съ октября отправляется въ продолжительное турнѣ (Бельгія, Голландія, Испанія, Скандинавіе и Балканскіе государства).

Ансамбль состоитъ изъ извѣстныхъ русскихъ оперныхъ артистовъ Петерб., Моск. и Одесской оперъ.

Дирижеръ ансамбля — б. концертмейстеръ Одесской Оперы г-жа А. В. Нотара. Программа ансамбля составлена изъ открытокъ русскихъ и иностр. оперъ, классическихъ произведеній извѣстныхъ композиторовъ, романсовъ, русскаго фольклора. Исполняются квартеты, тріо, дуэты, сольные номера.

Директоръ ансамбля — И. Германъ. (59, rue de la République, Paris-Meudon).



ция; во-первых, близость этой дѣвицы съ такой крупной авантюристкой, какъ Екатерина Викторовна С.; во-вторыхъ, наличность у нея всегда достаточныхъ средствъ для жизни въ Пера-Паласѣ, для умопомрачительныхъ туалетовъ и для грандіозныхъ кутежей съ кавалерами, очень подозрительными по большевизанству; въ-третьихъ, горничная Пера-Паласа, испытанная сотрудница Интелидженсъ - Сервиса, сообщила, что эта особа недавно ночью сожгла, при помощи очередного поклонника, въ отелѣ каминъ много бумагъ. Вотъ и все... Такъ вотъ, если вы согласны поѣхать въ Константинополь, то познакомтесь съ этой Валентиной Александровной Г., черезъ опредѣленныхъ лицъ, поухаживайте за нею умѣренно, — только въ самомъ дѣлѣ не влюбитесь.

— Ну, это со мной случиться не можетъ ни въ какомъ случаѣ, — поспѣшить солидно возразить я.

— Тѣмъ лучше, если такъ. Такъ вотъ, вы возьмите м-ель Г. подъ свое наблюдѣніе. Я надѣюсь, что вашъ діагнозъ будетъ оправдательный, и что вамъ не придется, подобно екатерининскому фавориту Орлову, заманивать ее, какъ легендарную княжну Тараканову, на русскій корабль и передавать русскимъ карающимъ властямъ. Ну, а кромѣ этого пріятнаго романтическаго порученія мы дадимъ вамъ еще и порученія болѣе скучныя.

\*\*\*

Черезъ четыре дня, на быстроходномъ и кокетливо - нарядномъ кораблѣ "Кефалонія", я подплывалъ къ сказочнымъ берегамъ Босфора. Легкая боевая лихорадка пріятно шекотала мои нервы, — никогда у меня не было такой отвѣтственной и въ тоже время увлекательной командировки.

Константинополь уже тогда становился тѣмъ международнымъ Вавилономъ, въ которомъ напоминали о себѣ на каждомъ шагѣ всѣ соблазны и всѣ яды постѣвоенной деморализаціи. Потомъ, въ періодъ между-властія, его захлестнула мутная волна наркоманіи и порнографіи, отъ которыхъ его навсегда исцѣлила только суровая диктатура Кемаль - паши. Въ 1919 году Константинополь переживалъ медовый мѣсяцъ своего грѣховнаго уклона, своей беззаботной распущенности. Нездоровая накупъ международного авантюризма, какъ гѣна шампанскаго, пьянила новичковъ. Деми - монденки высокаго полета, дѣльцы - финансисты мірового размаха, представители развѣнчанныхъ царственныхъ династій, неудачливые полководцы и преуспѣвшіе интенданты — "всѣ промелькнули передъ нами, всѣ побывали тутъ". Случаю было угодно, чтобы я познакомился со спичечнымъ королемъ Крэгеромъ, недавно такъ трагически закончившимъ свою фантастическую коммерческую карьеру. Тогда этотъ ослѣпительный метеоръ торгово - промышленной гениальности былъ въ зенитѣ своего фейерверочнаго успѣха. Онъ давалъ займы миллионы великимъ державамъ. Передъ нимъ заискивали премьеръ - министры и послы, Журналисты перваго ранга наперебой добивались съ нимъ бесѣды. Я несказанно удивился, когда, будучи представленъ Крэгеру общими знакомыми въ одной изъ гостиницъ въ Пера-Паласѣ, увидѣлъ, что знаменитый спичечный король вовсе не надменный и чопорный Молохъ, а очень скромный и симпатичный человѣкъ, какъ нельзя болѣе подходящий для исполненія роли пастора въ популярной пьесѣ "Романъ". Никакого генеральства, никакой рисовки, никакой самовлюбленности. Какъ нарочно, Крэгеръ почтительно - корректно ухаживалъ за... той самой Валентиной Александровной Г., которая и была основнымъ предметомъ моего секретнаго служебнаго порученія. Это совпаденіе значительно облегчило мою щекопливую командировочную задачу. Я могъ безъ труда сдѣлать видъ, что интересуюсь шведскимъ магнатомъ промышленности и въ это время, безъ всякой рискованной назойливости, исподволь, присмотрѣться къ тому юному и обворожительно - женственному существу, которому онъ оказывалъ рыцарское вниманіе. У Крэгера несомнѣнно было счастливое, проникновенное чутье по отношенію къ людямъ, въ силу котораго ни профессиональная кокетка, ни двусмысленная сотрудница шпіонской организаціи не могли внушить ему никакого романтическаго интереса. То обстоятельство, что модный и неотразимо для женскаго пола привлекательный "спичечный король" удѣлялъ изъ своего скуднаго досуга для бесѣды съ Валентиной Александровной цѣлые часы, что онъ смотрѣлъ тогда на нее своими вдумчивыми, пронизательными глазами почтительно - ласково и что русская барышня не обнаруживала въ отвѣтъ на ухаживаніе со стороны шведскаго мульты - миллионера никакой женской карьеристической корысти, говорило въ ея пользу. Когда, послѣ отъѣзда Крэгера, мнѣ удалось провести почти цѣлый день въ милomъ обществѣ Валентины Александровны, гуляя подъ вѣковыми кипарисами по живописному кладбищу Стамбула, она вдругъ сказала мнѣ съ подкупающей и неподражаемой полу-дѣтской искренностью:

— Я чувствую, что вы ожидали увидѣть во мнѣ какую-то загадочную, демоническую женщину, какую-то кинематографическую

лампу — нѣтъ, я простая и искренняя дѣвушка. Мнѣ больше не хочется, ради интригующаго кокетства, разыгрывать сложную, утомительную роль. Я хочу быть сама собою. Я серьезно увлеклась лейтенантомъ N, можно сказать, въ первый разъ въ жизни полюбила и вотъ, чтобы подразнить его и скрыть изъ женской гордости мое имъ увлеченіе, я притворялась чѣмъ то вродѣ Мата-Хари. Довольно глупая это была у меня затѣя. Она отравила мои съ нимъ отношенія. Когда онъ холодно - вѣжливо прошался со мной, я чувствовала, что переиграла и что онъ заподозрилъ во мнѣ дѣйствительно большевизскую шпіонку. Я не боюсь никакихъ официальныхъ разслѣдованій. Мнѣ очень легко доказать мою совершенную непричастность, но я горько сожалѣю, что такъ неосторожно дурачилась и, кажется, непоправимо оттолкнула его отъ себя...

Я чувствовалъ всей душой, что моя собесѣдница говоритъ правду и что, несмотря на всѣ былыя хитрыя причуды избалованнаго ребенка — душа у нея чистая, прозрачная, какъ горный хрусталь.

Въ этомъ смыслѣ я доложилъ мои впечатлѣнія старшимъ сослуживцамъ по возвращеніи въ Севастополь. Пржиленскій сразу присоединился къ моимъ выводамъ, а лейтенантъ N, выслушавъ меня чрезвычайно внимательно и крѣпко пожалъ мнѣ руку.

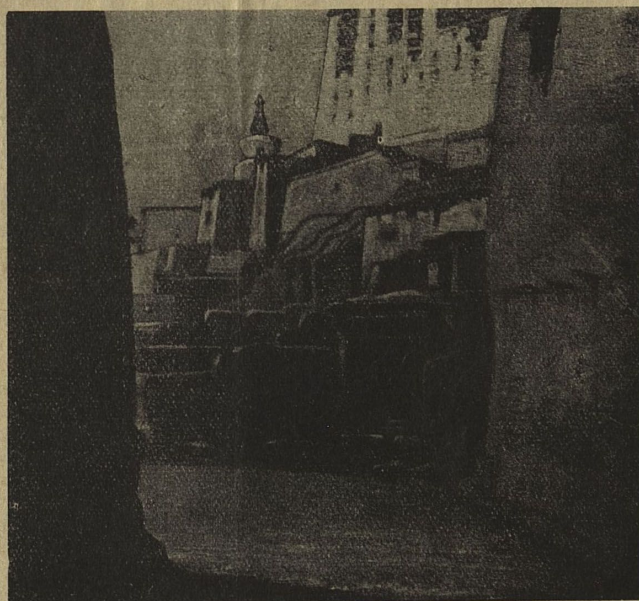
Черезъ нѣсколько дней я присутствовалъ въ Петропавловской церкви въ качествѣ шафера на свадьбѣ этой на рѣдкость красивой пары.

А. Н. Не-вичь

Въ ном. 4 журнала "Русскій Очагъ" будетъ помѣщена статья С. М. Ирокудинъ-Гарскаго о Русскомъ Туркестанѣ съ иллюстраціями изъ его знаменитой коллекціи.

Н. К. Рерихъ.

Тибетъ





# Записки агента морской разведки

Отец мой был вице - адмиралом, Я вырос в военно - морской атмосфере и с младенчества смутно - мечтательно любил все героическое и авантюрное. 2-го июля 1919 года я был назначен секретарем Морской Служебной Комиссии Черноморского флота. Необразимая вереница волнующих воспоминаний, то удручающих, то отрадных встает теперь в моей памяти. Об одном случае я хочу рассказать.

\* \* \*

Однажды, после изнурительного дня канцелярской работы, я сидел на террасе кафе в Севастополе и жадно вдыхая прохладный морской воздух, рассеянно глядел на пеструю публику Нахимовского бульвара, мелькавшую, как на кинематографическом экране.

— Можно к вам подсесть? — вдруг прозвучал за моей спиной бархатный грудной баритон приятного виолончельного тембра. Я сразу узнал капитана 2-го ранга Прикленникова. Я с неспитворной радостью откликнулся: это был один из самых блестящих представителей нашей контрразведки, всегда серьезный и замкнутый, с мягкими, утонченными манерами ясновельможного пана.

— Скажите, вы действительно свободно владеете французским языком? — спросил меня Прикленников.

— Да, я к нему приучен с детства.

— Ну, а в Константинополь вы хотели бы поехать, на хороших командировочных условиях? Ведь молодому человеку должно быть нестерпимо скучно копаться над секретными бумагами в канцелярской духоте?

— Я люблю свое секретарское дело в нашей комиссии и оно несколько не тяготит меня, но служебная поездка в Константинополь была бы мной и очень лестна и очень интересна.

— Так вот, давайте поговорим об этом серьезно вдали от любознательных соседей.

Мы перешли на уединенную и неоштукатуренную скамейку бульвара. Прикленников медленно - спокойно сказал мне:

— Как вы знаете, наш лейтенант Н. — большой фантазер. Если овладеть им какая-нибудь капризная идея, он с нею крайне неудобно разстается. Однако на всякого мудреца бывает в наше время довольно простоты. Думаю, что в данном случае этот самовлюбленный Нарцисс и сам увлекся и внушил своей покорной жертве то, чего совсем нет в действительности. Выследил он в Константинополь одну молодую диву знатного русского происхождения, но совершенно офранцузенную, познакомился с нею интимно и, кажется, крепко влюбил ее в себя. Уверяет он Автономова и меня, что эта, как будто простодушная барышня —



Н. К. Рерихъ. — Тибетский монахъ

опаснейшая большевистская шпионка, нечто вроде будущей Мата-Хари. Или-де, может быть, она, подобно Азефу и Галону, собирается служить обидным сторонам. Основания для такого подозрения у него следующие:

Среди многочисленных выступлений академика Н. К. Рериха за время его "триумфального шествия" по Дальнему Востоку интересно отметить призыв специально обращенный к женщинам. Речь эта была сказана Н. К. Рерихом 22 мая на собрании в доме графини Уэсунки, в Токио. Н. К. Рерих указал, что теперешняя эпоха повсюду считается "Эпохой Матери Мира". Эта эпоха выдвигает особую деятельность женщин, — выдвигает их в первые ряды, как посылательниц Культуры.

В то же время эта почтенная миссия налагается на женщин и особую ответственность, как на хранительниц не только семьи, рода, государства, но и Мира. Только в женских руках Мир, к которому тянется все человечество, будет осознан, как творящее бодрое будущее, в котором проявится истинное сотрудничество.

"Научитесь творить героев", сказал Н. К. Рерих, "Когда в душе трудно, скажите еще, тогда обращаются к женщинам".

"Даже с небольшим терпением можно соткать священную мировую ткань Матери Мира".





# РУССКИЙ

## ЛИТЕРАТУРА - ИСКУССТВО

### ОБЩЕСТВЕННАЯ ЖИЗНЬ

#### ЛЕ Foyer Russe

##### REVUE MENSUELLE

## Бродячие комедианты

Это лето Н. Н. Евреинов никуда не по-  
ехал на отдых, несмотря на то, что впол-  
не заслужил после трех творческих  
усилий, каких стоило ему создание репер-  
туара, труппы и постановок отныне про-  
славленных "Бродячих Комедиантов". —  
Н. Евреинов остался в Париже, и оста-  
ется исключительно из-за подготовки сле-  
дующего "сезона" представлений все тех-  
же, дорогих его театральному сердцу,  
"Бродячих Комедиантов". "Надо — гово-  
рить он — поработать над третьей и  
четвертой программы этого капризного по  
своим заданиям, сатирического театра;  
надо подыскать или по крайней мере на-  
мечтить, "приглядеть" подходящее театраль-  
ное здание; надо озаботиться созданием и  
художественной страховкой однородной по  
талантам, чувству юмора и сценическому  
мастерству артистической труппы; надо, на-  
конец, Евреинов поработать и как дра-  
матургу над новым, связным и рекон-  
струированным репертуаром "Бродячих  
Комедиантов". (Весь добрая половина  
пьес, разыгрываемых ими либо сочине-  
на, либо передана и обработана заново  
нашим испытанным, в ряд Парижских  
театров, драматургом).

В ближайшей программы "Бродячих Ко-  
медиантов" Н. Евреинов предполагает  
включить следующие произведения, режис-  
серской адаптацией которых он занят  
в настоящее время: — Прежде всего —  
"Эволюция русского балета", за последние  
четыре века. Эта худож. пародия вклю-  
чает в себя, по замыслу Евреинова, две  
части: 1) "Разочарованный лев" — строго  
классический балет Льва Гобена, в 1-ом  
акте и 2) "Морской загар", — ультра со-  
временная хореография Н. III-а и Н. Е. К.  
участие в этой "хореографической эволю-  
ции" предполагается привлечь таких из-  
вестных танцовщиц — мимисток, как  
Ксения Грундт (из Юго-Славии), Белла  
Рейнт, О. Келрова и др.

Далее намечается постановка ряда "увра-  
жей" Козьмы Прутова, которого открыли  
в свое время театральной публике тот-  
же Н. Евреинов и Ф. Комиссаржевский, бу-  
дучи директорами "Веселого театра для по-  
жилых детей". В третьей и четвертой  
программах пойдут, по всей вероятности,  
"Черепослов" знаменитого "Козьмы", "Оп-  
рометчивый турок" и "Катерина", — стихо-  
творение, инсценированное в 3-х политиче-  
ских преобразованиях.

Къ водевилю "Черепослов" музыку со-  
гласился написать заново наш прославлен-  
ный (спектаклями "Летучей Мыши") ком-  
позитор А. А. Архангельский. Он же взя-  
лся музыкально аранжировать «Black and  
Whites», негринский протекс П. П. По-  
темкина, впервые поставленный в С. Пе-  
тербурге В. Мейерхольдом и выдержав-  
ший потом, в течение многих лет, длин-  
ный ряд шумных представлений. Вме-  
сте с названными композициями, более  
чем вероятно, "бродячими комедиантами"  
будут разыграны и другие, новые (лишь не-  
давно написанные) муз. произведения А. А.  
Архангельского.

Особый интерес представляет, в по-  
готовляемом репертуаре "Бродячих Ко-  
медиантов", футуристическая пьеса Ильи  
Зданевича, написанная им на заумном  
языке. Называется она "Янко, круль Албан-  
ский" и оригинальность ее, а также исклю-  
чительная смелость состоят в том,  
что речь каждого действующего ли-  
ца выдает характеристику говорящего са-  
мым подбором употребляемых им зву-  
ков (т. об., не понимая языка, можно все  
же сразу почувствовать, говорить ли пе-  
ред вами грубиян — разбойник — терро-  
рист или, напр., трусливый проходимец,  
ведет ли речь аккуратный немчи-  
к или экзотический, взъерошенный албанец, болта-



Н. Н. Евреинов

ет ли прямолинейный турецкий бандит  
или же уверливый журналист и т. п.).

Советская драматургия будет представ-  
лена в новом репертуаре "Парты-биле-  
том" Н. Г. Смирнова ("наводнение в од-  
ном действии") и уморительной сатирой  
Сергея Антимона "Нужная бумажка", в  
4-х картинках. (Первая пьеса из репер-  
туара совет. "Кривого Зеркала"; вторая —  
"Москов. Театра Сатиры").

Наконец, собственно — Евреиновская  
драматургия, — которой, как известно,  
столь обязаны были своим исключитель-  
ным успехом спектакли "Бродячих Ко-  
медиантов", — будет представлена, по  
всей вероятности, его "Конкурсом остро-  
умия", "Четвертой стеной", "Коломбиний-  
ского дня", буффонадой "Ревизор" и (воз-  
можно) арабскою сказкой "О шести краса-  
вицах, не похожих друг на друга".

Трудно не вклиниться в расцвет такого те-  
атрального предприятия, которое, базируясь  
на совершенно новых, художественно-  
заянченных данных, остерегается вместе с  
тем "коммерциализировать" его в ущерб  
его артистической ценности. (Къ Н. Н. Ев-  
реинову, как нам передавали, обратились,  
за эти два месяца, с денежными предло-  
жениями и с предложениями своих услуг  
трое видных и известных всем в Па-  
риже франко — русских антрепренера. Их  
послуши, однако, будучи сопряжены с че-  
резур "коммерческими" условиями, были

любезно отклонены Евреиновым, так же  
как и прочими заправилами молодого "са-  
тирического театра").

"Сатирический театр"! Смелый, бойкий,  
высоко — художественный и владеющий  
тайной смешить, поучая, — вот чего не  
хватало нам до сих пор в зарубежной  
жизни!

"Бродячие Комедианты" блестяще воспол-  
нили этот недостаток. Отсюда залог их  
подлинного успеха.

Э.

## ХРОНИКА

\* В начале августа уехали в Совет-  
скую Россию драматический артист Ци-  
бульский, оперный певец Курганов, ху-  
дожница Шукаева и писатель Анатолий Ка-  
менский.

\* В одном из самых известных  
павильонов Булонского леса, бывшем па-  
вильоне "Шинуа", а ныне "Павильон Дю-  
фин", выступают с квинтетом лучших  
французских солистов — музыкантов на-  
ша соотечественница — колоратурное со-  
прано Раиса Борисова.

Как ее сольные выступления, так и ду-  
эты с известным французским барито-  
ном из Оперы и Оперы-Комик Ж. Петри  
пользуются неизменным успехом.

\* Мимистка — танцовщица Белла Рейнт  
приглашена на два концерта в Будапешт.  
В январе и феврале она будет гастро-  
лировать по французской провинции, откуда  
перенесет свои гастроли на Ривьеру.

\* С. Л. Кугульский, бывший генеральный  
секретарь Балиева, открыл в Нью-Йорке  
театральное агентство на Рокфеллер Плэс  
(в дом ном. 30).



Раиса Борисова



## INDIA THEFT OF GOATS AND CATTLE PROFESSOR NICHOLAS DE ROERICH

## WELCOME IN JAPAN

(FROM A CORRESPONDENT.)

After his recent visit to Europe and America, Prof. Nicholas de Roerich, the world-renowned artist, philosopher and cultural leader, was invited to Japan and he visited that country last month.

Upon their arrival in Yokohama, Prof. N. de Roerich and his son, Dr. Georges de Roerich, the eminent Sanskritologist and Tibetologist, were met by an official representative of the Japanese Government, Dr. Ishimaru, Director of the Educational Department, who had specially come over from Tokio to meet the visitors. The city was illuminated with decorative signs of "welcome." With Dr. Ishimaru the party went by car to Tokio. Here Prof. de Roerich was invited to visit the famous Meidji Shrine—tomb of the late Emperor, the Imperial Museum, the Temple of Avalokiteshvara, the Shinto Temple, the University, the Japanese Noh plays, the gardens of the Empress and the monument in memory of the one million victims lost in the great earthquake.

The America-Japan Society arranged a luncheon in honour of Prof. de Roerich, at which Prince Tokugawa (Speaker of the House of Peers) presided. Among the 80 visitors was the U. S. Ambassador, J. C. Grew, the American Consul-General, the former Japanese Ambassador in New York, H. E. Katsuji Debuchi, Consul-General Horinuche, Viscount Tadashiro Inouye and many other members of the diplomatic corps and distinguished visitors. Prof. de Roerich addressed the audience, dwelling on the cultural progress of Japan, and emphasised that only a cultural basis of international relations can be a firm safeguard for true peace. Japanese speakers thanked the Professor for his speech and stated how happy they were to welcome him in their midst, because "he and the Roerich Museum in New York have accorded invaluable collaboration in introducing Japanese culture to the American people."

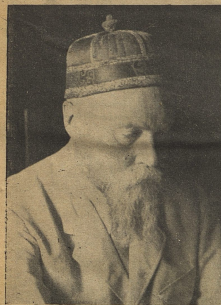
The Press of Japan was most responsive; not only did many newspaper interviewers meet Prof. de Roerich on board the ship on his arrival, but throughout his stay in Japan, front-page articles of many columns appeared, bringing illustrations of Prof. de Roerich's and Dr. Georges de Roerich's portraits. Prof. de Roerich's speech was quoted in all leading papers which hailed the artist and cultural leader. The newspapers stressed the fact that "Prof. de Roerich's activities have taken a unique significance during the past few years in becoming a symbol of unity and creativity" and described in great detail the Roerich Pact and Banner of Peace, and commented at length on the esteem and veneration which is accorded to the Professor by leading men of art, religion and culture throughout the world, saying that "Roerich has been called as one walking on the path of Bodhisattva."

The Buddhist University of Komazawa invited Prof. and Dr. Roerich to deliver lectures on Buddhism and there was a very large audience. Prof. Tachibana gave a cordial introduction and translated the lectures. Among the guests was the famous Ekai Kawaguchi, who concluded the event with a warm speech in praise of the lecturers, underlining Dr. Georges de Roerich's unique knowledge of the Tibetan language. After the audience had tendered hearty ovations to both lecturers, there was a special gathering at tea, and Prof. de Roerich transmitted messages of welcome from the Maha Bodhi Society in New York, Calcutta and the Buddhist Association in Ceylon. Reproductions of Prof. de Roerich's paintings will be exhibited in the halls of the Komazawa University.

Another most significant event was the celebration in honour of Prof. de Roerich arranged by the Society for Promotion of International Culture and at this solemn occasion, he presented to Prince Iyesato Tokugawa the Banner of Peace. The Imperial Academy of Arts also gave a dinner in honour of the Professor at which notable speakers heartily welcomed him. The Professor also delivered an address to the Association of intellectual women of Japan, headed by the well-known Mrs. Matsudaira.

A most cordial welcome was also accorded in Kyoto where the Mayor of Kyoto arranged a dinner in honour of the guests. The Kyoto Museum is opening a special Roerich Hall, in which Prof. de Roerich's paintings will be on permanent exhibition. Our readers will remember that in India there are already two such Halls dedicated to his masterpieces, one in Benares, the other the Roerich Hall of the Municipal Museum in Allahabad.





Prof. Nicholas Roerich, who says in this article:—"If the question of forestation and protection of forests, which is so obvious, still finds so little interest amongst the peasant class, then the questions of grasses and herbs, which are battling with the drought of the deserts, are still less favoured with the attention of humanity."

PROFESSOR NICHOLAS ROERICH, the famous artist, well-known explorer and recognised authority on Central Asia, is at present leading an expedition to find superior drought-resisting pasture grasses which may be brought back from the edges of the Gobi Desert for use in reclaiming desert land in the United States.

On the edge of the Gobi Desert are great pasture lands where the summer temperatures often go above 100 degrees and the winter temperatures more than 40 degrees below zero. The rainfall in that area is less than 16 inches annually, but apparently there are certain pasture grasses which through thousands of years of natural selection have learned to adapt themselves to an environment as severe as that of the great plains of the United States last year.

The present expedition has been sent by the United States Department of Agriculture in the hope of discovering not only drought-resisting pasture grasses, but also grasses and shrubs with root stocks of a type suitable for preventing wind and water erosion in dry land areas.

Accompanying Professor Roerich are his son, Dr. Georges Roerich, an expert on Central Asiatic tongues, and H. G. Macmillan and J. L. Stevens, of the Bureau of Plant Industry, who are fundamentally trained in the study of American grasses.

#### The Peasant and the Grass

The following extract from the great Philosopher's diary will be read with interest by many:

It is right and just that from time to time humanity remembers the necessity of healing the deserts. It is true, some attempts are sporadic. Somewhere something is done along the line of forestation, but the population itself tries by the most pillaging means to deforest the country, in other words to destroy life on their very own soil. It is true, one thinks with great satisfaction of the plantation work carried on in Nippon,

## WHERE GOD GROWS THE GRASS TO THE DESERT IN A DROUGHT

By A. E. M.

Recent world-wide droughts have turned men's minds to search for means to fight such perils. This article mentions an expedition to the Gobi desert to discover drought-resisting grasses. The fact that the expedition is led by Prof. Nicholas Roerich, the artist-philosopher, should add interest to its work. This article is of special interest as giving Prof. Roerich's views on afforestation and the need for paying more attention to the humble grass.

England and Germany. Sometimes in schools there take place festivals of tree-planting—but usually this is in the form of holiday trips and the seriousness of the situation is very little realised.

If the question of forestation and protection of forests, which is so obvious, still finds so little interest amongst the peasant class, then the questions of grasses and herbs, which are battling with the drought of the deserts, are still less favoured with the attention of humanity. One cannot omit to mention a curious incident told by our botanist, Professor T. P. Gordeyev, concerning grass-cultivation. He once tried to explain to a peasant the importance of this question, which is paramount for the fertilisation and strengthening of the soil. The peasant listened sullenly and the botanist finally put the question to him: "Why don't you start this useful work in your own fields?"

The peasant asked sternly: "You mean me?"

"Yes, you," replied the botanist.

And a still sterner answer came forth: "God grows the grass!"

The botanist tried again to find some obvious proof—and again the same exchange of exclamations: "Is it me, who should grow it?"—"Yes, you!"—"and louder yet: 'God grows the grass!'"

For a third time the botanist tried to explain the use of grass-cultivation but here followed the last and threatening exclamation: "God grows the grass!" and it became evident that it was advisable to terminate the conversation.

#### The Deadly Sands

The phrase "God grows the grass" depicts the typical psychology which is almost universal. Despite all lectures and explanations, the masses of the population keep to the idea, that as a tree, so also grass grows by itself, and if through agricultural mismanagement the peasant will destroy all forests and all grass, he will only be surprised with what power the deadly sands will set in and a personal peril will turn into the peril of a country. It is instructive to note that the roots of some huge forests of the past were found in what were apparently absolutely lifeless sand deserts, during excavations in Asia. It is strange to witness that just in these places were excellent dwellings and the remnants of weavings

made from herbs show that also there life flourished. Old Chinese chronicles and accurate records of Chinese travellers describe these, now barren lands, as picturesque cities and villages, which flourished in plenty. One should not attribute these changes entirely to cosmic cataclysms—the human hand has done most of it. For example, the picturesque Kangra Valley in the Punjab was even in comparatively recent times during the reign of the Emperor Akbar considered as one with richest forest growth, but now the forests there are becoming scarce. It is true, the local authorities do everything possible to fight this obvious peril, but if in the beginning the first moment is lost, then the subsequent work of restoration becomes far more difficult. Anyone who fells a tree, not only does not think of planting a new one, but he does not even take care that the remaining ugly stump is removed out of the way of the young growth that is to follow and no one ever thinks that the dense young growth requires attention and care.

#### Field for Research

In dead deserts one often hears the murmur of underground streams and this gives rise to legends about subterranean life. Frequently these streams are diverted through man's negligence under stones—again by human hands, which pillagingly destroyed all vegetation.

How colossal and borderless are the sands of Central Asia, Lithuania and America! In other words: in most unexpected parts of the world there originate the same diseases, which worry the more far-sighted farmers. It is quite clear that President Roosevelt and the Secretary of Agriculture, Wallace, desire to help to revive the deserts, not only by forestation, but also by making research in best drought-resisting plants. In this respect the steppes and deserts of Asia present a wonderful material for study. On these sand mounds and endless hillocks the original vegetation still stands up against all attacks. The Sandy Barga, part of Mongolia, where still "God grows the grass," gives the possibility of most useful investigations. There are still remnants of forests and various kinds of feather grass and other steppe grasses, which are hardy and useful for the cattle. It is excellent that the research of such hardy and drought-resisting plants is carried out on such a wide scale. For such experiments demand years of hard

(Continued on page 14.)

#### WHERE GOD GROWS THE GRASS

(Continued from page 2.)

work and the sooner attention is paid to these urgent earthly needs, the better, for the sooner will be found a panacea.

#### Specialist and Farmer to join Hands

People who in their naivety still believe that God grows the grass, forget another proverb: "God helps him, who helps himself!" When I saw the irrigation of the deserts of Egypt, the thought came to my mind how comparatively little is needed in order to turn an apparently dead surface into a field. And in this sense, everyone, both the specialist and the well-wishing farmer, should join hands in order to help the whole country. And in this help to future generations there is contained that nameless benevolent deed, upon which rests human existence. Every time when one has to cross boundless steppes, one always ponders how many benevolent possibilities are stored in these virgin spaces, in the riches under the soil, in the vastnesses which could easily be made accessible to the best breeds of cattle for use of the world. I do not mention the huge store of medicinal plants, which is actually given through the Bounty of God and which up to now has been so little realised by humanity. For only now science again attentively seeks and finds those precious remedies, which were known many centuries ago and forgotten in the hustle of everyday life. Only now people begin to study accurately languages, in order to avoid the errors which were due to the inaccuracy of translators. In many conventional and symbolic expressions in Tibetan books and Ayurvedic pharmacopoeias one sees the deep significance of the experience of the ancients. Barga and the Hingan plateau have given much excellent material also in respect to medical herbs. Parallel with such findings, one of course also meets peaceful Mongols, to whom one feels sympathy. And again only the knowledge of the language helped to open the secrets of the soul.

Again and again one is led to think how necessary it is to guard the irreplaceable

We also visited on the way one of the largest Mongolian monasteries—Gandjur. The name originates from the 18th century, when the Emperor of China donated to the monastery a complete collection of the sacred Tibetan texts of the Gandjur. We have seen these volumes and admired the excellent Peking edition, the printing boards of which unfortunately were destroyed during one of the many calamities.

In the Gandjur monastery my son George found a Tibetan medicinal manuscript which was in the possession of an old lama, and had opportunity to copy it. It is fortunate that

George commands both the Tibetan and Mongolian languages—this is such a unique asset. There were many images in the monastery. The lamas speak of the war of Shambhala, but add: "For this a man with a great heart is needed." We witnessed a dispute of students, when the youngsters clapped their hands, asking each other unexpected questions. How instructive are ancient traditions!

Again and again one is led to think how necessary it is to guard the irreplaceable

treasures and how often, during the present conventional civilisation, horrible barbarism takes place. Yes, one must know how to guard not only the hand-created treasures of humanity, but one must also maintain the same care towards all true sources of life. Therefore the resurrection of the deserts, as in the direct meaning of the sentence, so also figuratively, is the noble task of humanity.

May again the deserts flourish!

Nicholas Roerich.



MAY 12, 1935.

THE HINDU ILLUSTRATED WEEKLY

IN his book, "The Intelligent Woman's Guide to Socialism", Mr. Shaw declares that equality of income would solve most of the problems of modern civilisation. I asked him if he had calculated what everybody's share in the national income of Great Britain would be, were there an equal distribution. Also if he himself would be content with the universal income, which presumably, would be beggarly compared with that which he now enjoys.

"Such a calculation is impossible", he replied. "You can take the income-tax returns and the commercial statistics and arrive at a figure which you know has no statistical value because there are enormous omissions of unrecorded activities, countings twice over of recorded ones, and no discrimination between parasitic activities and really productive ones."

#### A Fallacious Figure

"But an equally fallacious figure for next year will show how we are moving. Unfortunately it will not save us from disaster, because a dangerous increase in parasitism—for instance, in unearned income from foreign investments and in the takings of the luxury trades, accompanied by a rise in wages making motor-cars as common as umbrellas—would be registered as a great increase in prosperity, although it would be as delusive as the prosperity of the Russian Grand Duke before 1917.

"One of the dangers of these

# EQUALITY OF WEALTH

## "IMPOSSIBLE" SAYS MR. SHAW

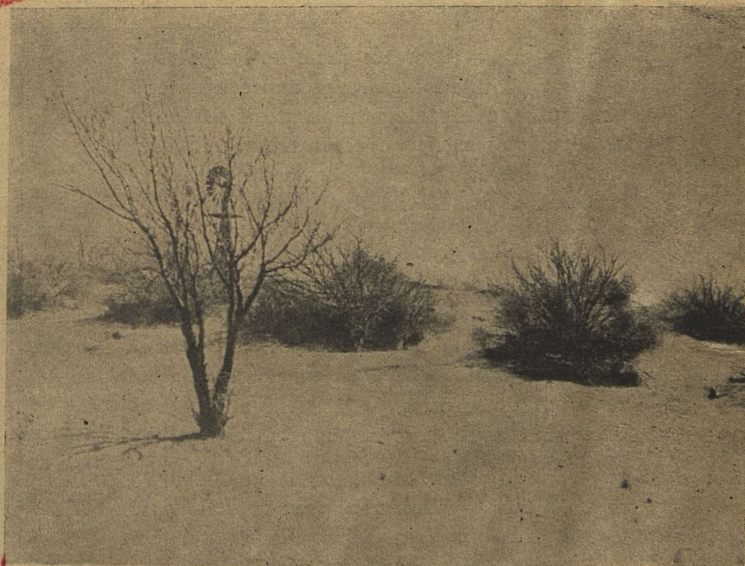
By G. BERNARD SHAW

(In an Interview.)

"As to what I would be content with, who cares what I would or would not content with? I might not be content with a thousand millions. . . . I could tell you that I have never been in love. I could tell you that I have never been out of it. . . . England used to like the Colonies because England was the dog and the Colonies were the tail. At present the tail is beginning to wag the dog vigorously."

content with? I might not be content with a thousand millions. Yet people with much less than that are giving it away in fistfuls

evitable r  
as charac  
spell of



**THE DEADLY SANDS:** Only last week we published an article wherein Prof. Roerich warned us against neglecting the humble grass. "If through agricultural mismanagement the peasant," he stated, "will destroy all forests and all grass, he will only be surprised with what power the deadly sands will set in and a personal peril will turn into the peril of the country." Here is a striking example of the disastrous scenes caused by the dust storms recently in many parts of America.



6  
7

International Press-Cutting Bureau,  
110, Fleet Street, London, E.C.4.

Extract from

Hindu

Madras

12 JUN 1935

TRIVENI: March-April 1935.

The unique appeal of the paintings of Nicholas Roerich forms the theme of a fine piece of art criticism by Prof. Shanti Prasad Varma, in this number of the "Triveni". Commenting upon the universality of his art Prof. Varma observes that the duality of the world and the dividing lines of time and space lose themselves when he is at his best, his masterpieces being ecstatic poems in colour.

Dr. Jayanta Kumar Das Gupta discusses the trend of some of the recent novels of Dr. Tagore like "Sesher Kabita" and "Char Adhyaya" and analyses their peculiarities. Prof. V. K. Gokak concludes his stimulating review of Bendre's poetry. 'The Idyll of Ecard' by Mr. Chandrapal is another highly interesting item. The issue includes a couple of fine poems also, and has for its frontispiece Nandalal Bose's "Veena Player".

We endorse the appeal issued by Sir S. Radhakrishnan and others on behalf of this journal for donations towards the Triveni Fund, for securing its financial stability and placing it on solid ground.



## NOTES

**H. E. Prof. Roerich:**—It is a joy to us to warmly welcome and greet our revered friend, Prof. Roerich, the great Artist and Thinker of our days. Prof. Roerich returns to India after two years' expedition in Central Asia. We love to think of Prof. Roerich as a Rishi, a man of *Darshan*. Vaswaniji has referred to him and his work more than once in terms of deep affectionate regard. Elsewhere we publish Prof. Roerich's blessings which he graciously sends to sisters of St. Mira's High School. Prof. Roerich is a world figure and enjoys an international fame. His blessings will be read by many in many lands. We feel grateful for his loving blessings. They will be treasured by sisters of the School in their hearts.

**Rao Saheb Dr. V. Ramakrishna Rao, M.A., L.T., Ph.D.:**—An instructive article from the pen of this esteemed friend is published elsewhere in this issue. He is a wellknown scholar of Andhra Desh. Our readers will be happy to learn that he was recently awarded the Sir Asutosh Mukherji Gold Medal for 1934 for his valuable thesis on "Neo-Romanticism in the Post-Victorian Lyric." This costly medal, awarded by the Calcutta University, is open to competition, and eminent scientists and scholars have been among the recipients in previous years. Dr. V. Rama krishna Rao has great sympathy with the ideals of St. Mira's High School which he kindly visited about a year and a half ago.

**Sjt. Seth Lalubhai:**—We feel grateful to Sjt. Seth Lalubhai, the father, founder and devoted President of the Bombay Humanitarian League, for his blessings to "Mira" and his inspiring message to girls of St. Mira's High School. We shall publish this in our next number.

**Peace of God:**—Mrs. Agnes Elson, gifted editor of the famous "The Rally," London, journal of "Creative Thought," blesses the "Mira" and writes in her recent letter:—"Many thanks for your promise to place the "Rally" in the School Reading Room, and I trust its contents will be helpful to the students.

"May the 'Mira' bless all who contact it, with idea of a larger life, where all shall meet in fellow-ship, and brotherly love shall reign. May the peace of God enter all hearts! May your own little journal "Mira" also be blessed in the same way!"

Mrs. Agnes Elson also sends very useful literature. We feel grateful.

**Spirit of Renaissance:**—Mr. P. K. Gode, M. A., Secretary and Editor of the famous "The Review of Philosophy and Religion," Poona, writes in the course of his kind letter:—"I read your "Mira" with much interest. I have always entertained a very high regard for Sadhu Vaswani's teachings and the Spirit of renaissance they have brought forth in the sandy tracts of Sind. His life and activities are a standing example to the youth of the Country on account of their highly spiritual value and the potent creative urge generated by them has been manifest in so many public activities started under his inspiration. Purity of life and thought is more needed at present to combat the so-called "Modernism" which is undermining our ancient cultural heritage and though "Old is not Gold" in all cases, it is so in respect of cultural values."



## THE BIBLE OF HUMANITY

*By Hari F. Lakhani*

(Student, St. Mira's High School).

Before coming to my blessed School, I thought that the Gita was a very difficult scripture. But after coming to this School I can say that Gita is easy to understand for those who have full faith and reverence for God.

Sri Krishna did not sing this beautiful song only for Arjuna, but for the whole world. Maeterlinck says, "Gita is the Bible of Humanity."

"Do thy duty, oh thou dear child of Mine," so whispers Sri Krishna again and again in my ears, in the hours of my silent periods. But do we give any heed to the words of the Master? Let us treasure His words in our hearts!

On life's ship we are sailing on! In Sri Krishna let us find our Captain, and in the Gita, His guidance. Let us live according to His commandments.

---

## EYE WASH

*By Mangho B. V.*

As is usual, one always gets new ideas in the moments of silence. A thought regarding this miraculous Eye-wash, flashed to my mind one day. Of course, as we all know we wash our outer body every day. Some do it before sun-rise and some after sun-rise. But this only keeps our body clean and healthy. So far so good! But what about this miraculous Eye-wash? There is some secret way of washing our eyes to make them sufficiently clean and healthy. But who gives this wash? Our ordinary eyes do not enable us to see what we want to see. The Eternal Beauty! This alone can be seen with different eyes! Eyes that are washed with this miraculous 'Eye-wash'! How to learn this secret? Learn it from your living Guru. He will show you the way to it. He will enable you to see what is really to be seen!



# JAPAN TIMES

## & MAIL

TOKYO, WEDNESDAY, MAY 16, 1934

### Art As Humanity's Common Bond Stressed By Roerich

That Japan has a very high definition of art and that her organized societies for cultural relations point the way to a true progress in artistic endeavor, was maintained by Professor Nicholas Roerich in his speech made at the luncheon given by the America-Japan Society at the Imperial Hotel Tuesday. Professor Roerich is the director of the Roerich Museum on Riverside Drive in New York City and an artist and cultural leader of international fame. He is now in Japan with his son Mr. Georges Roerich who is an archeologist and student of Sanskrit and Mongolian and Tibetan history.

The other guests of honor at the luncheon were Mr. Georges Roerich, Mr. Kensuke Horinouchi, formerly Consul General at New York, Mr. and Mrs. Tsunejiro Miyaoaka, Mr. Sulun Komuro, Professor Yoshisaburo Okakura, Mr. Yuzo Ishimaru, Mr. George Andrews, Mr. and Mrs. Edward Crocker and Mr. and Mrs. Sedwick.

Besides Professor Roerich's address, Mr. Horinouchi and Mr. Miyaoaka spoke.

Professor Roerich opened his

speech by saying.

"Last Sunday, while attending a No play, we heard the beautiful sentence: 'A poem is a sacred expression; thus a poet is a sacred man'.

"In this high definition of art is expressed the essence of Japan. In creativeness, in culture, and in progress, Japan has a wonderful place of honor among the nations. I have learned much about Japan and Japanese art and literature, and have been happy to mention in my books and in my articles the glorious achievements of this country. It is only through art and knowledge that people can be united; it is the easiest and the most beautiful way.

"Everywhere are organized societies for cultural relations. I am happy to know it, and to join these societies, because theirs is the way of real progress. We shall always remember how Japan participated in our artistic institutions, we were happy to show in our Museum the first Japanese governmental exhibition, and we shall for ever remember how Ambassador Debuchi spoke on the day of opening. Every-

(Continued on Page 2)

### Art Humanity's Common Bond Says Roerich

明治三十三年

(Continued from Page 1)

one was delighted to hear his beautiful speech. We shall also never forget the fine speech of the official delegate of the Japanese government, Mr. Takatomi, during our Washington Convention for the Banner of Peace. He announced that on the 17th of November, over a museum in Tokyo, was unfurled our Banner of Peace to protect all cultural treasures. The audience enthusiastically acclaimed this noble gesture. We know that the banner of peace is needed not only during the time of war, but every day. School boys and girls should learn from the very beginning that the most precious treasures are spiritual treasures, high creative treasures which can unite humanity. But we have to inculcate that feeling; it is not enough to hear it once; it must be called to mind every day.

"The words of a song from Nara say: 'I shall not pluck thee a flower, but shall dedicate thee to the beauty of past, present and future.' In this combination of past, present and future is expressed the essence of Japanese achievement. It is very seldom that a great nation can remember the past so beautifully, and can traverse the present to a glorious future. This combination of past and future is a feeling of culture, and in it we approach the language of the heart. It is at the cross roads of the language of the heart that we shall meet and understand each other and understand what collaboration means. We often speak of unity, but after all, what is unity? It is organization and collaboration, and it can be achieved only through the language of the heart.

"In the name of this language of the heart permit me to convey to you a message of welcome from our artistic and scientific institutions in America. Permit me to thank you, and to feel you as collaborators on the great way of progress and culture."

#### American Attitude Changed

In Mr. Horinouchi's speech he stressed the point that the attitude of the people of the United States towards Japan has changed recently for the better and that they have now a deeper and truer understanding of the Japanese. His speech follows:

"I feel highly honored and exceedingly happy to be here today among this gathering of distinguished men and women who are united in one common aim. This common aim is a noble one, and deserves the supreme endeavours of great nations. It promises the consummation of world peace. It is a promise of friendship and better understanding between America and Japan.

"As I sincerely believe and participate in this ideal, and as I have been associated with an organization in New York devoted to the same object, I am particularly delighted to be welcomed here by the members



of a sister institution, on my return to this side of the Pacific Ocean from New York, which is the most fascinating centre of future activities and of which I will always cherish the most pleasant memory.

"Today I am not going to make any formal speech, nor do I propose to present to you a complete report on the American situation. I wish only to remind you of some features which stand out in our present relations with the United States.

"First of all I am glad to say that the American people are watching in a more sympathetic and understanding attitude recent developments in the Far East. If our two nations fully understand and appreciate each other's purpose and mission as world powers, I am confident that there are no questions which cannot be amicably settled.

"Next, the commercial relations between America and Japan have been very satisfactory during the past two years. In the midst of world depression our mutual trade has shown a notable recovery. In particular, last year's returns show tremendous gain in our trade. Our exports to America increased by 10 per cent, and America's imports into this country gained more than 20 per cent, making a balance of 128 million yen in favour of America. In this connection it may be remembered that our mutual trade has always been complementary and not competitive. Only a few days ago the American Japanese Trade Council of New York made an important statement frankly favouring the increase of our mutual trade on the basis of reciprocity, and deploring the trade war now going on in other parts of the world. I sincerely hope that in such a liberal spirit will the business leaders of our two nations bring trade to a still happier relationship.

"Last, but not least important, I wish to point out the increasing interest of the American people in the study of Japanese culture. For the past two years schools and universities, social and cultural institutions, newspapers and magazines of the United States have shown more interest in studying and reporting on Japanese culture. For instance, last year American students were granted a fellowship for Japanese study, and are coming to this country after preparatory work.

"Needless to say, a sympathetic understanding of the sentiment and thought and tradition of other countries is essential to the growth of goodwill and peace among nations. In this connection I wish to refer to the remarkable words of Professor Roerich of Roerich Museum, New York. That institution, under the guidance of Professor Roerich, whom we are happy to welcome here today, has accorded us invaluable collaboration in introducing Japanese culture to American people."

#### Rotarian Speaks

Mr. Miyaoka spoke as follows:

"It is as a Rotarian that I propose to pay a visit to the United States, and it is the good practice of Rotarian Clubs that they do not permit any person to talk for more than five minutes, for the excellent reason that they finish lunch within half an hour, and devote the remaining half an hour to talks and discussions and so forth, and the meeting finishes at the time announced for termination. As a good Rotarian I feel it my duty to follow this rule.

"The first Rotary Club was organized 29 years ago by a solitary law practitioner in Chicago. He thought that if he could get some persons of other professions and businesses to take tea or lunch occasionally and talk over business matters, if only one person representing one profession or trade of business were admitted, and if the club had no club house but rotated its meetings and held them at the rooms of the members, it would be a new departure from the accepted form in which social organizations, clubs, etc. are run. The idea made marvellous progress, and today we have more than 3,600 clubs scattered all over the world, extending over 47 countries, and we have more than 170,000 members.

"Of course the United States has the greatest number of clubs and of members. They elect five directors for the ensuing year, which commences on July 1st and terminates on the following 30th June. Canada and Newfoundland elect one director, Great Britain and Ireland one, and the rest of the world, excluding the United States, Canada, Newfoundland, Great Britain and Ireland, one. The present board of directors have the right to nominate 5 directors, and the honour of being one has fallen on me.

"To fulfil my duty as a director nominee for the first year I shall study how the work is being done by the present board of directors, and shall meet the new governors of the 76 rotary districts into which the world is divided, at Makino Island, a beautiful place situated on the small channel that connects Lake Huron and Lake Michigan. There the 76 governors of Rotary International will be assembled. After that there will be the International Convention at Detroit this year. Four years ago Prince Tokugawa honoured that meeting when the Rotary International celebrated the twenty-fifth

year of its existence.

"Then will follow the first meeting of the new board of directors at Chicago. That will mean that I am devoting something like thirty days to the cause of Rotary International. I have had the honor of being selected as the special correspondent for this part of the world for the Division of Intercourse and Education. I have the honour of being a director of this society, and all these new plans seem to give me an irresistible urge to devote all of the time that I find compatible with my professional duties in the cause of the furtherance of better understanding, in the first place between the peoples of Japan and the United States, and through the Rotary International and other organizations to make our aspirations, our aims, and our culture known more to the people of the world than it has been before."

#### Prominent Guests

Among the prominent guest who attended the luncheon yesterday were Joseph Clark Grew the American Ambassador, Prince Iyesato Tokugawa, Count Aisuke Kabayama, Viscount Tadashi Inouye, Mr. Yukio Ozaki, Mr. Gosuke Imai, Mr. Katsuji Debuchi, Mr. and Mrs. Chonosuke Yada, Mr. E. W. Frazar, Mr. D. D. MacGregor, Mr. Arthur Garrels the American Consul General, Mr. E. R. Dickover the American Secretary, Mrs. B. W. Fleisher, Dr. and Mrs. Herbert H. Gowen and many others.



## U. S. VIEW TERMED MORE SYMPATHETIC

American Attitude Toward Orient Stressed by Horinouchi at America-Japan Society

### ROERICH SPEAKS ON ART

Tunejiro Miyaoka, Third Speaker, Explains Origin and Aims of Rotary Organization

A more sympathetic and understanding attitude has been taken by the people of the United States recently in observing developments in the Far East, according to Mr. Kensuko Horinouchi, former Consul-General in New York, who was one of three speakers at a luncheon given yesterday by the America-Japan Society at the Imperial Hotel. Mr. Horinouchi also stressed the importance of the complementary character of Japanese and American foreign trade, and mentioned with satisfaction the notable increase of interest among the American people in Japanese culture.

The other speakers were Professor Nicholas Roerich of the Roerich Museum, New York, and Mr. Tunejiro Miyaoka. Mr. Roerich spoke briefly on the art of Japan and Mr. Miyaoka, who will be a delegate to the international Rotary convention at Detroit this year outlined the development of Rotary and the aims of that worldwide organization.

The guests of honor at yesterday's luncheon were Professor Roerich and Mr. Georges Roerich, Mr. Horinouchi, Mr. and Mrs. Tunejiro Miyaoka, Mr. Suiun Komuro, Professor Yoshisaburo Okakura, Mr. Yuzo Ishimaru, Mr. George D. Andrews, Mr. and Mrs. Edward Crocker and Mr. and Mrs. Sedwick.

#### Common Aim of Peace

Mr. Horinouchi spoke of the importance of the common aim exemplified by the America-Japan Society and its sister-society in New York—the noble aim of world peace. He was delighted to be welcomed by members of the institution here on his return from New York.

"First of all I am glad to say that the American people are watching in a more sympathetic and understanding attitude recent developments in the Far East," Mr. Horinouchi went on. "If our two nations fully understand and appreciate each other's purpose and mission as world Powers, I am confident that there are no questions which cannot be amicably settled."

"Next the commercial relations between America and Japan have been satisfactory during the past two years. In the midst of world depression our mutual trade has shown a notable recovery. In particular last year's returns show tremendous gains. Our exports to America increased by 10 per cent, and America's imports into this country gained more than 20 per cent, making a balance of \$128,000,000 in favor of America. In this connection it may be remembered that our mutual trade has always been complementary and not competitive. Only a few days ago the American-Japanese Trade Council of New York made an important statement frankly favoring the increase of our mutual trade on the basis of reciprocity, and deploring the trade war now going on in other parts of the world. I sincerely hope that in such a liberal spirit will the business leaders of our two nations bring trade to a still happier relationship."

"Last, but not least important, I wish to point out the increasing interest of the American people in the study of Japanese culture. For the past two years schools and universities, social and cultural institutions, newspapers and magazines of the United States have shown more interest in studying and reporting on Japanese culture. For instance, last year American students were granted a fellowship for Japanese study and are coming to this country after preparatory work."

#### Definition of Art

"Needless to say, a sympathetic understanding of the sentiment and thought and tradition of other countries is essential to the growth of goodwill and peace among nations. In this connection I wish to refer to the remarkable work of Professor Roerich of Roerich Museum, New York. That institution, under the guidance of Professor Roerich, whom we are happy to welcome here today, has accorded us invaluable collaboration in introducing Japanese culture to American people."

Mr. Roerich spoke as follows:  
"Last Sunday, while attending a noh play, we heard the beautiful sentence:

(Continued on Page 8)

## U. S. View Termed More Sympathetic

(Continued from page 1)

"A poem is a sacred expression; thus a poet is a sacred man."

"In this high definition of art is expressed the essence of Japan. In creativeness, in culture and in progress Japan has a wonderful place of honor among the nations. I have learned much about Japan and Japanese art and literature and have been happy to mention in my books and in my articles the glorious achievements of this country. It is only through art and knowledge that people can be united; it is the easiest and the most beautiful way."

"Everywhere are organized societies for cultural relations. I am happy to know it, and to join these societies, because theirs is the way of real progress. We shall always remember how Japan participated in our artistic institutions. We were happy to show in our museum the first Japanese governmental exhibition, and we shall forever remember how Ambassador Debuchi spoke on the day of opening. Everyone was delighted to hear his beautiful speech. We shall also never forget the fine speech of the official delegate of the Japanese Government, Mr. Takatomi, during our Washington Convention for the Banner of Peace. He announced that on the 17th of November, over a museum in Tokyo, was unfurled our Banner of Peace to protect all cultural treasures. The audience enthusiastically acclaimed this noble gesture."

#### Banner Is Needed

"We know that the banner of peace is needed not only during the time of war but every day. School boys and girls should learn from the very beginning that the most precious treasures are spiritual treasures, high creative treasures which can unite humanity. But we have to inculcate that feeling; it is not enough to hear it once; it must be called to mind every day."

"The words of a song from Nara say, 'I shall not pluck thee a flower, but shall dedicate thee to the beauty of past, present and future.' In this combination of past, present and future is expressed the essence of Japanese achievement. It is very seldom that a great nation can remember the past so beautifully, and can traverse the present to a glorious future. This combination of past and future is a feeling of culture, and in it we approach the language of the heart. It is at the crossroads of the language of the heart that we shall meet and understand each other and understand what collaboration means. We often speak of unity, but after all, what is unity? It is organization and collaboration, and it can be achieved only through the language of the heart."

"In the name of this language of the

heart permit me to convey to you a message of welcome from our article and scientific institutions in America. Permit me to thank you, and to feel you as collaborators on the great way of progress and culture."

#### Origin of Rotary

Mr. Miyaoka, after he would observe the Rotary rule limiting speeches to five minutes, recalled that the first Rotary Club was organized 20 years ago by a solitary law practitioner in Chicago. He thought that he could get representatives of other professions and businesses to meet at tea or luncheon occasionally and talk over business matters, that if only one representative of each profession were admitted, and if the club had no clubhouse but "rotated" its meetings at the rooms of the members, it would be a new departure from the accepted form of social organizations. The idea was taken up with amazing rapidity, and today there are more than 3,600 clubs scattered over the world in 47 countries, with a total membership of more than 170,000.

"The United States has the greatest number of clubs and members," Mr. Miyaoka continued. "They elect five directors for the ensuing year, which commences on July 1. Canada and Newfoundland elect one director, Great Britain and Ireland one, and the rest of the world, one. The present board of directors has the right to nominate five directors, and the honor of being one has fallen on me."

"To fulfil my duty as a director nominee for the first year I shall study how the work is being done by the present board of directors and shall meet the new governors of the 76 Rotary districts into which the world is divided at Makino Island, a beautiful place situated on the small channel that connects Lake Huron and Lake Michigan. There the 76 governors of Rotary International will be assembled. After that there will be the international convention at Detroit this year. Four years ago Prince Tokugawa honored that meeting when Rotary International celebrated the 25th year of its existence. Then will follow the first meeting of the new board of directors at Chicago. That will mean that I am devoting something like 30 days to the cause of Rotary International. I have had the honor of being selected as the special correspondent for this part of the world, for the Division of Inter-course and Education. I have the honor of being a director of this society, and all these new plans seem to give me an irresistible urge to devote all of the time that I find compatible with my professional duties in the cause of the furtherance of better understanding, in the first place between the peoples of Japan and the United States, and through the Rotary International and other organizations to make our aspirations, our aims, and our culture known more to the people of the world than it has been before."

Those other than the guests of honor who attended the meeting yesterday were:

Prince Iyesato Tokugawa, the American Ambassador and Mrs. Joseph Clark Geew, Mr. Katsuj Debuchi, Count Tadashiro Inouye, Mr. Yukio Ozaki, Mr. Shinichi Ando, Mr. Yasunosuke Fukukita, Dr. Kingo Goto, Dr. Seiji Hishida, Miss Matsuo, Mr. Gosuke Inai, Mr. Yukichi Iwanaga, Count Aisuke Kabayama, Mr. Hideshige Kashiwagi, Mr. Tatsuya Kato, Mr. Morikichi Kibe, Mr. Konosuke Koike, Mr. Ryozo Mishima, Mr. Morio Nakamatsu, Miss Shinai Ozaki, Miss Yukita Ozaki, Mr. Tokuya Sakurachi, Mr. Yohachi Sekine, Mr. Konosuke Seko, Mr. and Mrs. Shunichi Kase, Mr. Motosaburo Takata, Mr. Seijiro Tateishi, Mr. and Mrs. Shonosuke Yada, Mr. and Mrs. R. W. Burman, Mr. H. M. Cary, Mr. E. R. Dickover, Mr. Russell L. Dargin, Mrs. B. W. Fleisher, Mr. Wilfrid Fleisher, Mr. E. W. Frazier, Consul-General Arthur Garrels, Dr. and Mrs. Herbert H. Gowen, Mr. Morris Hughes, Mr. D. D. MacGregor, Miss Miret B. Moore, Mr. and Mrs. R. F. Moss, Mr. J. G. Parsons, Jr., Mr. G. S. Phelps, Mr. and Mrs. James A. Rabbitt, Captain T. M. Martin.



4  
u

JAPANESE NEWSPAPER

(Around May 16, 1934)

Mr. Nicholas Roerich who is now visiting in Japan, will lecture on India and Little Tibet on Friday at 2 p.m. at the Komazawa University, a Buddhist college of the Zen Sect. The audience will be limited to 300 scholars and students who have been invited to attend. The lecture will be given in English and translated into Japanese by Dr. Tachibana, Dean of Literature of the University.

\* \* \*



J 12  
JAPANESE NEWSPAPER

around 16 May 1934

A tea in honor of Mr. Nicholas Roerich of the Roerich Museum of New York, who is visiting in Tokyo, was given yesterday afternoon by the Society for Promotion of International Culture. The affair took place at the Tokyo Kaikan.



6  
CB  
Japanese paper (probably JAPANESE ADVERTISER)  
(around 16 May 1934)

Mr. Nicholas Roerich, noted artist and cultural leader who is a visitor in Japan will deliver a lecture on Friday at 2 o'clock in the afternoon at the Komagawa University, a Buddhist institution of the Zen sect, on India and Little Tibet. A noted authority and scholar of Sanskrit, Mr. Roerich will address a limited audience of about 300 intellectual people who have been invited to attend. The artist-scholar will speak in English and the lecture will be translated by Dr. Tachibana, Dean of Literature of the University. The meeting will be attended by outstanding scholars.



7  
19

## 'Hail to Japan'

Appreciation of Japanese  
Spirit in Art Shown  
By American

By Nicholas de Roerich

(President, Roerich Museum, N.Y.)

The following article was written specially for this paper by Nicholas de Roerich, President of the Roerich Museum of New York. In a brief address made at the America-Japan Society luncheon in Tokyo on May 15 he also stressed the creative genius of the Japanese expressed in fine arts.—Ed.

The beautiful Queen of Nara, sang:  
"I shall not pluck thee, oh flower, but  
shall dedicate thee to the Buddhas  
of the past, present and future." What  
an exalted joy resounds in this sacred  
inspiring covenant.

In this invocation of the past and  
the future is contained the great  
power of the Japanese genius. The  
spirit of the Japanese Samurai lives  
in the history of humanity as a symbol  
of heroism, of true patriotism and  
valor. (These radiant conceptions are  
imbued with immutable persuasive-  
ness).

Beyond the limits of the visible a  
special language is generated. An  
ineffable straight-knowledge of the  
heart is created there, where we con-  
tact the realm of Spirit. There we  
begin to cognize with a vision akin to  
the eternal miracle of Truth.

The miracle of life, the all-con-  
quering and majestic! The miracle  
which fills all depths of Be-ness.  
Seldom is it manifested by the human  
hand. From ancient times the radiant  
sparks of Truth reach us. The more  
precious it is to witness the potential-  
ity of this miracle-bearing raiment of  
Beauty which breathes so vitally in  
Japan.

Limitless is the horizon of the living  
eye and flaming heart—that which  
had been created by the old Japa-  
nese Masters, teaches and amazes. An  
astounding life is depicted and mani-  
festations of the great Truth are for-  
ever imprinted. In the subtlest  
hieroglyphs is given the entire syn-  
thesis. Even in everyday life are not  
omitted the highest laws. Many dif-  
ficult problems were so daringly  
solved by the Japanese creators. The  
aristocracy of beauty, patriotism,  
romanticism, high heroism, subtlest  
symbolism, glorious history, calling  
achievements—these treasures so pre-  
cious for man, are beautifully expres-  
sed in the creations of the Japanese  
Masters. Verily, speaking of Japan  
we can use the word Beautiful. To  
this conception the people holds the  
right, that people which in spring  
comes out to salute the awakening  
nature; that people which transfigures  
every day's routine into a treasury of  
art and cognizance.

A multitude of facts manifest to  
us Japan in a most glorious way, and  
yet we must be aware that many a  
multitude of touching and heroic

details may remain unnoticed. The  
western measurements are often in-  
sensible to much, which is expressed  
by the Lotus of the east. But we,  
the most western of the eastern  
peoples, we understand Japan and in  
our heart we feel that alive is that  
sacred flower about which sang so  
beautifully the divine Queen of  
Nara.

The Japanese nation, realizing its  
rich traditions, will carry further the  
high culture which helped this nation  
to occupy in the world the place of  
honor.

The highest human stronghold and  
treasures consist in the possibility  
of meeting in the name of highest  
Culture. In this great conception we  
are uniting all attainments of highest  
cults, of all-conquering Beauty and  
uplifting Knowledge. In our time of  
earthly commotions it is not truism  
to invoke high Culture. Verily it is  
more than timely to strengthen each  
other in the conception that high  
Culture should not be neglected and  
that Religion, personality, family,  
and State can grow only on the basis  
of Culture. Beyond these noble gates  
no vulgarity, no decay, no blasphemy  
should penetrate.

(To be Continued)

## On Polar Expedition

Soviet's Civilizing Natives of



## 'Hail to Japan'

Appreciation of Japanese  
Spirit in Art Shown  
By American

By Nicholas de Roerich

(President, Roerich Museum, N.Y.)

The following article was written specially for this paper by Nicholas de Roerich, President of the Roerich Museum of New York. In a brief address made at the America-Japan Society luncheon in Tokyo on May 15 he also stressed the creative genius of the Japanese expressed in fine arts.—Ed.

— 2 —

We are striving for mutual understanding. We strive to the Banner which will protect all cultural treasures against vandalism and brutality in time of war as well as peace. For we know that in time of peace very often vandalism ravages not less than in time of war. We also know that sometimes war in spirit is far more dangerous than war in the fields. A spiritual murder is still more dangerous and criminal than a physical one.

All latest inventions and discoveries offer so many of not yet realized possibility. All the devotees to Culture are responsible to apply given possibilities for the highest solutions. Each fire can be extinguished. In the twilight of everyday life people can involuntarily lower in spirit and unnoticeably again take to cruelty, vulgarity and egoism. The spiritual garden is still more in need of watering than the material one.

I shall not forget that in 1919 I was invited so cordially to Japan. I shall not forget that my "Adamant" was published in Japan in your own language. I shall always remember the joy and privilege I had to welcome in our Museum in New York the high dignitary Archbishop Nichishu Noguchi. I remember the brilliant exhibition of Japanese paintings opened at our Museum by your Ambassador. We all admired the profound and highly significant address of His Excellency K. Debuchi.

I rejoice that precisely the official delegate of your Imperial government to our Third International Convention at Washington D.C. not only announced the endorsement of our Pact and Banner of Peace but also announced to the delegates of 35 nations, gathered for this occasion, that the Banner of Peace was unfurled above the Museum-Library at Tokyo on November 17. The entire audience acclaimed enthusiastically this hearty announcement. This proclamation proved once more that the genius of Japan stands on vigil for the spiritual treasures of Culture. We greeted heartily this noble action as a pledge of radiant future.

To sense and appreciate the nobility, beauty and heroism, already means to gather strength for a new construction and new cooperation. If only humanity would realize speedier the significance of the Eternal treasure of cooperation and the might of goodwill!

Here in the name of the beautiful garden of Japan, in the name of the reverence of the great ancestors, in the name of the great future, in the name of the eternally blossoming flower of the Queen of Nara, I greet you my friends! I firmly believe that since the ideals of highest Culture are alike, no oceans nor mountains can impede the friendly intentions of humanity. Culture affirms the heroic achievement, hearty friendliness and cooperation evergrowing in goodwill.

Those who live in higher aspirations will unavoidably meet on the crossroads of the great Infinity. In the spirit of mutual creative work I greet you!

Glory to Japan.

— END —



# Japan Advertiser

TOKYO, THURSDAY, MAY 24, 1934

## ROERICH COMMENDS HAYASHI AS LEADER AFTER MEETING HIM

Visiting Artist Says He Is Im-  
pressed by War Minister's  
Understanding and Ability

### LEAVING TODAY FOR KYOTO

Museum Head and His Son Will  
Stop in Kwansai Before Going  
to Manchukuo and China

### TO RETURN TO INDIA LATER

"Japan is fortunate in having as one of her leaders such a great man as General Senjuro Hayashi," Professor Nicholas Roerich, noted artist, cultural leader and director of the Roerich Museum in New York, told a representative of The Japan Advertiser yesterday following an interview with the War Minister at the latter's official residence at 9 o'clock. "General Hayashi is a man of wonderful temperament," Mr. Roerich continued, "and I was greatly honored in having had the privilege of meeting and talking with him. He is a man of sterling character, and his understanding and appreciation of cultural activities and their ideals shows that he is a leader of great ability."

The cultural leader was accompanied by his son, Mr. Georges de Roerich, distinguished as a student of Tibetan language and history and of Sanskrit. They are leaving today for Kyoto, and after visiting in the Kwansai for a fortnight will continue on to Manchukuo, China and then India, where Mr. Roerich will continue his cultural work at the Urusvati, an institute of science and art in India of which he is honorary director.

#### Pleased at Reception

In an interview with a representative of The Japan Advertiser yesterday, Professor Roerich stated that he has been greatly honored during his two weeks' visit in Tokyo and expressed gratitude to such cultural agencies as the America-Japan Society, the Society for International Cultural Relations and many private individuals and groups for the hospitality he had received.

The artist came to Japan to obtain further realization of his ideal of synthesis in all of life as the all-controlling ideal of man. This spiritual unity of all peoples, which he has preached through books and paintings, has made him one of the leaders of world culture, and it was in honor of his services that the Roerich Museum in New York was established.

He is of a family dating on one side to the Vikings of the eighth century, and the other to the most ancient Slavic tradition. He himself was born in St. Petersburg. His passion for knowledge and beauty is traceable to his boyhood, while his archeological achievements began from early youth. Mr. Roerich's pre-eminence in the educational and art life of his native land is indicated by the fact that he has been Director of the School for the Encouragement of Arts, and first president of the Mir Isskustva, and by his brilliant work with the Moscow Art Theater and the Diaghileff Ballet. His masterpieces are found in the world's leading museums such as the Louvre, Luxemburg, Victoria and Albert and the National Museum in Rome, while over 1,000 of his works are in the permanent collection of the Roerich Museum. There are also branches of the Roerich Museum dedicated to his art in Benares, Allahabad, Riga, Paris, Bruges, Belgrade, Zagreb and elsewhere.

#### Went to America

Mr. Roerich was in London when the Chicago Art Institute invited him to America to exhibit his works throughout the country. Shortly afterward the Roerich Museum was founded with its 24-story building in New York and with widespread cultural activities there as well as in its 72 branches in 24 countries. His past 10 years have been spent largely in India, where he completed his historical central Asiatic expedition with its vast accomplishment of 500 paintings of Asia and its collection of unique scientific material. Mr. Roerich also founded the Himalayan Research Institute, where a far-reaching program of scientific work is carried on.

With his background Mr. Roerich is in his latest aspect of his work—that of world cultural leader. In the vanguard of cultural forces of today, he is the leader of the Banner of Peace under the Roerich Pact, which held its Third International Convention in Washington last fall. This pact, devoted to the preservation and protection of cultural treasures of all nations and held inviolable by all nations, has been unanimously endorsed by the late King Albert of the Belgians, Pope Pius, Einstein, Maeterlinck, and the International Red Cross at Geneva. The first two conclaves were held at Bruges in 1931 and 1932 when Dr. Mineichiro Adachi, President of the World Court at the Hague, was protector.

In his writings and addresses Professor Roerich has constantly expressed admiration for Japanese art and culture. He has constantly voiced his conviction of the "splendid destiny of Japan in the advance towards cultural ascendancy founded in its great tradition and its receptivity to the most

(Continued on Page 2)

## Roerich Commends Hayashi As Leader After Meeting Him

(Continued from page 1)

modern achievements." Mr. George Gordon Battle of America once said of him:

"Nicholas Roerich is unquestionably one of the greatest leaders of history. Combined with his extraordinary breadth of mind, there is a sublime sympathy with the opinions of and tolerance for the prejudices of others. He has a marvelous equipment to be the leader of an international movement. He has power not only to plan but to act. He can translate his dreams into action."



10  
17

**Japanese Consul Honored.**

Rinzo Sawada, who recently was appointed Consul General of Japan in New York, and Mme. Sawada, were guests of honor of the board of trustees of the Roerich Museum yesterday at a tea in the museum building, 310 Riverside Drive. Among those present were Professor Nicholas Roerich, honorary president of the museum, and his son, Dr. George Roerich, both recently returned from India, and Louis L. Horch, president of the board of trustees.

**Japanese Consul Honored.**  
Rinzo Sawada, who recently was appointed Consul General of Japan in New York, and Mme. Sawada, were guests of honor of the board of trustees of the Roerich Museum yesterday at a tea in the museum building, 310 Riverside Drive. Among those present were Professor Nicholas Roerich, honorary president of the museum, and his son, Dr. George Roerich, both recently returned from India, and Louis L. Horch, president of the board of trustees.



### HEAD OF INTERNATIONALLY FAMOUS ROERICH MUSEUM PASSES THROUGH KEIJO



Dr. Nicholas K. De Roerich, Honorary President of the Roerich Museum in New York and internationally known as artist, author, archaeologist and philosopher, accompanied by his son, Mr. George Roerich, while *en route* for Manchoutikuo following a tour of Japan Proper, broke his journey in Keijo at 5 p.m. on May 28.

After taking in sights in this city Dr. Roerich resumed his journey at 9:10 p.m. the same day.

Dr. Roerich's masterpieces are to be found in the leading museums throughout the world, such as the Louvre, Luxembourg, Victoria and Albert, National Museum in Rome, etc., and more than 1,000 of his works are in the permanent collections of the

Roerich Museum in New York. There are also Branches of the Roerich Museum, dedicated to Roerich's art, in Benares, Allahabad, Riga, Paris, Bruges, Belgrade, Zagreb, Buenos Ayres and other places.

The distinguished visitor is noted for his pro-Japanese inclinations. In his writings and addresses Professor Roerich has constantly expressed his admiration for Japanese art and culture.

The object of his tour to Manchoutikuo is to collect botanical specimens and at the same time to study fine arts peculiar to that country. He plans to remain in Manchoutikuo and Mongolia until September next. He will then visit India via China.



42  
19

THE TIME, July 9, 1934

page 53.

In Emperor Kang Teh (HENRY PU-YI) of Manchukuo  
Manhattan's Painter-Philosopher-Mystic Nicholas  
Konstantin Roerich found a new Head of State  
upon whom to bestow the Roerich Museum's insignia,  
first class. Reason: Manchukuo's contribution to world culture.





IMPERIAL HOTEL, TOKYO, JAPAN.

ルテホ國帝京東



# POST CARD

Correspondence

Address

20

78

POSTAGE  
1½ SEN DOMESTIC  
6 SEN FOREIGN



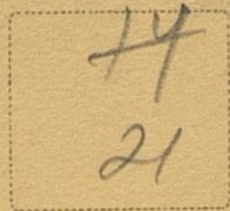


全 景



POST  
Correspondence

CARD  
Address



き  
が  
は  
便  
郵

大藏記念京都美術展覧会切記

Muzen & Knomo