

The World Outlook On Social Transformation

World Unity

SPECIAL ORIENTAL NUMBER

Hawaii: Solution of the Race Problem—*Miller*

The Transformation of Turkey—*Hyde*

The Indian Renaissance—*Sadharia*

After Manchuria—*Rhee*

China and Japan — World Crisis—*Clark*

Interpreting
the spirit of the new age

China's Changing Culture—*Rawlinson*

Maitreya—*Roerich*

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A STATEMENT OF PURPOSE

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WORLD UNITY MAGAZINE, as its title implies, will endeavor to interpret and record those significant changes in present-day thought which mark the trend toward worldwide understanding and a humanized civilization able to release the finer aspirations of mankind.

Its essential purpose is to make accessible to awakened minds the views and conclusions of creative workers on subjects of truly general interest and importance. The emergence of new and higher values in philosophy, science, religion, ethics and the arts from the alembic of universal unrest represents the focal point of vision for World Unity Magazine.

To create a medium capable of responding faithfully, without prejudice of race, creed, class or nationality, to the uprush of the spirit of the age wherever or however manifested—this is the ideal to which World Unity Magazine is devoted; and faith in humanity arising at last to assert its organic oneness, the foundation on which it stands.

Constructive suggestions will be heartily welcomed from progressive individuals and organizations to assist the Magazine to fulfill its function as a clearing-house of ideas and plans reflecting the organic trends of the age toward world unity and cooperation. The Magazine will endeavor to publish significant articles of a stimulating character, without assuming responsibility for its contributors' views.



THE ARCHIVE OF
NICHOLAS
ROERICH
MUSEUM

WORLD UNITY

INTERPRETING
THE SPIRIT OF THE AGE

JOHN HERMAN RANDALL, *Editor*
HORACE HOLLEY, *Managing Editor*

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WORLD UNITY MAGAZINE is published by WORLD UNITY PUBLISHING CORPORATION, 4 East 12th Street, New York City: MARY RUMSEY MOVIUS, *president*; HORACE HOLLEY, *vice-president*; FLORENCE MORTON, *treasurer*; JOHN HERMAN RANDALL, *secretary*. Published monthly, 25 cents a copy, \$2.50 a year in the United States and in all other countries (postage included). THE WORLD UNITY PUBLISHING CORPORATION and its editors welcome correspondence on articles related to the aims and purposes of the magazine. Printed in U. S. A. Contents copyrighted 1932 by WORLD UNITY PUBLISHING CORPORATION.

included in China's desire to win back the territory and prestige lost to the West and at the same time achieve a new and equal place internationally. Two other motives have become more prominent in recent years. First, the urgent necessity of rehabilitating China's domestic life. Sun Yat-Sen actually put together in his writing a determination to free China from foreign political control direct or indirect, with an urgent plea for cooperation with foreign capitals for the furtherance of China's industrial needs. He criticizes both foreign nations and China with fearless frankness. Both these contrasting motives are still operative. The desire for political autonomy goes hand in hand with that for international cooperation and cultural exchange. It is another important feature of this transitional situation. Second, the desire of Christians and returned students that China should make a worthwhile contribution to the cultural life of the world.

(To be continued)

MAITREYA

"Peace to all Beings"

by

NICHOLAS ROERICH

Artist, Author, Explorer

ON a piece of palm bark, with a sharp stilus, a friendly Bhiku is writing in Singalese. Does he molest anyone? Is he writing an appeal? No. With a smile he is sending a greeting to the far-off lands beyond the seas. A greeting to the good, benevolent people. And he does not expect a reply. It is simply a benevolent arrow into space.

In Kandy, in the ancient capital of Lanka-Ceylon, we are guided along the old traces of the past: The Temple of the Holy Tooth, the Temple of Para-Nirvana, the wondrous treasury of sacred books in their hammered-silver binding-boards—"And what is there in the small closed temple?" . . . "That is the temple of Maitreya the Lord of the Future."—"May one enter?"—

The Guide smiles and shakes his head benignly. "In this temple none may enter save the chief priest."

Thus, the effulgent future should not be contaminated! We know it lives. We know its symbol is Maitreya, Metteya, Maitri,—Love, Compassion. Upon this luminous sign of all-understanding, all embracingness, the great future is being built. It is pronounced with the most reverent solemnity. It must not be defiled or blasphemed by lightmindedness, curiosity, levity and doubt. The Vishnu Puranas, and all other Puranas—that is, all the ancient covenants, speak in their highest expressions of the luminous future which humanity serves, each individual in his own way.

Messiah, Maitreya, Muntazar—and the entire glorious succession of names, which in such diversity has expressed this very

same sacred and hearty striving of humanity. With especial exultation the prophets speak of the future. Read all the pages of the Bible, where the best hopes of the people are expressed. Read the Covenant of Buddha about Maitreya. See how gloriously the Moslems speak of the Prophet of the Future.

How beautifully India speaks of the end of the Black Age of Kali Yuga and the glorious beginning of the White Age of Satva Yuga. How majestic is the image of the Kalki Avatar upon the white steed! With equal heartiness the far-off Oirots await the White Burkhan. Our Old Believers who heroically go in quest of the "White Waters" in the Himalyas, make this difficult journey only in the name of the future. In the very same name of the luminous future, the Lama, with tears, tells us of the treasures and the might of the great Rigden Djyepo, who will annihilate evil and re-establish justice. Towards the future, led the conquests of Gessar Khan. Each New Year the Chinaman lights his candles and prays to the Lord of the Future. And in Ispahan, the white steed is kept saddled for the Great Coming. If you want to contact the best cords of humanity, speak with the people of the future, of that to which the human mind aspires even in the far-off deserts. Some especial heartiness and solemnity pervades these strivings towards the transfiguration of the world.

In these darkest times, in the suffocating void of thought, with especially evocative force, resounds the encouraging voice about the Great Advent, about the New Era, about the time when humanity will be able wisely and inspiringly to utilize all its predestined possibilities. Each person interprets this Radiant Age in his own way, but in one thing all are alike—precisely, that they interpret it, with the language of the heart. This is not a casual eclecticism. On the contrary, it is just the opposite: from all directions—to the one. Because in every human heart, in the entire human kingdom, exists one and the same striving to Bliss. And all are laboring to reunite, and their substance, these scattered spherules of Mercury, if they are not too heavy with oil and not too fluffy with dust. What an example there is in such a simple act as the outer soiling of the spherule of Mercury. One may still

glimpse the trembling of the inner substance, but the surface is already besmirched. It has become grimy through outside depravity and has thus become isolated from the universal consciousness. The path to the universal body of all-unity is already intercepted. But if the surface is not yet soiled, with what impetuous striving these scattered drops fuse again with their primary source! And you can not identify them any longer, nor will you distinguish the small particle which was assimilated by the whole. But it lives. It, the entire, exists in It, the Great. The force of all-unity joined it and forged it to the universal concept. All teachings know this universal body under various names.

In the most unexpected manifestations we meet with these all-unifying signs. In the posthumous writings of the Elders of the desert were sometimes found unexpected indications about the Himalayas. These writings, Mandalas and other extraordinary signs arouse one's amazement and astonishment. But the Lama from the far-off mountain monastery, when asked about it, smiles and says: "Above all divisions, there exists one great unity, accessible only to a few."

Thus are merged the trends of thought of the most seemingly distant human individualities. In these highest signs are being erased denial and condemnation—most hideous aspects which obscure the light of the heart. Often in our present day, we invent special expressions for the ancient understanding. We say pensively, "He understands psychology." This means in essence that he does not deny and does not condone his ignorance. We say, "He is practical and knows life," which means in essence that he does not condemn and thus does not set obstacles for himself. We say, "He knows the source"—which means he does not disparage because he knows how harmful is each disparagement.

In "The Resurrection in the Flesh," N. O. Lossky cites: "A worker who opposes his striving to the strivings of all other workers is in a state of isolation from them and dooms himself to utilize only his own creative force; hence, he is capable of producing only the most elementary actions, such as repulsion. The release from such impoverishment of life is reached by way of evolution which

creates higher and higher steps of concrete One-ness."

"The members of the heavenly kingdom, not entering into a state of resistance, do not commit any acts of repulsion in space. Consequently, they do not have a material body; their transfigured body consists only of manifestations which are luminous, sonorous, warm, etc., but which do not exclude each other, are egoistically isolated, but are capable of mutual interpenetration. Having attained a concrete One-beness, which means having absorbed the strivings of each other, and the tasks of Divine Wisdom, they collectively create the Kingdom of perfect Beauty and all-manifesting Good. And they so create their bodies that, being mutually interpenetrating, they are not in possession of one personality, but serve all, complementing each other, and forming individual omni-entities, which are organs of the all-embracing wholeness of the Heavenly Kingdom. The free and loving unanimity of the members of the Heavenly Kingdom is so great that they all build, one may say, 'One body and one spirit.'"

"Concerning the super-spaciousness, its significance is well expressed in the creations of the Father of the Church the Holy Gregori Nisky. 'The soul is not confined to spacial limitation,' says he, 'therefore, for the spiritual essence, no great difficulty is involved in pervading each of the elements, with which at some time it has come into union, during integration, since it is not divided in parts by the contrariness of the elements; the spiritual and dimensionless essence is not affected by the consequence of distance. The friendly connection and acquaintance with the former parts of the body is forever retained in the soul.'"

To whom, then, will the words of our famous contemporary philosopher be especially clear and close? Certainly, a high lama will express hearty response as well as benevolent understanding for them. Moreover in his realistic metaphysics he will find a corresponding substantiation for them, and with elation he will join the discussion about the spirit; in other words, this constitutes his striving. The universal body, the lama will recognize as *Darmakaya*. The highest communion of the representative of spirit, he will call *Dorjepundok*. And chiefly he will do it not in the

spirit of discord or disputatiously, but in that benevolent communion by which all harmful boundaries are so easily erased.

In the East also they understand Metalnikoff's idea of the immortality of the cell-unit. The idea of unity, indivisibility, indestructibility, is appreciated. The one who understands *Dharma*, can also speak of immortality. With benevolence, they understand de Broglie, Millikan, Raman, and Einstein. The main thing is that there should be language of approach. For mutual understanding, one must know the inner and outer languages. One must know not only the outer hieroglyph; one must know the derivation of the sign, the evolution of the symbol, in order that an incomprehensible exterior should not become a new barrier.

Is it then so difficult to unite in Bliss? One person may consider the sacredness of the Ganges as superstition; but a true scholar will give its due to the wisdom of the people. It is truly beautiful to contact the facts and foundations of the people's wisdom. The waters of the Ganges are revered as sacred. And it is astounding that the countless multitudes of swarming people do not contaminate each other in the waters of the sacred river in Benares. But in addition to faith and to psychic protection, nature adds one more precious factor: Only recently it was discovered that special bacteria exist in the water of the Ganges which destroy other nests of contaminations. The old knowledge manifests here its firm foundation.

All signs of unity are touching. The Buddhists see the ikon of Saint Josav, the Hindu Prince and wish to have a copy of it. The lamas see a fresco of Nardo Diccione in the Pisa *Campo Santo* and begin to explain its contents and the significance of the painted symbols. And when you read to them about Saint Josav from The Golden Legend they smile cordially. And in this smile is that same benevolence and containment which made room for Aristotle on the portals of the Cathedral of Chartres together with the Saints and Prophets. And also the images of the Greek Philosopher upon the frescoes of the churches of Bukovina. The image of the Muhammedan Akbar is in a Hindu Temple. Lao Tze and Confucius are in an aureole of Catholic saints. All the black Madonnas and

Rockamadura are from Negro soil! And King Solomon is in the Greek Orthodox Church of Abyssinia. If only one does not close one's eyes intentionally, a multitude of benevolent facts will flow in. Verily, following the covenant of Origen, "We see with the eyes of the heart."

And not only do ancient Chartres and Bokovina revere the great Philosophers upon their portals. The newspapers of New York thus communicate the news about the Riverside Church: "Confucius, Buddha and Muhammed, together with Christ are modeled on the portals of the Baptist church. The new era of religious tolerance is expressively symbolized in the images, where great scientists and philosophers, many of whom in their time were condemned of heresy, occupy a place together with saints, angels and leaders of religions. . . Moses is modeled shoulder to shoulder with Confucius; after Buddha and Muhammed follow Origen, St. Francis of Assisi, Dante, Pythagoras, Plato, Socrates, Aristotle, St. Thomas Aquinas, Spinoza and Archimedes. . . Together with Dr. Fosdick who gave this testimony of his broad thinking, another representative of free thought, Dr. Holmes, has announced in a sermon that the temples of the future will represent the synthesis of all great religions of the world."

Similarly speak also the sermons of Dr. Guthrie, in one of the oldest churches of New York, St. Marks in-the-Bouwerie. All recollect his Buddha day and days devoted to other leaders of religious thought. The new temple of the Episcopalian Church on Park Avenue, under the leadership of the eminent minister Dr. Norwood, strives to the same blissful synthesis.

If a venerable Moslem affirms that the Tomb of Christ is in Srinagar, and begins in the most devout manner to enumerate all the traditions and cures which have taken place near this Tomb, one cannot reprove him severely; for he speaks with the most benevolent intentions. Likewise, you will not interject objections when in Kashgar they speak with conviction about the tomb of the Holy Virgin being in the Miriam Mazar. Neither will you protest when they speak to you of Elijah the Prophet in the upper Indus, for, first of all, you feel their benevolence, and secondly, in substance

there is nothing to contradict. Let us altogether regard with care all these benevolent signs of unification.

Or will you in wrath speak against the throne of King Solomon in Srinagar? On the contrary, you will rejoice that these thrones are many in Asia and according to the words of well-wishing, the wise King Solomon in his all-unifying force, flies even now above the vistas of Asia on his flying carpet. You will rejoice and remember the Amos Society in New York and its broad and benevolent aims.

There is special joy when you hear the great names of Messiah, Maitreya, Muntazar, united and pronounced in the same place with the same benevolent reverence and unifying signs.

Let us remember the touching Tibetan legend about the origin of many sanctuaries, and let us especially remember this now when these benevolent signs do not bind us with the fetters of the past, but exultingly impel us towards the future.

And what is the invocation of the wise Apostle Paul when he writes to all ends of the world, to the Romans, the Hebrews, Corinthians, the Epesians, and Galatians; "Purge out therefore the old leaven, that you may be a new lump."—"Therefore let us keep the feast not with the old leaven." "Him that is weak in the faith receive ye, but not to doubtful disputations." "For one believeth that he may eat all things; another, who is weak eateth herbs."

"Let us therefore follow after the things which make for peace and things wherewith one may edify another."

"Every man's work shall be revealed; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

"When they shall say 'Peace and Safety,' then sudden destruction cometh upon them."

"Quench not the Spirit."

"Let us therefore cast off the works of darkness, and let us put on the armor of light."

"Reach love, be zealous of spiritual gifts."

"To write the same things to you, to me indeed is not grievous, but for you it is safe."

"What is the command and prayer of spiritual reunion? For the future, the armor of light is needed. Isaiah also, not only deploring the past, but in zeal for the future, gave his forewarning with the ominous words: "Maher—Shelal—Ash—Baz."

Not for the past, but for the future traveler, did Akbar plant the young trees along the roads of India.

What can be worse than to remove something and to leave "the site empty?" Says Sloto Ust, "And when the soul diverts from love, then its mental gaze is clouded."

Verily multi-precious are the unifying signs! We do not forget the word of Vivekenanda about Christ, "If I would have met Christ during my life I would have washed his feet with the blood of my heart." Are there many Christians who have in their hearts the same vital and uplifted feeling? And can one forget the words of the same Vivekenanda, who asked the Chicago Congress of Religions: "If you consider your teaching so supreme, why then do you not follow its covenants?"

Can one forget the fact that once when a Christian church was in an impoverished condition and was threatened with being sold at auction, Jews voluntarily and spontaneously bought the Christian sanctuary and returned it to the bosom of the Metropolitane. The Metropolitane E. will affirm this.

Is it not in the name of bliss that the Rabbi Cabalist tells you: "You are also Israel if you search for light." And will you not smile benevolently at the *Namtar* narrated by the Central Asiatic Bakshi, concerning the miracles of the great Issa-Christ? And will you not listen after midnight in Kashmir to the glorification of Christ from the lips of the Moslem choir, accompanied by the Sithars and fantastic drums? Also I recollect all the reverential and deeply touching words of the Moslems of Sinkiang about Issa the Great and the Best.

Or if we take a book of the Reverend James Robson, "Christ in Islam," then instead of hostile signs whispered by ignorance, we will see innumerable examples of hearty understanding and benevolence. The Old Believer sings the verses about Buddha. In the suburgans among the sacred books is placed also the New Testa-

ment. The Dravidian reads Thomas á Kempis' "Imitation of Christ." The Moslem in Central Asia speaks of the holy bells beyond the mountain which are heard at dawn by the Holy Ones. Why does the Moslem need bells? It is simply a need for the call of benevolence. To the universal White Waters are pilgrimaging the Siberian Old Believers.

Let us remember all the sayings of all ages and peoples about the Holy People.

The narrator does not even know about whom he speaks, whether of Christians, Buddhists, Moslems or Confucianists. He knows only of the benevolence of the achievements of these Holy Peoples. They, these Holy Ones, radiate an unearthly light; they fly; they hear at a distance of six months' journey; they cure, they self-sacrificingly share their last possession, they dispel darkness and untiringly create bliss upon their paths. Likewise speak also the Old Believers and Mongols and Moslems and Jews and Persians and Hindus. . . . The Saints become pan-human, they belong to the whole world as steps of the true evolution of humanity. Everything contains light. The chalice of grail is above all bliss. The divine Sophia, the all-mightiest wisdom, soars above the whole world.

The curse leads only to darkness. Not by wrath, not by succumbing, but upon the blessed milestones one can cross the most tempestuous ocean.

Here are the words from the Koran:

"O peoples of the earth, throw off all ties whatsoever, if you desire to reach the Encampment, prepared for you by God.

"Maybe then it will be possible to force the people to run away from a condition of unconcern, in which their soul exists, towards the Nest of Unity and Knowledge; will force them to drink the water of eternal Guidance." "That is the holy and eternal lot, the heritage of pure souls at the divine Table."

Here is from Cabalah, from the great Shambatyon:

Eldad Ha-Dani describes the river Shambatyon which united the children of Moses, as a stronghold of spiritual unification. The Moslem writers, Ibn-Fakich and Kasvini relate how once the

Prophet asked the Archangel Gabriel to carry him over into the site of the "Children of Moses," Banu Mussa, into the land of the righteous ones. Gelilot Herez Israel relates Shambatyon to the sacred river of India, which has healing properties. Healing unifications!

Let us not imagine that these ideas about all-understanding, about unity, are close only to innovators, who shame the dogmas.

The Orthodox Catholic and Roman Catholic churches constantly pray for the re-union of the churches, for time of peace. This hope for the most spiritual, the most heartfelt unification, is not only a dogma; it is the most life-creating, benevolent principle. And after this external reunion they hope for an era of peace. From the church pulpits we are carried into endless conferences for Peace which also, each in turn, with more or less success, dream of peaceful times. Upon this spirit the inner hope of all mankind unites. Both the most remiss and the most yearning, regenerated ones are dreaming of the days of peace and of the most splendid reunion. In the depths of the heart we understand that persecution, revilement, curses, only lead to horror, to division, to pettiness. They lead us to subtle falsehood and vile hypocrisy.

Over the bridge will come the Messiah. The Cabalists know of this unifying symbol. Upon a white horse comes the Great Rider and the comet is as a sword of light in His hand. A distinguished Abyssinian says: "We have an ancient legend that when the Saviour of the World shall come He shall pass over a stone bridge. And seven know of His coming. And when they shall see the Light, they shall fall down to earth and shall bow before it."

Is it accidental that the coming of the Messiah takes place over a bridge? What symbol is more close to the thought of unity, of reunion? Already Maitreya is seated not in Eastern posture but in Western, with lowered feet, ready for the advent. . . "Verily never has the time been as short as ours." "The time is intense." "The time is short." "The time is close," the peoples exclaim in varied tongues, trembling with expectancy, gathering the best symbols around their homes.

(To be continued)

RECONCILIATION TRIPS

A New Technique in the Practice of World Unity

by

CLARENCE V. HOWELL

Director

THE old technique of international relations was crude and barbarous. When two tribes met they met in mortal combat. The man who became lost and strayed away from the tribe was looked upon with suspicion and fear. When one tribe visited another tribe it was for loot.

The time came when they found a better method of obtaining weapons, food and other things they wished. Instead of presaging their bargaining with bloodshed, they approached under a flag of truce, or a peace pipe.

Later people gathered in knots around the trader to listen to strange stories of peculiar peoples. But the traders' business was a war of wits. Back of all this business was cunning, cruelty, chicanery and treachery of war. Also in diplomacy the war of wits had taken the place of butchery. Back of the old type diplomacy was the "big stick". Even today when diplomats confer they keep battleships in the offing to lend weight to their arguments. We are only the third step removed from the old technique.

Our European history is a record of continual wars between the feudal lords each subjugating the other just as our trusts are each subjugating the other.

Now for the new technique:—

A better method was used by the Quakers around Philadelphia. They met the Indians face to face. They had no battleships in the offing. They trusted their new neighbors. And for eighty years not a drop of blood was shed on either side. For about three hun-