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Received from E. J. L.
Nov-21st 1932

119/1

Unit
message

GREETINGS TO THE WORLD LEAGUE OF CULTURE.

And not only does the physician cure that which has already occurred, but his wise foresight anticipates the future. The physician not only eradicates the illness, but he labours to improve the health for the whole life. The physician descends into the darkest cellars in order to carry light and warmth there. The physician is not forgetful of the understanding spirit. The physician not only knows of the old epidemics, but he readily acquaints himself with the symptoms of new diseases, which have been induced by the decay of the foundations.

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 the armour of Light, Culture is salvation. Culture is the motivating power. Culture is the Heart.

If we gather all the definitions of Culture, we find the synthesis of active Bliss, the altar of enlightenment and constructive beauty. Condemnation, disparagement, defiling, melancholy, disintegration and all other characteristics of ignorance do not befit Culture. The old, and is ready to give everyone encouraging advice. The physician does not cease to extend his knowledge, otherwise he could not answer the needs of the present. The physician does not lose patience or tolerance, because a restraint of feeling would repel the suffering ones against him.

The cornerstone of great civilizations support the stronghold of Culture. But from the tower of Culture there radiates the jewel - adamant from the loving, realizing and dauntless Heart. The physician does not fear the sight of human ulcers, because he is concerned only with their cure. The physician collects various curative herbs and stones; he knows the research for the benevolent application. Where Culture has once been born, it cannot be killed. One may annihilate civilization, but Culture, the true spiritual treasure, is eternal.

Love opens these beautiful Gates. As with each true key, so also must this love be true, self-sacrificing, daring, fiery. Where we find the sources of Culture, they are fiery and issue from the very depths. The physician is not weary of hastening with and for the suffering ones. Where Culture has once been born, it cannot be killed. One may annihilate civilization, but Culture, the true spiritual treasure, is eternal.

All these qualities are also inherent in the worker for Culture. Therefore the field of Culture is a joyful one. Joyful even during labour. Joyful even during the tense battles with the most obscure ignorance. The flaming heart is without limitations in the great Infinity. His heart is ever open to everything in which experience and knowledge may be useful. Helping, he himself, continually learns, because "in giving, we receive". He is not afraid, for he knows that fear opens the gates of darkness, and of human dignity.

The Festival of Labour and Constructiveness! A summons to this Festival means a reminder of eternal labour, of the joy of responsibility, and of human dignity.

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And not only does the physician cure that which has already occurred, but his wise foresight anticipates the future. The physician not only eradicates the illness, but he labours to improve the health for the whole life. The physician descends into the darkest cellars in order to carry light and warmth there. The physician is not forgetful of all the amelioration and beautification of life, in order to give joy to the understanding spirit. The physician not only knows of the old epidemics, but he readily acquaints himself with the symptoms of new diseases, which have been induced by the decay of the foundations.

The physician has sage words of counsel for the young and for the old, and is ready to give everyone encouraging advice. The physician does not cease to extend his knowledge, otherwise he could not answer the needs of the present. The physician does not lose patience or tolerance, because a restraint of feeling would repel the suffering ones against him.

The physician does not fear the sight of human ulcers, because he is concerned only with their cure. The physician collects various curative herbs and stones; he knows the research for the benevolent application. The physician is not weary of hastening with and for the suffering ones at all hours of day or night.

All these qualities are also inherent in the worker for Culture. He is equally ready at all hours of day or night to contribute his help. The worker for Culture always beneficently answers: "I am always ready!" His heart is ever open to everything in which experience and knowledge may be useful. Helping, he himself, continually learns, because "in giving, we receive". He is not afraid, for he knows that fear opens the gates of darkness.

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The worker for Culture is always useful, for his heart does not wither. He is movable, because movement is force. He stands vigil on the parapet of Bliss, Knowledge and Beauty. He knows what true cooperation is.

All coworkers for Culture are united by rays of the heart. Mountains and oceans are no obstacles to these flaming hearts. They are not dreamers but constructors and smiling ploughmen.

In sending this greeting of Culture, one cannot do so without a smile, without the call of friendship. Thus we shall meet, thus we shall gather together and labour for Bliss, Beauty and Knowledge. And we shall do this undeferrably, without losing a day, nor an hour in blissful constructiveness.

Nicholas Roerich

September 1st, 1932.

Nov. 18 1932

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THE WORLD LEAGUE OF CULTURE

Reciprocity is the most cordial definition of cooperation. If for long dreamt of ways of reaching the best of cooperation, now actual circumstances imperatively impel us along these paths of the heart.

At last, one more cooperative body has been formed, based upon our sincerest striving to common welfare and reciprocity. Our acting committees, which embrace in their scope a wide program, can live and mature on the basis of warm cooperation, in other words - on reciprocity.

Our heartiest wish is not only to attract co-workers to our activities, but to give them the full possibility to become fellow-creators, fellow-builders of the new steps of Culture.

Simple co-ordination of work is one thing, but infinitely higher sounds co-creation, cooperative construction, in which no one in any way loses one's self. On the contrary, in Cultural Infinity every one forges his realm and stronghold, precious for everybody but created by him according to his individuality. By what else, if not hearty reciprocity, can individuality be cultivated?

The Festival of Culture shall come on that day, when each will bring imperishably to the Great Service the best accumulations of his experience, of his observation: Through all our manifold Societies, Institutes and Organizations, the possibility has been given for self development along the most varied aspirations, if only these are directed toward the sacred stream of Culture. Each suppression of the sacred feeling of the beautiful is alien to us.

Now in the progression of successive construction the WORLD LEAGUE OF CULTURE is towering. This is the hyper-unifying conception, before which all other divisions, definitions and denominations have no place. In the word "League" is expressed unity and general good-will. The conception of universality requires no explanation, because truth is one, beauty is one and knowledge is one. About this there can be no further discussion. In the same way no educated mind will argue about the conception of Culture, because the Great Service of Light, refinement and up-liftment of the heart are universal. The realization of the long-desired possibility of the World League of Culture is in itself most significant.

In the present difficult hour, at a time of utmost world tension, the possibility is offered of uniting on a noble unifying concept. Culture is the testing stone of inexhaustible youthfulness of the heart. Neither age, mechanical, educational, nor other conceptions and divisions are in order, nor can there be mutual harm where the ancient Ur shines. The inextinguishable Light cannot have any enemies within the beautiful flaming domain.

Of Course darkness and ignorance, always striving to disintegrate and to destroy, will again attempt to outrage and to oppose. But gathering in the thrice-blessed conception of Culture, we should not burden our hearts with fears about darkness. It is true that darkness exists, but it is also true that Light conquers darkness. It is true that Light conquers darkness. This old axiom is also indisputable. In its wide scope, the World League of Culture must sponsor everything beautiful, everything within the sphere of knowledge.

From the World League of Culture should emanate all ways for the ennoblement of the young generations, whose hearts in essence always respond towards heroism and attainment. In contact with Culture, we need empty words least and most of all we bind ourselves to enlightened actions. It is necessary not to impede, not to limit, but first of all to mutually combine, to heartily respond in fiery actions, in tirelessness, in valour in the kindling of hearts and in incessant labor for the realization of General Good - this is the aim of Culture.

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THE WORLD LEAGUE OF CULTURE

Let everyone in his own field gather and bring to the one hearth the very best of which his experience and creativeness is capable. Everything good, everything enlightning, is so needed and should be welcomed. In this greeting from the depths of the heart, in unbreakable striving towards cooperation, in blessed reciprocity, let us be in our new endeavour. Let us send our greetings to all our visible and unseen friends and co-workers. Universally already means Infinity, where, for every laborer, the beautiful Garden is pre-ordained!

In a good hour! On the right path!

NICHOLAS ROERICH

Himalayas,
July 24, 1932.

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Received Dec 13-1932 III

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TO THE WORLD LEAGUE OF CULTURE

(Third Presidential Letter from Prof. Nicholas de Roerich)

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Before us we have a vast number of periodicals published in India. They are most significant, both in regard to their quantity and variety, justly in keeping with the characteristics of this great continent. We will mention several names outside of the stupendous number of publications in Bengali, Urdu, Tamil and other Hindu and Moslem dialects.

Here is the voluminous "Kalyan", devoted to the highest spiritual concept. Here are the publications of the Visva-Bharata, permeated with the noble enlightened spirit of the great poet of India Rabindranath Tagore. Here is the "Modern Review" with its wide response, under the experienced guidance of its revered editor Ramananda Chatterjee. Here in the "Maha Bodhi Journal" directed by the benevolent hand of the venerable Sri Devamitta Dhammapala and the "Ceylon Buddhist" of the Y.M.B.A. where P. Siriwardhana works untiringly. Here is an entire series of good journals of the Ramakrishna Mission, such as the "Prabuddha Bharata" in Mayavati, "Vedanta Kesari" (Madras), the "Morning Star" (Patna). Here is the "Scholar" from Palghat, with its wide, cultural, artistic and scientific program. Here is the evocative "Dawn", saturated with the religious and cultural teachings of the esteemed Sadhu Sri Vasvani. Here is the beautifully edited "Rupam", of which O. Gangoly can justly be proud.

Here is a legion of periodicals, indicating the best educational aims: "Kalpaka", "Educational Review" (Madras), "Young Folk", "Upasana", "Student", "Trivent", "Indian Educator", "Orient" (Bombay), "Theosophist", "Young Builder", "All-India Trade Magazine", "The Field"

"The Singalese" (Ceylon) "Current Science", "Journal of the Geopogical Society", "Journal of Mining and Metallurgy" "The Forester", "Indian Science"? "Literary Review" of D.B. Taraporevala, various organs of the Botanical Survey, of the Archaeological Survey, the "Journal of the Bombay Society of Natural History", publications of the Bose Institute, "The Annual of the Biological Chemists' Society of India", "Indian Historiacal Quarterly", "Journal of the Asiatic Society of Bengal", "Journal of the Bombay Branch of the Royal Asiatic Society". . . .

It is impossible to cite in its entirety the complete colorful multitude of equally useful publications which guide cultural thought. The Indian Year book indicates there are 5362 printing presses, 1378 newspapers, 3089 periodicals. During one year, 2117 books in English and other European languages, and 14276 books in Hindu, Moslem and other vernacular tongues were published. Amidst the world ocean of the press such strongholds of thought constitute a beautiful island.

Out of the entire educational asset, even these few mentioned titles already characterize a whole world of philosophic, scientific and social thought, majestic in its traditions millenium old. In our days of diffusion and perversion, it is precious to witness the depth of existing living thought!

Often people speak of the past and only of the past. And we seem to be ashamed of the present, especially when it oncerns philosophic and scientific thinking, which by many of our contmeporaries is regarded as something remote, abstract.

Too many persons at present believe that religion, philosophy, culture, science, the art of thinkingare abstract and that to dwell on them at present is untimely. And that the so-called true realities are trade, industry and accounting.

Therefore it is such a joy to see not only books devoted to the true values, but also monthly and weekly periodicals where the daily thought pulsates in all its incessant untiring strength. You know how monthly and weekly periodicals require continuous kindling and concentrated labor.

Only recently I wrote you about friendliness, as the adamant of the world. In these manifold editions one does not notice any malicious polemics. One notices the predominance of facts of research and a profound philosophical approach to questions of vital necessity. Even such an apparently specialized journal as the "All*India Trade Magazine" heads an issue with an article, "The Cultural Mission of the Modern Merchant", and concludes it with a beautiful quotation from Goethe. In this way the cooperation of commerce and Culture - a relationship that is so often mutilated in the concave prisms of contemporary life finds a dignified solution.

One immediately notices the absence of vulgar jokes and all the trash attached to the perverted notion of a so-called "good time".

One also notices that instead of crase intolerance, there can often be found, a benevolent treatment of a neighbours' point of view. Certainly, we always select the kindest and best, because in the domains of Culture one can only travel along positive milestones.

The milestones of evil and darkness have already lured humanity into the labyrinth of black magic, from which neither nudism, golf, gambling on the stock exchange, races, nor record-breaking matches can help to find a way out. Whither will it lead, this pugilistic speed? A human being may also slip downhill towards the precipice at terrific speed. This would also be extraordinary speed!

The number of serious articles dedicated to woman's movements, to youth and to experimental research, also makes one rejoice. Constructiveness and seriousness of exposition also indicate demands of the reader. And these thousands of publications, in reality the number is even greater than that given, have their circle of readers. They somehow exist, are regularly issued, and in most cases probably are published by people who know what work is and who are usually not wealthy.

At a time of general depression, amidst all sorts of upheavals, it is truly precious to record the facts of ~~the~~ firm spirit. Let there be multiform, for Culture as such has also infinite aspects, yet it remains One in its radiant creative foundation.

It is always necessary to look for facts without prejudice and conventional limitations. - facts in which the human heart resounds. Our duty is to collect and to record these facts of accumulations of the spirit. Thus are the treasuries of true values erected. In the hours of depression, one may primarily renew one's strength, unbreakable vigor, patience, joyousness and all the creative principles of life, from these true treasures.

It is infinitely inspiring to see with one's own eyes this multitude of serious publications which expand and sensitize the consciousness and which exist as the best indication that they are needed and welcomed by many millions of hearts.

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Please convey to all our societies, Institutions and Committees, the thought that each of them in its own country should collect and present a brief digest and description of the press and publications. Let all our European, Chinese, Japanese, South-American and South-African Societies give such reports; they will constitute a most valuable symposium on the direction of contemporary thought.

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Let noone attach toomuch attention to negative matters. Every expression, ugliness and ignorance is contagious and depressing. May all our co-workers proceed by positive radiant path. And as always let us remember that only the sparks of positive constructiveness kindle hearts, and awakens creative joy.

Himalyas
November, 1932.

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December 20, 1932

To the American Section of the World League of Culture!

G r e e t i n g s !

Hearty thanks for your letters of November 22nd and 24th. In accepting the Presidentship, to which you have elected me, I understand fully the difficulty of this task. But I also feel at the same time in the innermost of my heart that no one has a right to refrain, when called under the Banner of Culture. Amongst the duties of humanity, one of the highest and most sacred is the cultural work. We have to welcome this endeavour with great spiritual joy, and if we shall apply all our devotion, then the responsibility for the quality of our work will not frighten us. It is just this sense of responsibility which will show with what care we have to carry out this refined creative work. We must close our eyes to all the innumerable obstacles, remembering that every of these difficulties can be turned into a possibility. Let us not forget that many people are either ignorant of or fear the word Culture. There are even such monsters who will shout in foaming irritation: "To hell with Culture!" Against these servitors of darkness we must stand up ever vigilantly on the watchtowers. We shall discourage no one, on the contrary we shall welcome with utmost generosity every striving towards Bliss, Knowledge and Beauty. We shall also never forget the extreme cautiousness which we must use everywhere. As always, let us remember, that a seed, even of the largest tree, is small and requires time in order to grow normally. Thus without rush, we shall accumulate gradually useful co-workers, remembering how broad and unlimited is this field of the Culture of Life in its whole entirety. Mutual understanding and cooperation

form the basis of our future actions. At present we need no outside manifestations. We must untiringly accumulate all useful information and establish connections, because Friendliness must forever adorn our crest. During my next visit to New York I will on the way establish Sections in several countries, calling them to closest cooperation. Besides that all our Roerich Societies have automatically become members of the League, it gives me pleasure to announce that in our Latvian Society already a separate body has been formed, as a Section of the World League of Culture.

Thus, I send you for the New Year my very best wishes for the success of further work and I am fully convinced that if we shall apply the full flame of our heart, we shall succeed in raising victoriously the Banner of Peace and Culture for a true spiritual upliftment of humanity.

In Spirit with you -

THE ANGUISH OF THE PLANET

BY

NICHOLAS ROERICH

Thirty-two years ago, I wrote an article, "To Nature." The third of a century has but confirmed all the calls to Nature which I then expressed. But everything is now accelerated; hence, the "Call to Nature" has also already changed into "the anguish of the plants."

In 1901, after my travels through Europe and Russia, I thought "Strong in man is the unconscious striving to Nature, the single direction of his life; so strong is this striving, that man does not hesitate to use pathetic parodies of Nature -- gardens, and even indoor-plants, forgetting that sometimes he is as droll as someone who carries with him, the hair of his beloved.

"Everything impels us towards Nature; our spiritual consciousness and aesthetic demands, as well as our bodies, have been awakened and propel us towards Nature; we, who have become spongy with hustle, and we who have lost faith. Of course, as in the presence of everything natural and simple, we often become stubborn; instead of steps towards true Nature, we try to cheat ourselves by false and created simulation of it. But life, in its spiral of culture, immutably carries us closer to the primary source of all things, and never as yet, have there been heard so many varying calls to Nature as now.

"And one must say that the demands for a solicitous attitude towards Nature and the safeguarding of its characteristics is nowhere so easy of application as with us. What character of their own can many of the European districts now have? To give character to that which has lost it, is already impossible. And, at the same time, what, if not originality and character, is valuable everywhere and in everything? Without touching upon the principle of nationality, let us, nevertheless, state that national products are valued, not so much because of their unique utility, as because of their character.

"Unfortunately, the consideration of a careful attitude towards Nature cannot be

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superimposed, nor can one be imbued with it forcefully. By itself, it can enter unnoticeably into the daily life of each one and, although unnoticed from without, yet can become the impetus of a creator.

"People will say, 'Must we also worry about this? Should we waste time for consideration as to the character of Nature; as it is, we have too little time, and besides, there are not sufficient funds for it.'"

"But again, because the question of expenses is always so acute that even its phantom impels fear, I say, for the third time, it demands no means, and the conversation as to time and extra labor remind one of a man who does not wash his mouth after a meal, because of lack of time. But if the excuse is made that it is because of straight unwillingness and disinclination to live in the manner of one's grandfathers (although these same people will instantly start something of a character of which grandfathers never dreamt), then this is another matter.

"In order to care for something, one must naturally, primarily know the object of his care.

"Do we desire to know Nature?

"It is not apparent.

"Is it customary for us to become acquainted with Nature?

"No, this is not customary.

"One always expects especially much - and in this one rarely errs - of a man, who had in his youth much communion with Nature, or in other words, who came out of Nature and in his elder years, returns to it.

"Sprung from the earth, and returned to earth.

"In hearing of such beginning and end, one always pre-supposes an interesting and richly full middle-life, and rarely, as I say, does one err in this.

"It also happens that sometimes, toward the end of life, a man who has no possibility of returning physically to Nature, at least returns to it spiritually; of course, this is not as complete, but it nevertheless adds a fine conclusion to the spent life.....

"People who spring from Nature, are somehow instinctively purer; at that, I do not

know whether the ever-goal-fitting Nature, whispers to them, or whether they are healthier spiritually, but they usually distribute their forces, and it will be more rare for you to ask the man who has sprung from Nature: 'Why does he do that, when the period of activity has long passed for him?'

'Drop everything, go to Nature', one tells a man who has lost his equilibrium, physical or moral; but his bodily presence alone in Nature will have small meaning and the result will be effective only when he will succeed in merging spiritually with Nature, in being imbued spiritually with its beauty; only then will Nature give to the suppliant strength, and a healthy and quiet energy.

"The City which emerged from Nature, now threatens Nature; the City created by man, now dominates man. In its contemporary development the City is already a direct contrast to Nature; let it then live in a beauty directly juxtaposed, without any unifying attempts to co-ordinate that which cannot be co-ordinated.

"But there is nothing terrifying in the contrast of the beauty of a City, and the beauty of Nature. As the tones of beautiful contrast do not kill each other but produce a stronger harmony, so the beauty of a City and Nature go hand in hand in their juxtaposition, accentuating the mutual impression, producing a powerful triad, the third note of which will sound out the beauty of the 'unknown'."

Thus I thought thirty-two years ago. Since then much of the "good earth" has become the "bloody earth." Many harvests have been wiped away. The expansion of the deserts have not ceased, the farmers have begun to abandon their very nurturer and have been attracted to the cities, only to increase the march of the unemployed; and in order to favor the value of the stock market, hecatombs of grain, coffee and other valuable products were submerged somewhere in the ocean or burned away. In some places there occurred the depletion of cattle products. In some places forests were annihilated, and in some, the deadening sands have extended their conquests.

The City has apparently conquered Nature. In smoke the City has drawn its conjurations upon the sky. We have erred in expecting only hundred-storied houses -- still higher do the dwellings of the cities yearn to become, in order to entice and shelter all of Nature's

deserters. Moloch - the stock market - more than once has fiercely chastised all its devotees. But an easy though illusory gain nevertheless distracts the confused human mind from true values. The City attracts the weak in spirit, and leaves to Nature either the out-moded old believers, or the tourists who haughtily crowd along the beaten tracks. Everyone recoils at the sight of a forest after its holiday visitors. The refuse lies about in piles, and the nature-dweller whispers sadly: "Agin they have scattered rubbish about!"

A speedy, almost dazzling passage through Nature does not mean cooperation with it. And now, during the days of Armageddon, in the midst of confusion and in the days of ireful fury, one must recognize true values. It would seem as if Nature were inexhaustible; yet the castrated spirit, the robot, the mechanics of technocracy, can cover with their debris even the greatest spaces. And no one who cuts down a tree, ever thinks of planting a new one.

"One may primarily attract the farmers again to the soil, only by general culture, which will recall the true values. Then knowledge, education, broad tolerance, reconciliation will recall again the joyous labor instead of hilarious pastimes.

The excesses of the urban crowds will become apparent to the peaceful spirit, and the machine itself will begin to converse under a loving hand. Each non-measurement is opposed to the Highest Creativeness. But what can be more non-measured than the deterioration of a giant city, and the pollution by ignorance of the desert which once was a flourishing expanse.

If man is not always capable of creativeness, nevertheless he can always inflict pain. And he may do this, not only to people, not only to animals, but also to the whole of nature and the entire planet. Great is the responsibility of mankind; not one of which to become vain, but one which humanity must accept sacredly. In essence the human makeup is positive, creative, and the decaying elements are nothing but the products of ignorance. For this dark ignorance defiles the mind, dries the heart, and soils and withers the entire planet.

"How beautiful!" were the last words of the departing Corrot. He who had loved

Nature, in the moment of his great passage across, was worthy of perceiving something truly beautiful. We speak of peace, of disarmament, but it is by spirit that the swords have to be beaten into ploughs.

"Peace unto you" Christ ordained to us. "I leave my peace unto you; my peace do I give you; not as the world gives, do I give unto you."

"Peace to all beings, peace to all worlds", chants the hermit of India before prayer.

"Having known Me as the mighty Ruler of all the worlds, and as the lover of all beings, the Sage goeth to peace" (Bhagavad Gita, Fifth Discourse.)

"Where the chosen ones gather," says the Koran, "there resounds but one song, the song of peace."

"Let every living thing live", says Buddhism.

Every orthodox liturgy begins with the exclamation of the great liturgical prayer, "Let us pray to the Lord for the peace of all the world."

Everything creatively beautiful, everything exalted, commands peace. But this quietude descends upon us amidst Nature. Thus the Book of the East, "Fiery World," commands:

"532. The usual mistake is that people cease to study after leaving school. The Pythagorians and also the schools of philosophy of Greece, India, and China provide ample examples of continuous instruction. Truly, limitation through the compulsory schools of education discloses the evidence of ignorance. The compulsory school should be only the entrance to real knowledge. If humanity would be divided into three categories, into the schools of absolute ignorance, into those limited by compulsory school education, and into those continuing their knowledge, then the ^{number} member of the latter would appear as amazingly slight. This proves, first of all, the neglect toward future existences. During the decline of the spirit people do not think even of their own future. Let a record be kept that in the present year of such significance it is necessary to remind people of that which was useful a thousand years ago. In addition to the primary education it is necessary to further the education of adults. A few generations simultaneously exist on earth and these few strive little towards the future, which cannot be evaded by them.

This neglect is amazing! The Teachings are turned into empty shells; yet for a simple festival, people attempt to put on their best attire! Is it possible that for the solemn abode of the Fiery World; it does not behoove one to reserve a garment of Light? Not with hypocrisy, nor with superstition, but with enlightenment may one rejoice not only at children's schools, but at the uniting of the adults for a continuous cognizance.

"533. It is correct to reiterate about the illness of the planet. It is correct to understand the desert, as the delusion of humanity. It is correct to direct the thought toward Nature. It is correct to direct the thought toward the labor of cooperation with Nature. It is correct to recognize, that the plundering of Nature is the dissipation of the treasures of a people. It is correct to rejoice at Nature, as the refuge from the fiery epidemics. Whoever does not think about Nature, does not know the asylum of the spirit."

The evocation about culture, about peace, about creativeness and beauty shall reach only an ear fortified by true values. The understanding of life as the process of self-perfection in the name of the people's bliss, will be crystallized there, where the reverence for Nature is strong. Therefore the League of Culture, amidst the fundamental work of enlightenment, must by all means expound the wise attitude toward Nature, as the source of buoyant work, wise joy, incessant cognizance and creation.

Nicholas Roerich

March 24, 1933

Himalayas

119/19

L-18-85

Suggested pamphlet for W. L. of C.
(by Miss Grant)

Copy

Not to be used
now.

WORLD LEAGUE OF CULTURE

The World League of Culture, founded by Nicholas Roerich is an International Federation aiming to unite all scientific, artistic, literary, educational, industrial and financial organizations, as well as other institutions, societies and individuals working along any fields of cultural endeavor. It shall be dedicated to advancing and safeguarding the world's cultural ideals and traditions and fostering world-cooperation. The World League of Culture shall have no distinction of creed or race and shall be composed of institutions, societies and individuals devoted to cultural work in all fields as well as to international intercourse and human progress, aiming towards the New Era.

It shall be the purpose of the World League of Culture to foster, as a body or through its individual members, such movements as, in accordance with its aims, shall serve the ideals of international reciprocity and tolerance. The World League of Culture shall dedicate itself to the cause of Peace through Culture and to this end it is committed to safeguarding and advancing the creations of human genius and promoting the cause of general well-being. As expressed in the words of Nicholas Roerich, "Culture and Peace are the most sacred goals of humanity. Out of the temples and shrines of spirit, out of the light-radiating centers must thunder ceaselessly the world-wide call, eliminating war and creating the new lofty traditions of veneration for the real cultural treasures. The time is short. We can lose neither a day nor an hour. Let us, under the Banner of Peace, proceed towards one supreme light, in powerful unity as the World League of Culture."

THE AIMS

1. All organizations, societies and individuals working along any fields of cultural endeavor and in sympathy with its aims, may enroll in the World League of Culture.
2. Organizations, societies and other collective bodies joining the World League of Culture do so for mutual action in various fields and retain their autonomous standing without losing their individual identity or name. These organizations are eligible to nominate their delegates to the League Councils which shall be formed in each country.

3. The World League of Culture shall include all cultural activities in the fields of Peace; Science; Arts; Education; Social Welfare and maternity welfare; Religious and philosophic activities; Labor and handcraft; Industrial Cooperation; Protection and Security; Agriculture and Building; Health Protection.

4. The World League of Culture aims to hold periodic conventions when delegates of its various national councils as well as other invited cultural representatives may meet to deliberate and act upon measures aiming to the advancement and protection of culture.

5. The World League of Culture shall work for the world-wide adoption of the Roerich Peace Pact, so that all monuments and sites representative of creative traditions, such as museums, universities, cathedrals, schools, libraries, etc. shall be marked by the Roerich Banner of Peace in token of their inviolability and for their protection against destruction during all times. To the accomplishment of this aim, the World League of Culture shall sponsor the cataloguing, through photographs records, descriptive writings, sketches, etc. of the cultural treasures of the world.

6. The World League of Culture will aim to establish publications, periodicals, etc. to spread knowledge of ~~the~~ its work and to encourage all efforts towards cultural intercourse and cooperation.

Membership in the American Section of the World League of Culture shall be divided into Individual Membership with an annual fee of \$1.00, and Organizational Membership with an annual fee of \$3.00.

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Miss Grant Jan. 18th 33.

The World League of Culture, founded by Nicholas Roerich is an International Federation aiming to unite all scientific, artistic, literary, educational, industrial and financial organizations, as well as other institutions, societies and individuals working along any fields of cultural endeavor. It shall be dedicated to advancing and safeguarding the world's cultural ideals and traditions and fostering world-cooperation. The World League of Culture shall have no distinctions of creed or race and shall be composed of institutions, societies and individuals devoted to cultural work in all fields as well as to international intercourse and human progress, aiming towards the New Era.

It shall be the purpose of the World League of Culture to foster, as a body or through its individual members, such movements as, in accordance with its aims, shall serve the ideals of international reciprocity and tolerance. The World League of Culture shall dedicate itself to the cause of Peace through Culture and to this end it ~~is~~ is committed to safeguarding and advancing the creations of human genius and promoting the cause of general well-being. As expressed in the words of Nicholas Roerich, "Culture and Peace are the most sacred goals of humanity. Out of the temples and shrines of spirit, out of the light-radiating centers, must thunder ceaselessly the world-wide call, eliminating war and creating the new lofty traditions of veneration for the real cultural treasures. The time is short. We can lost neither a day nor an hour. Let us, under the Banner of Peace, proceed towards one supreme light, in powerful unity as the World League of Culture."

THE AIMS

~~1. The World League of Culture shall include all cultural activities in the fields of Peace; Science; Arts; Education; Social Welfare and maternity welfare; Religious and philosophic activities; Labor and handcraft; Industrial Cooperation; Protection and Security; Agriculture and Building; Health Protection.~~

1. All organizations, societies and individuals working along any fields of cultural endeavor and in sympathy with its aims, may enroll in the World League of Culture.

2. Organizations, societies and other collective bodies joining the World League of Culture do so for mutual action in various fields and retain their autonomous standing without losing their individual identity or name. These organizations are eligible to nominate their delegates to the League Councils which shall be formed in each country.

3. The World League of Culture shall include all cultural activities in the fields of Peace; Science; Arts; Education; Social Welfare and maternity welfare; Religious and philosophic activities; Labor and handcraft; Industrial Cooperation; Protection and Security; Agriculture and Building; Health Protection.

4. The World League of Culture aims to hold periodic conventions when delegates of its various national councils as well as other invited cultural representatives may meet to deliberate and act upon measures aiming to the advancement and protection of culture.

for

5. The World League of Culture shall work for the world-wide adoption of the Roerich Peace Pact, so that all monuments and sites representative of creative traditions, such as museums, universities, cathedrals, schools, libraries, etc. shall be marked by the Roerich Banner of Peace in token of their inviolability and for their protection against destruction during all times. To the accomplishment of this aim, the World League of Culture shall sponsor the cataloguing, through photographs records, descriptive writings, sketches, etc. of the cultural treasures of the world.

6. The World League of Culture will aim to establish publications, periodicals, etc. to spread knowledge of its work and to encourage all efforts towards cultural intercourse and cooperation.

Membership in the American Section of the World League of Culture shall be divided into Individual Membership with an annual fee of \$1, and Organization Membership with an annual fee of \$3.

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VII

TEACHERSHIP

(Presidential address to the World League of Culture)

We have news before us from Chicago that the school teachers' salaries have been held up.

This sounds strange on the eve of the opening of the Chicago Centenary World Fair.

In the "Literary Digest" for March 18, 1933, under the title of "The Teachers' Battle for the Schools" the following most striking facts are given among many others: "Education must be deflated - so the order of the economists goes forth....." "We are on the battle-line," is the cry from thousands of educators gathered at the convention in Minneapolis of the Department of Superintendents of the National Education Association.... "already," Dr. Cooper declares, "thousands of children in such sections are virtually without schooling. Two hundred districts in Arkansas are able to give but sixty days' school in a year, or about two years' education in eight. And similar situations prevail in Alabama, Oklahoma and Idaho"... "We would prefer to make personal sacrifices," states Prof. J.K. Norton of Teachers College, "rather than have children denied their educational birthright. It is this loyalty that has won for teachers in many communities the admiration of parents, and that has paved the way for effective cooperation in defence of the schools".. "What will it profit the nation if we maintain the credit of industrial corporations and deny education to America's children?" asks the report of the Committee on Lay Relations of Toledo, Ohio....."

In the last issue of the New Haven Teachers' Journal there is a complete succession of the most remarkable information about the same plight of educational matters. In the leading editorial we read the following: "The crisis confronting public school education in New Haven is now in such an alarming state that one does not hesitate to say that we have arrived at the point where we feel each impending decision may be the fatal one." The article concludes with a call for rigorous justice. The following article, "Human Rights versus Money Rights," states, "taxpayers are groaning under the weight of the expense of Government compared to their reduced incomes." "It has become increasingly evident that what was called in the beginning "the Depression" has now become "the Bankers' Panic."

A third article of the same Journal, under the title - "The Citizens' Conference on the Crisis in Education" - is most characteristic for our present-day perturbances and gives amongst other items, the "Declaration of Policy," which affirms the importance of education for the nation, protesting against the intervention of politics in school life and again calling attention to the necessity of proportionate salaries with regard to the cost of living. The declaration is compelled to repeat old axioms, apparently because there is sufficient reason for their repetition. Thus the fourth paragraph of the declarations states: "Education is a necessity, not a luxury, since the growth of the child cannot be halted or postponed during an economic emergency." And the thirty-third paragraph remarks quite justly, "If the State is to have during the coming generation institutions adequate to serve its needs, it must not now unwisely weaken the human foundations of those institutions."

Such significant statements are found in a stray copy of a teachers' Journal sent to us. But even without this, we have lately read an endless list of various "necrologies" about curtailing and cutting of educational institutions especially. Verily, not in one country, but everywhere, people seemingly have agreed not to think any longer of the future and to discontinue the growth of educational undertakings. The condition of the teaching staff, under the constant threat of sudden curtailments, has become altogether unstable, thus bringing harm to the education of youth.

Everywhere there are special Ministries of Public Education, Departments of science and art, and it is strange to observe that such institutions, which would seem to be the most essential for the progress of a cultural country, are the first to be subject to continuous cuts. As if they were some luxury and not the most essential public necessity, without which all other ministries and departments could not even exist! People do not dare to discuss the curtailment in salaries of many other departments, but it has become a general trend of mind to suggest the cutting of salaries of teachers, which are already meagre. The teacher, who as a rule has no savings, must exist in some miraculous way, and yet he must manifest full kindheartedness, satisfaction, balance, and all those qualities which are primarily demanded of a teacher. Depressed by worries as to how to make ends meet, the teacher must wear the mask of endless patience and the smile of wisdom when at the same time his family may not know how to balance their daily needs. Why is such exceptional civic heroism demanded only from the teacher? Why should we expect continuous, endless sacrifices just from those who are most of all in need?

A country which is aiming at construction and the positive solution of life problems, cannot ignore the condition of its teachers. To ignore them would mean to ignore the destiny of its entire future generation. Of course the teacher who is absorbed in educational work, which requires special concentration, is the least protesting element, unless he be compelled by some hopeless hardships. People desire that teachers should not only teach well, and should not only continuously bring their knowledge up-to-date but also that the teachers should arouse the love of their students. Love is inseparable from reverence and the nation ought to create for its teachers a specially esteemed position. It is impossible to divide the teachers arbitrarily into lower and higher ones, for the synthesis of knowledge is high everywhere and one must apply a great deal of time and concentrated effort to become imbued and remain on the crest of the synthesis of knowledge.

The teacher is a friend of a positive, creative government, because the teacher exists for continuous constructiveness and for the affirmation of human dignity. Who else will tell the young generation of the most beautiful, of the most creative, of the most powerful, of the most heroic and of progressive cognizance? Verily, we expect from the teacher the knowledge of the highest conceptions. We expect from him endless patience, incessant labor and continuous renovation, and at the same time we do not exercise care, that these high conditions and demands are sufficiently guaranteed.

For twenty years I myself was at the head of educational institutions. Among thousands of students and hundreds of professors and teachers, one could observe in full multiformity the complex of human interrelations. Indeed, teachership stands high, but it is also difficult. In the continuous flow of the school's elements, one has to retain a great equilibrium and must always inexhaustibly provide joy to the young spirit, which must enter life, full of the real hopes and high aspirations, and to which the teacher has pledged himself.

The conception of teachership widely permeates the whole of life, beyond school hours; how valuable if we can safeguard for our whole life in our hearts a love and reverence towards our first teachers and guides. If the students entering life, would afterwards realize, that their teachers had suffered undeservedly and had been overburdened, many regrets would occur in the name of love and friendliness, which are the foundations of education.

For the sake of these fundamentals of public life, in other words, for the sake of the foundations of Culture, one should give special attention to questions of education as the most precious, as the most sacred. If in the time of its greatest welfare the nation must give the greatest care to the ameliorations of educational problems, then during the time of material and spiritual crises, the conditions of educators must be definitely safeguarded.

The safe-guarding of the foundations of education is the primary aim of the League of Culture. Without care for education, the very existence of the League of Culture becomes useless. One may unite in the name of knowledge, in the name of the beautiful, in the name of hearty cooperation. Therefore, one must ask all members of the League, each in his own activity, and each in his own field, to draw the heartiest attention to the plight of the problem of Education. Let us not feel relief that after all education still exists and that teachers exist somehow. This is not sufficient. Education must thrive beautifully and teachers should be in good circumstances, as befits a progressive position nation. If every one according to his ability will apply thought and care to this essential problem, then I assure you, that much good will result for the benefit of a truly national necessity.

In my book "Shambhala" I paid tribute to teachers in the following passage of an essay entitled, "Guru - The Teacher" :

Once in Finland I sat upon the shores of Lake Ladoga with a farm lad. A middle aged man passed us by and my small companion stood up and with great reverence took off his cap.

I asked him afterwards: "Who was this man" and with special seriousness the boy answered, "He is a teacher".

I again asked "Is it your teacher?"

"No," answered the boy, "he is the teacher from the neighboring school".

"Then you know him personally?" I persisted.

"No", he answered with astonishment.

"Then why did you greet him with such reverence?"

Still more seriously my little companion answered "Because he is a teacher!"

Verily in this little boy, who bared his head before a teacher, is contained the healthy seed of the nation, which knows the past and knows the significance of the word "to build".

Let us close with the following lines from the book of the East "Fiery World": "A mother was relating to her son about a great Saint. Even a pinch of dust from beneath his feet is already great". It came to pass that this holy man came through the village. The boy followed his footsteps and took a pinch of this earth, sewed it in a bag and began to wear it around his neck. And when he recited his lesson at school, he always held this holy relic in his hand. Thereupon the boy became filled with such inspiration, that his answers were always remarkable. At last, when he left the school, the teacher praised him and asked him what it was that he always held in his hand. The boy replied, "The earth from underneath the feet of the Saint who passed through our village." The teacher added, "The earth of the Saint serves you better than any gold". A neighboring shopkeeper who was present, said to himself, "What a foolish boy, to take only a pinch of this golden earth. I shall await the Saint's coming and shall collect all the earth from underneath his feet. Thus I shall receive the most profitable goods." And the shopkeeper sat at his doorstep and waited in vain for the Saint. But the Saint never came. Covetousness is not in the nature of the "Fiery World".

"Shame on the country where teachers dwell in poverty and want. Shame on those who know that their children are being taught by a man who is in need. Not only is it shameful for a nation that does not take care of the teachers of its future generation, but it is a sign of ignorance. Can one entrust children to a man who is depressed? Can one forget what emanation is created by sorrow? Can one be ignorant of the fact that the spirit which is depressed will not evoke enthusiasm? Can one expect of children the enlightenment of spirit if the school is a place of humiliation and offense?

Can one feel the construction during the gnashing of teeth? Can one expect the fires of the heart when the spirit is silent? Thus I say and repeat that the people who have forgotten the teacher have forgotten their future. Let us not lose an hour in order to direct one's thought towards the joy of the future. But let us take care that the teacher should be the most valuable person in the institutions of the nation. The time approaches when the spirit must be educated and derive joy from the true knowledge. The fire is at the threshold."

"One must soften the hearts of teachers, then they will abide in constant cognition. The hearts of children recognize that which is aflame and that which is extinguished. Not a prescribed lesson, but the mutual striving of the teacher and disciple discloses a world full of wonders. To open the eyes of disciples means together with him to love the great creation. Who does not agree that one should stand on firm ground in order to aim at the far-off distance? The marksman will verify this. Thus let us learn to take care of everything that affirms the future. The fire is at the threshold."

Every abuse of the Saviour, Teacher, and Heroes is a thrust towards savagery and a plunge into chaos. How is it possible to explain that chaos is very close; there is no need to cross an ocean to find it. It is equally difficult to explain that savagery has its inception in the most minute. When the treasure of solemnity is lost and the pearls of knowledge of the heart are scattered, what remains? One may remember how people mocked at the Great Sacrifice. Has not the whole world become responsible for such savagery. One may see how the latter is reflected in shallowness. There is nothing worse than shallowness. I affirm - be blessed in all energies, only not to fall into the miasm of dissolution. Thus let us remember all Great Days!"

"One may imagine how beautiful can be the co-service of multitudes of people, when their hearts aspire to one ascent. We shall not say - impossible or it is rejected. From Power one may borrow and from Light one may become enlightened. Only to realize in what lies the Light and the Power. Some one already roars with laughter but he laughs in darkness. What can be more horrible than laughter in darkness! But, Light will abide with him who desires it."

Urusvati
Himalayas
April, 1933.

Delivered original to the House
Aug 14th 33

119/26

THE WORK AND THOUGHT OF NICHOLAS DE ROERICH.

Lecture given in the "Grand Palais" by Mr. Marc Chesneau

(Summary)

Ladies and Gentlemen:

Nicholas de Roerich was asked one day: "What difference is there between the Orient and the Occident?" and he answered in a wonderful way: "The most beautiful roses of the Orient and the most beautiful roses of the Occident have the same fragrance."

Mr. Landowski just portrayed you the spirit of Nicholas de Roerich. I shall discourse briefly on the work and thought of Nicholas de Roerich. The unlimited work and thought! My task will be easy, because the works of Nicholas de Roerich represent the cult of Truth and Beauty.

Beauty is of unrestricted eloquence. He said to the people to strive unceasingly, to stay superior, and not to degrade themselves. It is Beauty which must save humanity. At our time of purely materialistic civilization and progress it needed a tremendous intelligence such as Nicholas de Roerich to want to spread such thought that only Culture can make people better. It is therefore necessary to impress the cult of Truth and Beauty to the masses.

Nicholas de Roerich has a universal culture, he knows nearly every science which human intelligence can assimilate. As an archeologist he traveled all over the world, not as a simple tourist but as a scholar who wants to understand. Scholar, poet, writer, painter, Nicholas de Roerich according to the countries through which he passes

studies the soil, the customs, the life of the inhabitants, and brings back from those countries admirable paintings. This is the way in which the Museum in New York, which bears his name, and which is devoted to his works possesses more than a thousand beautiful paintings. Nicholas de Roerich's painting is a symbol; he translates the universal love which is expressed in the legends of all countries and which he studies particularly. He understands that the legends with their share of unrealness, contain the truth, because everything beautiful is true; the dream confirms the truth. But, where begins the dream and where ends the reality? The one and the other blend into one piece of Art.

Last year we were united in Bruges in the great manifestation in behalf of Art and Culture; this year we want to organize an exhibition of the Cities of Art of the whole world. In the beautiful bell-tower of the City we shall show through artistic photographs and reproductions, the masterpieces of Humanity which the Roerich Pact is entrusted to safeguard. The Works of Art, the beautiful Monuments, all the loftiest and purest manifestations of human genius are the common heritage of humanity. The Art and Science does not know borderlines but rises far above those narrow boundaries.

Nicholas de Roerich studies and loves the folklore of every country, because in it he recognizes human nature, with its weaknesses and idealism; it is through this need of idealism, which is innate in all human beings, that Nicholas de Roerich wants to save humanity.

Nicholas de Roerich endeavours to express his thoughts through the paintings, to elevate mankind and to show them the light and truth through beauty and love. He is an admirable artist, his colours are not to be found anywhere else, no other artist has that scale of colours, either blended or abrupt, which makes of his paintings a masterpiece of light. Nobody in Paris has forgotten the beautiful decorations in the Opera which he did for the Russian Ballet, so famous before the war. His genius is universal, he understands and knows how to transmit everything; he loves all mankind beyond the political bounderyline.

This poet, this marvellous artist, this remarkable sage, this genius devoted entirely to the Cause of Man, this tremendous personality whose powerful ideas captivate the masses, leads in India the simplest and purest life one is able to conceive. He performs considerable work, surrounded by his family; a work entirely disinterested and for the cause of humanity. But, whilst remaining an artist of an exceptional elevation, he stays the man of practical realizations, so likewise admiring the genius of the man who knows how to create beautiful works of art, he dreams to save these treasures of the dangers they are exposed to, not only in times of war, but also in times of Peace; he finds immediately practical means to bring into effect this dream, and works untiringly at this task.

He knows that the works of art are indispensable to life, that they represent the oasis in the desert of our

gloomy and gray life. They are infinitely greater than we are, they go beyond, they survive us, and thanks to them we have the impression that leaving this world we are not dying altogether. This is the most beautiful continuity and the most magnificent chain which exists between people of the generations which follow each other.

Nicholas de Roerich is the cult of the light, is the science which pursues endlessly the light, is the beauty, the culture, but is mainly the greatness of the hope. He does not doubt, he does not want that one doubts him, because doubt is negative. One has to hope in the beautiful, since beauty exists; we have also to protect it with all the means of our power. Beauty must always exist so as to be able to forget evil which is less modest and more boisterous. Art is universal harmony beyond the boundaries, the creeds, the opinions; Art is the Light. The works of art are eternal, they are handed down to us, retaining their beauty through the centuries, and are likewise transmitted to future generations. That is why Nicholas de Roerich has absolute faith in art which has to save humanity. Everyone, even the most humble has in himself faith, the need to believe in a dream, an ideal; this is the aspiration which will allow humanity to rise continually helped through the cult of Beauty. Peace will belong to the people of good will, to those who want it passionately, those who have in it absolute faith, and who, in the meditation of the cult of Beauty will forget all other pettiness.

To conclude, allow me to read you a poem of Nicholas de Roerich called: "The Queen of the Banner of Peace".

THE RADIANT CITY

5-119/30

"To regard the Beautiful means to improve" (Plato)

"Man becomes that of which he thinks" (Upanishads)

"Comprehend the unlicensed, console the faint-hearted ones, defend weak ones, have patience in everything" (Apostle Paul)

"Illumine yourself with the light of knowledge" (Ossia: -10-12)

"Man has to become the co-worker of heaven and earth." "All beings nourish each other."

"Consciousness, humaneness and courage are the three universal qualities, but sincerity is needed to apply them." "Does there not exist a panacea for everything that exists? Is it not love to humanity? Do not do unto others that which you do not wish done unto you."

"If man would know how to govern himself what difficulty could he encounter in governing a state?"

"An Ignoramus proud of his knowledge, a nonentity excessively desirous of freedom, a man who returns to ancient customs, are subject to unavoidable calamities." (Confucius)

"How old all this is and how needed now. Perhaps it only seems to us that now there is such a necessity not only in faith but also in the professing of faith? No, friends, this is not merely seeming. The news of each day shocks one through the turmoil of the world. Apostle Paul and Plato and Confucius give courage again, because they passed through all the horrors of spiritual turmoil, and Solomon the Wise confirms: "And this will pass."

Verily it will pass. Pilgrims are going to Shambhala and Belovodie. No abysses can stop the striving of spirit. Known are Prester John and Gessar Khan and the Lord of Shambhala. Behind the White Mountains are ringing the bells of the abodes.

Among the spiritual movements born of the past few years there resound especially the pilgrims of the "Radiant City." Brother Alexis speaks in his teachings of their pilgrimages: "Amidst the mire of the World's untruth, amidst the jungles of false knowledge, avoiding the rocks of human stupidity, thou wilt reach the plains of ~~thy~~ searches and the eight roads which lead to them. And in its midst is a lake of living water. The path to

it lies in the circles of pilgrims. Thou wilt become a pilgrim in order to awaken within them the longing to perfection. Say whether thou art willing to respect all quests. Dost thou wish to penetrate into the quests of others? Dost thou wish to seek the light of perfection? Hast thou answered, I so wish? Pilgrim, thou art accepted into our circle. Here is a staff with wings for thee. Proceed, Flower of the circle of pilgrims - buckthorn."

#Thou who has understood the longing of the buckthorn to be upon all paths everywhere along the road, and yet never to know whether it be upon the path - here I give thee the blue star of a corn-flower, let it lead thee. The blue stars of the corn-flowers bloom upon the gold of the rye fields. But thou who has come, what fields has thou sown? Do not pass by the fields longing for love, sow them with the gold of free strivings. Take an ear: in it thou wilt find seeds for the sowing. From each seed, sown by these let there grow a new Radiant City, - And they are all one. Fruitless are the unwatered fields Then let the ruby-colored carnation bloom upon thy chest. Go. I shall meet thee on the path."

"The Radiant City stands upon a pure lake. Four brotherhoods lead to it: the Oriental Brotherhood of John - a brotherhood of religious creativeness and preaching of the spirit; the Northern Brotherhood of Boyanov - the brotherhood of the magic of art; the Pythagorian Brotherhood, - a western brotherhood of the magic of art; the Pythagorian Brotherhood, - a western brotherhood of science and philosophy; the Southern Brotherhood of Mikula, - the brotherhood of love and sacrifice.

"The pilgrims went upon a pilgrimage and informed each other about them during their spiritual repasts. In certain places the pilgrims met, and partook of their common repast consisting of bread, wine and fruit under the open sky."

Are not wondrously beautiful such quests? Is it not significant that in all magazines now rings out the world Culture? To this panacea people are attracted from all ends of the world. Here is a call of Culture from Bulgaria, there is one from India, and one from Esthonia and one from Buenos Aires. In a hearty striving, people realize where the panacea lies.

But of course, there are just as many voices afraid of this light-bearing word. But without this, there would be no Armageddon, there would be no calamities which

disturb not only the markets - bazaars, but which also destroy the temples. To those who fear the word Culture, we shall refer the article of Dr. Cousins, "The Salvation of Civilization is through Culture," or to the book of Proctor, "Evolution of Culture," or to Bacon, who underlined the significance of this conception. Only recently a professor of New York University, Mr. Radosavljevitch, wrote beautifully about Culture - the Reverence of Light. Swami Djagadisvarananda, speaking of Culture, concludes, "Similar to religion and science, Art and Culture are universal beyond the boundaries of all ignorant limitations." Sri Vasvani dedicates to the same conception his beautiful book, "Religion and Culture." On the other continent Louis Madeleine speaks of Culture as being "very humaine," and also speaks of its power and attraction. How many beautiful voices, how much of mutual understanding and how many pledges for true constructiveness they contain.

Let us not fear all those who are frightened and let us proceed courageously by the path of collecting all beautiful and eternal beginnings.

Let us remember about cooperation in all its manifestations. Let us attract the most varied workers towards the coming labor so that there should be no negation and extinction. For everyone can manifest in his own life the highest measure of friendliness. Everyone knows in his heart where is evil, where is ignorance and he thus will be firm in counter-acting evil.

"All for one and one for all,"--according to this old formula, let us find inexhaustible strength."

"It is not better in the world," verily it is so! The world structure is cracking. But where there are pilgrims, where there are stone-masons, where there are creators, there hope itself is being transmuted into straight-knowledge. This knowledge speaks of the undeferability of the hour. Let us hasten and be not afraid.

"The book "World of Fire" thus ordains the courageous constructiveness: 470. The manifestation of the loss of cooperation makes people so helpless! The loss of concordance of the rhythm destroys all possibilities of new achievements. You yourself see what difficulties are generated through disunity. Such a state is very dangerous. 474. Poor is that master-craftsman, who does not use the entire riches of nature. For

the experienced wood-carver, a bent tree is a precious treasure. A good weaver uses every spot for the ornamentation of the carpet. The goldsmith rejoices at every unusual alloy of metals. Only a mediocre craftsman will deplore everything unusual. Only a scant imagination is satisfied with other people's limitations. A true master-craftsman develops himself a great acuteness and resourcefulness. The blissful spell of craftsmanship liberates the master-craftsman from disappointment. Even the night does not bring darkness for the master, but only a variety of form from the one Fire, no one can persuade a master-craftsman towards uncertain wanderings because he knows the inexhaustibility of the essence. In the name of this one-ness the master collects every flower and builds an eternal accord. He will regret the loss of every material. But people far from mastership lose the best treasures. They reiterate the best prayers and incantations, but like dust these broken up and unrealized rhythms are carried away. The fragments of knowledge are turned into the dust of the desert of death. The human heart knows of the Fire, but the intellect tries to obscure this manifested wisdom. People say - he burnt from wrath, or withered from envy, or he became aflame with desire. In a multitude of expressions, precise and clear, people know of the significance of Fire. But these people are no mastercraftsmen, and they are always ready to scatter the pearls senselessly, so needed by themselves! One cannot understand human generosity, when the treasures of Light are being destroyed. People do not avoid a single possibility of denial. They are ready to extinguish all fires around themselves, only to say, that there is no fire in them. Yet to extinguish fires and to admit darkness is the horror of ignorance.

"478. The fiery consciousness gives that invincible optimism which leads towards Truth: Truth itself, in its essence, is positive. There is no negation there, where fire creates. One must accept the conditions of the world according to the level of the fiery consciousness. The conditions of the manifested life often impede the fiery consciousness. It is difficult to be reconciled with the conventionality of the vestments of constructiveness. The course of life with its many details impedes the assimilation of fire. But if one contacts the Fiery World at least once, then all the husk becomes unnoticeable. Thus one should be guided by the higher level, without being disturbed by the imperfections of the surroundings."

VOX POPULI -- VOX DEI

"We must keep the public away from the Roerich Museum because the public sides with the Museum!"

Two malicious conspirators spoke these words to each other in the subway without knowing that a small boy brought this news from the underground world. I underline that this was from the underworld, because this concept corresponds better than anything else to such types of conspiracy.

Everything in this episode is significant -- not only that it took place underground but that it is typical for the dark forces always to attempt to draw the sympathy of the broad public away from cultural institutions. This indeed is a clear proof of premeditated hostility against culture. In fact these slanderous methods are entirely natural for the dark forces since otherwise they would not be the servitors of the darkness that they are.

It is significant that such evidences of organized conspiracy in the dark forces have often reached us and always in a most unusual way. It is especially characteristic that all such evidences point to the same fact that the dark forces are extremely concerned lest our cultural institutions have the sympathy of the broadest public. Apparently the old Roman saying, "Vox Populi, Vox Dei" -- the voice of the people is the voice of God -- permits no sleep to the gang of criminal pretenders. It has ever been thus in the entire world -- hence, the methods and motives of the conspirators are not surprising to us.

Cultural institutions exist for the people and for the constructive, enlightening unification. And of course, the dark forces of destruction and decay must fear each such threat to their existence. Educational institutions are always a menace to evil, and this proves the paramount necessity of each hearth of Light. And when the dark forces become especially active in their hostility, it is the sign that precisely this hearth of Light is especially dangerous and abhorrent to them.

It is instructive to watch all the machinations of darkness, both in the way of direct destructive conspiracies as well as indirectly in their imitative practices negatively directed. If even the servitors of evil understand that public sympathy is

with us, it is indeed gratifying to us to see that our endeavors have developed in the ^{#2} right direction and have reached their destination. Verily, blessed are all obstacles -- through them we grow! And what happiness it is to realize that our educational activities have been valued by those for whom they have been intended and have been abused by the very creatures who because of their crass ignorance, could do nothing but revolt against culture!

We do not send out any informers or spies. But, in the most unsuspected ways, the conspiracies of darkness come to our knowledge. At the same time, it is revolting to perceive by what foul and vicious methods the dark forces act. As though they cannot understand that their lies are apparent to every rational being. Verily, "Whom the gods would destroy, they first make mad." Continuing our proverbs let us remember that "the dogs bark but the caravan proceeds." Truly dogs respond to unexpected movements. But the conspirators of darkness not only bark -- they are constantly ready to bite one from behind or from hidden corners. But these beasts do not suspect that their monstrous attacks become known to us in the most remarkable not to say miraculous, ways. Leaving the conspirators to their merited destiny, what may we say to one another? Let us remember another proverb, repeatedly quoted before; laborers and farmers are accustomed to say, "when the building goes on, all things advance."

Thus, let the benign defenders be vigilant upon the watchtowers. And let benevolent construction proceed. Let it proceed on earth and in spirit, in magnanimity, in unity, in true cooperation. It is useless to dispute with the dark forces. One may only exterminate them from the field of culture, by continuous positive constructivity and tireless creativeness.

Let us collect and preserve all these precious evidences. All our experienced friends as well as many invisible friends help our cultural work. Most of these unseen friends we may not even know, but let us send to them through space our heartfelt gratitude. We do not thank them for our own sakes, but for the service to education, so needed by all mankind and the growing generation. Perhaps we shall have the joy of meeting them somewhere and somehow, Perhaps it shall not be destined that our physical paths shall cross. At least, then, let us retain in our spirits a conscious joy for

this true cooperation in such difficult hours for the Common Good. I thank the dear boy who gave me the opportunity of writing these lines of unity and progress.

An old Byzantine hymn proclaims "God is with us. Hearken, ye people."

In the same way, let us proclaim, "Beware evil! Godd is with us! "

MESSAGES OF ENDORSEMENT AND RESOLUTIONS WERE ANNOUNCED:

- League of Nations, Geneva, Switzerland
- ✓ C. Tulpinck, Bruges, Belgium, - President, Union Internationale Pour le Pacte Roerich; Baron Michel de Taube, France - Membre d l'Institut de Droit International et de l'American Institute of International Law; Membre du Curatorium de l'Academie (Carnegie) de Droit International de la Haye; M. de Geouffre de la Fradelle - Professeur le Droit International, l'Universite de Paris; Louis Le Fur - Professeur de Droit International, l'Universite de Paris; Alexander Alvarez - Membre Associe de l'Academie des Sciences Morales et Politiques; Secretaire General de l'Institut Americain de Droit International; Co-Directeur de l'Institut des Hautes Etudes, France; M. Lillers - President, Comite Central de la Croix-Rouge Francaise, France; His Serene Highness, Prince Bianchi de Medicis, France; Grand Duke Andrew, France; Mme. M. de Vaux-Phalipau - President, l'Association Francaise Nicolas de Roerich, France; Dr. George G. Chklaver - Docteur en Droit; Secretaire General de l'Association Francaise Nicolas de Roerich, France; Dzambulat Dzanty - Ossetian Committee of the European Center of Roerich Museum, France; Mme. Helene Vaccarone - President, Le Comite International de la Parole, France; Alphonse Seche - President, Societe des Orateurs et Conferenciers L'Association des Amis de la Lusace de France, France; Le Marechal Lyautey, France; Le Comite-Directeur, Societe des Orateurs and Conferenciers, France; Russian Branch of the European Center of the Roerich Museum, France; Post Revolutionary Club, France; Society of Siberians and Members from the Far East, France; The Kalmyks Residing in Western Europe, France; "Savtra" - Journal of the Post Revolutionary Russian Youth, France; "Affirmations" - Periodical, France; Societe Historique et Genealogique Russe en France; Ataman des Cosaques du Don, France; Council of the Church of Seraphims of Saroff, France; Mr. Achair - Harbin Group, Manchuria; Dr. Bruno Schonfeld - Chairman, Osterreichische Friedensgesellschaft, Austria; Die Universitat Wien, Austria; Dr. Ernst Zemel, Rektor der Universitat Wien, Austria; Dr. Page Fruis - Recteur, l'Universite de Copenhague, Denmark; L'Association Polonaise des Amis de la Nation Lusacienne, Varsovie, Poland; Le Cercle Leonard de Vinci a Varsovie, Poland; Dr. Jose Jacinto Rada, Doctor en Ciencias Politicas y Economicas; Miembro de la Asociacion Francesa Nicolas de Roerich, Madrid; Il Rettore, R. Universita Degli Studi Di Bologna, Italy; Y. Ishimaru, Director of the Bureau of Arts and Culture, Dep't of Education, Tokyo; M. Heim, Switzerland; His Excellency, M. Zelimar Mazuranic, Delegate of the Kingdom of Yugoslavia to the League of Nations; Senator, Yugoslavia; Czechoslovak Association Lusatian Friends; President: Hefret, General Secretary: Zmeskal, Prague;
 - ✓ Dr. Jaroslav Novak, Czechoslovak Consul General, New York City; His Excellency, Steyan Omartchevski - Ex-Ministre de l'Instruction Publique, Sofia, Bulgaria; Nicolai Rainov - Professeur a l'Academie des Beaux-Arts, Sofia; Blagoi Mavrov - Professeur a l'Academie de Musique, Bulgaria; President Association Bulgare des Amis du Roerich Museum, Bulgaria; Dr. Felix Lukins - President of the Roerich Society in Latvia; Estonian Roerich Society, President, V. Gutchik, N. Schonberg, Estonia; Vitiaz Society, Estonia; Russian Journalists in Estonia; Brazilian Association of Roerich Society, O.B. de Couto e Silva, President,
 - ✓ Georgina de Albuquerque, Secretary, Brazil; Brazilian Society of Fine Arts, Jose O. Correa Lima, President, Jordao de Oliveira, Secretary, Brazil; Society of Diffusion of Fine Arts, Antonino Pinto de Mattos,

President, Eugenio Bethencourt da Silva, Secretary, Brazil; Retrospective Museum of Arts, Adalberto Mattos, Director, Brazil; Central Institut of Brazilian Architects, Robert Magno de Carvalho, President, E. Xavier de Prado, Secretary General, Brazil; Association of Brazilian Artists, Celso Kelly, President, Aluisio Jose da Rocha, Secretary, Brazil; Brazilian Society of International Laws, Rodrigo Octavio, President, Brazil; Pro Arte, Society of Artists and Friends of Fine Arts, Francisco de Rainville, President, Theodor Heuberger, Secretary, Brazil; Amigos del Museo Roerich, Alejandro Hidalgo, Argentina; Salvadoransedi madam'y, Argentina; Roerich Society in Uruguay, A. Straup, Uruguay; Maha Bodhi Society, India; International Institute of India; Poona Anath Vidyarthi Griha (Poona Residential High School and College) India; Himalayan Roerich Society, India; Lama Lobsang Mingyur Dorje, India; Dr. James H. Cousins - Principal, Madanapalle College, India; Manindra Gupta - Professor, Government School of Art, India; Sabha Rai Krishnadasa, President, Siva Kumar Sirka, General Secretary, Nagari Pracharini Sabha, Benares. Founded 1650, India; (Indian Literary Society)