

Several articles
on Banner of Peace

The

BIOSOPHICAL

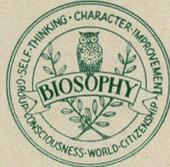
REVIEW

PEACE ISSUE

- ALBERT EINSTEIN
- NICHOLAS ROERICH
- MARY E. WOOLLEY
- JOHN HAYNES HOLMES
- FREDERICK KETTNER
- GEORGE S. HELLMAN
- CHARLES FLEISCHER
- PHILIP L. SEMAN
- LEON DABO

TWENTY-FIVE CENTS

DEVOTED TO CHARACTER AND PEACE EDUCATION



WHAT IS BIOSOPHY?

FOR MANY years, Dr. Frederick Kettner, Director of the Spinoza Center, has been guiding young people to a practical understanding of ethical-social ideals. His experiences in this work have led him to originate a new science, a science designed to effect a fundamental improvement of the human character. It has become the firm conviction of Dr. Kettner that the great need of humanity is a science which can integrate religion, philosophy, ethics and politics into one harmonious whole, and this new science Dr. Kettner calls Biosophy.*

In his recent book *Spinoza the Biosopher*, written in commemoration of Spinoza's birth, Dr. Kettner defines Biosophy as follows:

"By the term Biosophy I understand that science of life which follows from the realization of our substantial nature as the cause of higher principles, laws and qualities of which we can become conscious and which we can apply in the creation of an ethical-social fellowship."

Biosophy, then, makes possible the integration of the capacities in individuals and in groups in their proper proportions, thus creating a balanced life for the human being and for society.

The practical significance of Biosophy lies in the establishment of schools for character and peace education based on principles such as the following:

1. The study of human nature not only from a psychological but also from an ethical-social (i.e., the biosophical) point of view.
2. The education of the emotional, mental and spiritual natures of man so that not only the wish for peace and friendship, but also the idea of peace, be made more adequate.
3. The practice of true self-education in order to develop in the individual the consciousness of world-citizenship.
4. The creation of a world league of peace-loving men and women who will have overcome their national, religious, racial and class prejudices, and who will be able to work honestly for character and peace education.

*From the Greek: *bios* (life) + *sophia* (wisdom).

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PEACE ISSUE



EDITOR

FREDERICK KETTNER

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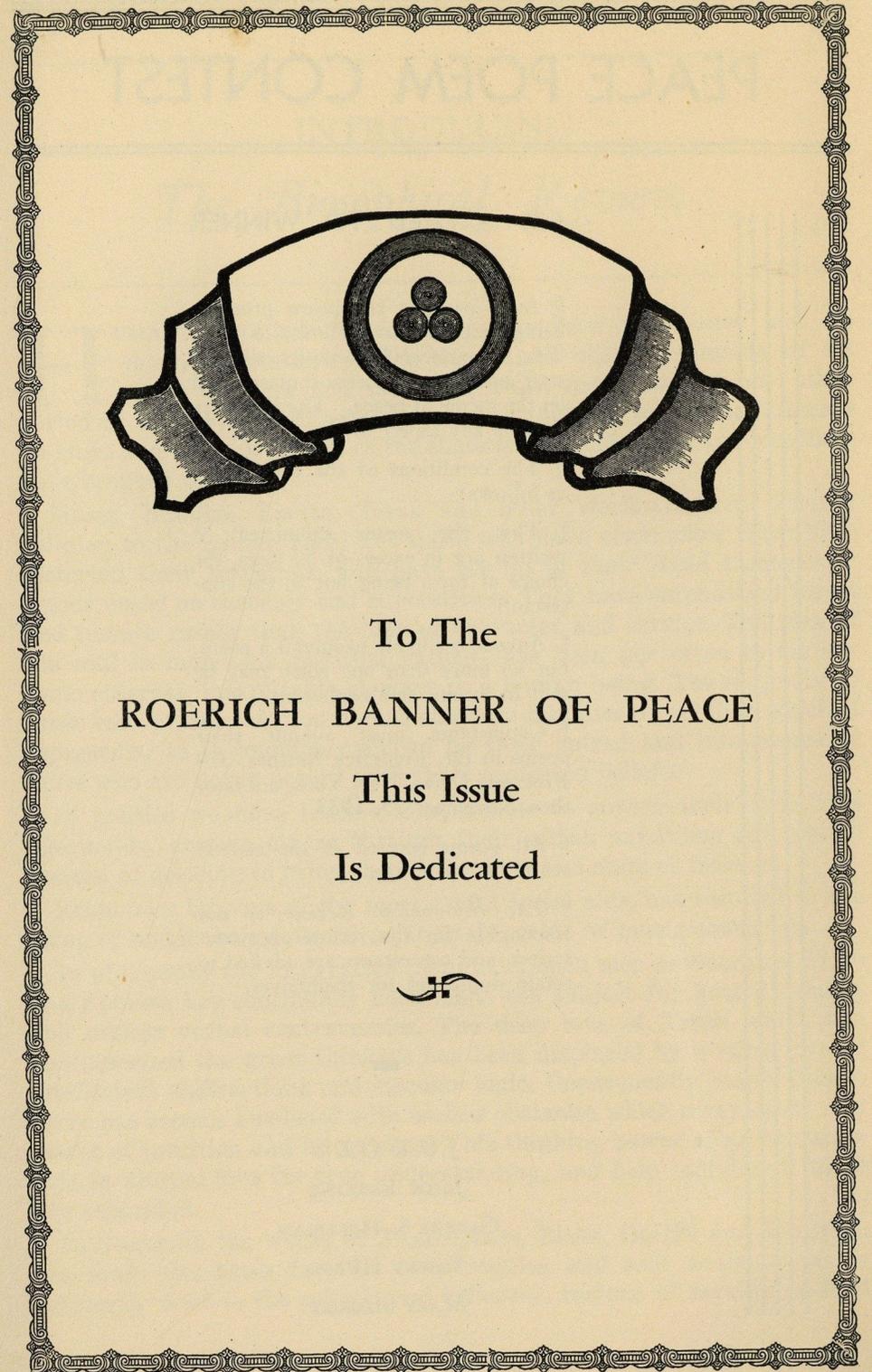
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THE ARCHIVE OF
NICHOLAS
ROERICH
MUSEUM

PEACE POEM CONTEST

\$25 AWARD TO WINNER

¶ As a part of the peace program being conducted in the initial issue of *The Biosophical Review*, its editorial staff announces a poetry contest based on the theme of peace. The poet may develop any aspect of the subject.

¶ The conditions of the contest are as follows:

¶ That the poems submitted be written not in excess of 50 lines, the choice of form being left to the contestant.

¶ Anyone is eligible to submit a poem, but no more than one poem may be sent in by any one contestant.

¶ Contestants must submit their poems to Dr. Frederick Kettner, 310 Riverside Drive, New York, not later than November 25, 1933.

¶ All poems entered in the contest are to be typewritten.

¶ *The Biosophical Review* is not responsible for the return of manuscripts, and contestants are advised to retain duplicates for themselves.

J U D G E S

JOHN ERSKINE

GEORGE S. HELLMAN

FANNY HURST

MARY SIEGRIST

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AS

INTRODUCING

The Biosophical Review

HUMANITY'S MOST tragic error has been its misuse and its misinterpretation of the ideals and accomplishments of its great thinkers and scientists. Now, more than at any other period in history, it is of vital importance that the world shall retrace its steps and make order out of the chaos which selfishness and blindness have brought about.

Moses, Buddha, Laotze, Jesus and other world-teachers brought religion to the human race. Yet those who have come after them have distorted their teachings, and have set up in their stead treacherous creeds based on theology and superstition. They have emphasized forms and images rather than the idea of character and service. The idea of the soul in man—his spiritual nature—has been perverted to signify some ethereal, inexplicable element in a human being. The majority of those who preach religion do not abide by the laws of nobility which it represents, as is commonly shown by their hatred and intolerance of those who are not in accord with their professed beliefs.

In politics we have leaders who, unable to govern their own lives adequately, enslave others through their selfish ambitions and greed, instead of desiring to bring their fellowmen to a state of freedom.

Economics too, one of the most useful social aids, has resulted in the value of metals being placed prior to the value of man's character.

In philosophy the integrative thought of such men as Socrates, Plato and Spinoza has continually been made the subject for heated debates and useless verbal controversies. The deep love of Truth which has characterized the great thinkers has been displaced by a mere love of intellectual abstractions and circular logic. Consequently man's intelligence has become burdened with useless obstacles which cover up its real power of intuition and integration. This thinking power alone can unite men in mutual love for true understanding, and help individuals to be less separated.

In literature the works of Shakespeare, Blake, Goethe and Whitman are made the basis for idle controversies and cold analysis (as is commonly done in the schools and colleges), instead of serving as food

for inner thought and as keys to a deeper understanding of life and of human nature. As though these unusual characters wrote, not from the inspiration of their hearts, but for the sake of burdening students with their creations!

Science too, although having accomplished great marvels in the world of matter, has diverted mankind from its inner quest and turned it entirely to outward things.

The all-important problem then arises—how to give the thought of the great leaders of humanity their real direction again; how to unify science and religion; how to revitalize the spirit of literature and art; how to put economics in its proper place and reconstruct the human table of values; how to create a political system in which wisdom rather than selfish craftiness shall rule? In the idea of biosophy—a term created by Dr. Kettner some years ago—we have the answer. It is this science which accomplishes such a task and coordinates all the fields of human activity in a unified idea. The thought behind this new term can never be lost as long as it will be represented by those who are striving honestly for its realization, and who will never allow it to pass into a dogmatic doctrine. The more they shall realize and exemplify the concept of biosophy in their lives and relationships the more deep rooted shall it become so that those who seek more in life than the selfishness which pervades society today shall find in it the strength and the means to continue steadfastly in the quest for truth, self-understanding and friendship.

And *The Biosophical Review*, formerly called *The Spinoza Quarterly*, shall serve as a messenger and representative of the ethical-social principles and ideas which biosophy embodies. This magazine now enters upon its third year. It is with deep gratitude that we thank those many readers throughout the world who have brought to it their messages of inspiration and appreciation.

G. G.

EDITORIAL NOTES

THERE HAVE always been great men who have inspired humanity with their visions of a new life and a better society. By the aid of their ideals, thinking men and women have been raised above the level of an animal existence. Today again, humanity is offered an opportunity to fulfill a great vision. In the triune Banner of Peace of Nicholas Roerich, the world-famous artist and cultural leader, we see an effort to realize that for which man has so long striven—world peace. It is to this Banner of Peace that we are dedicating this first issue of *The Biosophical Review*.

*
* *

As long as man will remain satisfied to live in a society without the new kind of heroism—the peace heroism—he will not be able to discover the finest elements in his nature, nor will he be able to overcome the militaristic tendencies which are one of the main causes of war and strife. We must therefore begin to build schools for peace education in order to prepare the youth for world citizenship. That will serve as the basis for a new system of world-mutuality,—world-unity, based not on negations and isolations, but on affirmation and true cooperation.

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* *

Thus far, the idea of peace has had only a military significance. Man will remain militant as long as the world of matter and materialism is his only concern. As soon as he will begin to understand the saying, "In my Father's house there are many mansions," he will seek to discover within himself the element of conscious spirituality, or nobility. He will then realize that to reach world-peace, it is necessary to recognize the innate nobility in man. This will help him to work for world harmony, and to overcome his selfishness through the aid of a constructive world vision.

THE BANNER OF PEACE

THE BANNER OF PEACE

By Nicholas Roerich

WHAT COULD be more majestic than marching under the Banner of Peace! What could be more wondrous than participating in this March under the Banners of peaceful Labor, and the creative construction of the legion of youth, with their hymns of beautiful achievement! And now this sublime manifestation of Great Culture is no longer a dream but has become reality.

Now for the third time, the defenders of Peace and Culture will gather for the affirmation of the Banner-Protector of all the true treasures of human genius. On November 17, 1933, in Washington, the friends of the Banner of Peace will gather. And on that same day, in many countries of the world, will resound the greetings to the Banner. Everywhere, old and young will assemble and each one in his own way will send his thoughts to the peace of all the world and the unity of human hearts in the name of Light and Culture. And it is to the banner of Peace, that the Spinoza Center is dedicating this issue. And the Spinoza Center, guided by the wisdom of the great philosopher, is composed of youth. Thus, not only has the advance under the Banner of Peace become a reality, but the advance of Youth, in the name of the ideals of beauty and peace, is also before us.

Is this not a festival? Is not the great feast of cooperation and mutual understanding being celebrated before our very eyes—when we must formulate and apply in life a heartfelt unity in the name of the most Significant and the most Beautiful? The fact that we may unitedly repeat the prayer of the Beautiful is already remarkable. Verily our times are severe because of all the convulsions of the spirit, all the misunderstandings, all the assaults of darkness against light. But perhaps this terrific tension is only an impetus to direct humanity towards peaceful construction and mutual respect, through all storms and above all abysses.

Let us but envision what an ever-memorable, epochal day is ahead, when above all centers of Knowledge and Beauty, one Banner will be unfurled. This Banner will summon each one to a reverence of the Treasures of the human spirit, to a respect for Culture, and to a new evaluation of labor as the one measure of true worth. From their childhood,

THE BANNER OF PEACE

people will witness the fact that there is not alone the Red Cross flag, so nobly established for the protection of humanity's bodily health, but that there also exists the Symbol of Peace and Culture for the health of the Spirit.

Above all the treasure-houses of the creations of human genius, will wave the Banner which in itself proclaims: "Here are guarded the treasures of all mankind; here, above all petty divisions, above the illusory boundaries of enmity and hatred, is the fiery stronghold of Love, Labor and all-impelling Creation." People, weary of incessant toil, will regard this sign of Spiritual Communion with love; each heart will throb with joy at sight of this manifest sign of labor, knowledge and beauty. Let each one, within his own province, within his own possibilities, apply his forces and experience, imperatively to confirm the sign of peaceful cooperation. No obstacles, no convulsions of hatred and falsehood can impede humanity from aspiring towards the veneration of true values. The cup of destruction and vandalism already overflows. No one will dare to pronounce this an exaggeration. Murder, slander, destruction, disintegration, occur each day. The shame of the black froth of hatred impregnates the earth. Of course, the heart of mankind realizes that one may not proceed further along this degraded path. The whispers of the hypocrites, denying the seriousness of the situation, do not convince those who with their own eyes discern about them the horrors not only of war-times, but of those other moments which are so erroneously termed the times of peace. The human heart seeks the true peace. It strives for labor—creative and active. It aspires to love and to expand in the realization of a sublime beauty. In the highest perception of Beauty and Knowledge all conventional divisions dissolve. The heart speaks its own language; it seeks to rejoice in that which is common to all; elevates all and leads to the radiant Future.

Is not the sign, of which we all think, the Banner of the radiant Future! We must establish those great milestones, which shall not shame us when we face judgment of future humanity. If, with the entire power of our spirit, we will affirm the Banner for the protection of the treasures of humanity, we know fully that the unseen friends of the future will dedicate to us their thanks. They will thank us because even during the most difficult hours, we nevertheless carried high the Banner of Unity, Beauty and Knowledge, and sought to safeguard the treasure-troves not for ourselves, but for those who, after us, will come to this plowland of labor.

To transform this dusky daily existence into a constant Festival of Love and Great Service, is the undeferable and imperative aim. People are responsible for the state of the planet. No man who, in ignorance, delusion and hate, has debased the creations of beauty may absolve

himself. For such crime, there is no possible vindication. And if homunculus would seduce you with the words that thoughts of Beauty, Knowledge and peace are of no importance, quickly turn away from this ignorant one, and hasten towards the Banner of Peace where you will find friends and co-workers. And in mentioning co-workers and diverse cooperative activities, we speak of the true value of labor. We say that while working in the name of Great Culture, we wish to gather about that unconquerable Banner, where Love, Trust and Creativeness find birth.

Is it not a glorious realization to witness creative workers under the Banners of Peace! Is it not glorious to witness the march of youth, inspired, enthusiastic, knowing that it advances under the Banners of Peace, in the name of the highest and the Most Beautiful!

Himalayas, 1933.

THE ideal way of life for men who must make their own terms with experience and find their own happiness has been stated again and again. It is that only the regenerate, the disinterested, the mature, can make use of freedom. This is the central insight of the teachers of wisdom. We can see now, I think, that it is also the mark at which the modern study of human nature points. We can see, too, that it is the pattern of successful conduct in the most advanced phases of the development of modern civilization. The ideal, then, is an old one, but its confirmation and its practical pertinence are new. The world is able at last to take seriously what its greatest teachers have said. And since all things need a name, if they are to be talked about, devotion to this ideal may properly be called by the name which these greatest teachers gave it; it may be called the religion of the spirit.

From *A Preface to Morals*—Walter Lippmann

THE ROERICH PACT

By *Georges Chklaver*

General Secretary of the European Center of the Roerich Museum

IN A WORLD where destruction has had free run during four terrible years, and where an unrestricted materialism has succeeded the turmoil, it has belonged to an exalted spirit, to a man enamoured of real Culture and possessing the undeniable temperament of a leader,—it has belonged to Nicholas de Roerich to send out an ardent appeal in the cause of Supreme Good which comprises the common heritage of humanity.

Raising his banner for the defense of the treasures of human spirit, Nicholas de Roerich remained faithful to his aim, which is the union of all human beings in the cult of beauty and knowledge; he has proclaimed a crusade to safeguard monuments and works bequeathed to us by the past and the radiation of which illumines the roads of the future. Inasmuch as evolution is uninterrupted, the art and thought of tomorrow will lean on the art and thought of today and yesterday; and in this respect all nations are bound together.

Ever since 1904, in Russia, Nicholas de Roerich has promulgated the idea of an organized protection of monuments and works of art. Whatever obstacles may have arisen against the realization of his ideas, never has he been seen to resign them.

So also, the seed sown in 1904 was not to be lost.

In 1914, at the moment when the universal storm broke loose, Prof. de Roerich presented a statement pertaining to the protection of historic monuments at the scenes of military actions, to the Grand Duke Nicholas Nicolaievitch, Commander-in-Chief of the Russian Army. In 1929, 15 years later, he formulated his ideas in a new declaration, addressing the American people, who are always ready to vibrate for a noble and enlightened thought. Indeed, Nicholas de Roerich could not leave his plan in the state of good intentions. His spirit, which presents such an outstanding synthesis of artistic genius and scientific knowledge, immediately foresaw the covenants of the Law, thanks to which the protection of Beauty could be implanted in International life.

The Roerich Pact, indeed, one of those rare projects of International aim, has met with stirring sympathies in all nations and all parts of the