Let us inscribe on the Shields of Cultural Educational Institutions the Covenants, ancient yet forever alive, because in them must be affirmed the unity of all creative forces leading to advancement. Let us say:

"Art unifies humanity. Art is one and Indivisible. Art has many branches but its root is unique. Art is the banner of the coming synthesis. Art is for all. Each one senses the truth of beauty. To all must be opened the gates of the "sacred source". The light of art illuminates countless hearts with new love. At first this feeling comes unconsciously, but later it purifies the whole human consciousness. And how many youthful hearts are seeking something true and beautiful. Then give this to them. Give art to the people where it belongs. Not only must museums be adorned, and theaters, schools, libraries, station buildings and hospitals, but prisons also should be beautiful. Then it will no longer be a prison."

"There have been forthcoming before humanity events of cosmic magnitude. Mankind has already understood that what is taking place is not accidental. The time has drawn near for creation of culture of the spirit. Before our eyes has occurred a reappraisal of values. Amid heaps of depreciated currencies, humanity has discovered a treasure of world significance. The values of great art
pass triumphantly through all the storms of earthly perturbations. Even "earthly" people have understood the effective significance of beauty. And when we affirm: Love, Beauty and Action, we know that we are pronouncing the formula of an international language. This formula which now belongs to the museum and the stage must enter into everyday life. The sign of beauty opens all the "sacred gates". Under the sign of beauty we go forward joyfully. By beauty we conquer. By beauty we pray. By beauty we are unified. And now let us pronounce these words not on the snowy summits but in the bustle of the city. And, sensing the path of truth, we meet the future with a smile.

Precisely, only by unity, altruism and just affirmation of true values is it possible to build in good, in the betterment of life. Many primary concepts have become obscured in usage. People utter the word Museum, and remain far from the thought that Museum is the Museion, in Greek the House of the Muses. The dwelling of the Muses is manifested first of all as a symbol of Unification. In the classical World the concept of the Muses was not at all something abstract, on the contrary, it was affirmed the living fundaments of creativeness everywhere — on the Earth, in our dense world. Thus long ago, from the most remote ages have been affirmed the bases of unity. All human examples clearly speak about the fact that in union is strength, in goodwill and co-operation. The Swiss lion steadfastly guards the Shield with the inscription "In Unity is Strength".

When we think about the construction of the school of United Arts, with all the organizations formed in connection with it, we have in view precisely a living work. Any abstractness, any obscurity and groundlessness must not enter into the plan of construction. Obscurity is not for the structure. Light is needful for the structure in order to have in clear rays the possibility of discovering durable and beautiful materials. Each task must be well grounded. Its goal must first of all be clear to the creative worker himself. If the toiler knows that each action of his will be useful to humanity, then his forces are greatly increased and take the form of the most convincing expression. Work is always beautiful. The more intelligently directed it is, the more its quality rises and creates still more the general welfare. In toil is benefaction.

Each school is an enlightening preparation for vital labor. The more a school equips its students in the field selected by him, the more vital it will be, the more beloved it will become. Instead of a cold formal graduation from the school, the student will remain forever its friend, its faithful coworker. The basis of schools is a matter truly sacred. The pre-eminence of the Spirit is established amid true fundamentals, freed from prejudices. There, then, where arises steadfastly the primacy of the Spirit in all its great reality, there will spring up the best blossoms of regeneration and there will be affirmed hearths illuminated by the Inextinguishable Light of Knowledge.

The school prepares for life. The school cannot give only specialized subjects, not affirming the consciousness of the pupil. Therefore the school must be equipped with all kinds of useful appliances, selected objects of creativeness, thoughtfully compared libraries and even cooperatives. The last circumstance is enormously important in realization of the contemporary general social order. From the youthful years it is easier to accept the conditions of rational exchange; it is easier not to sink into self-interest; into concealment and egoism. The school cooperative society is established naturally. Children and youth love it when to them is intrusted serious labour, and therefore according to each one's abilities must be widely opened the gates of future attainments. The principle of collaboration, of cooperation, can be vitally applied also in the structure of the school buildings themselves, these Museia of all the Muses. Can there be hostelries attached to the school buildings? Assuredly. It is even desirable that people who have gathered together for the good tasks of Culture should have between themselves possible greater communion. And if newly approaching people should wish to find themselves in such cooperations, this must only
be welcomed. He who unites himself to Culture must inevi-
tably receive one or another of its gifts. In such a man-
ner, the school building will be not only a direct source of
light for youth but also will be made a wide disseminator
of knowledge for all who wish to draw near. Of course
eternal learning is ageless. The acquisition of knowledge
is infinite and in this is eternal beauty.

All must be vital and therefore must stand firm in a
compact relationship. For this, all calculations of
educational structures must be made with the utmost pre-
ciseness. If all cities are full of countless profitable houses
this means the construction even in the worldly sense is rec-
ognized as being profitable and correct. Even if without
cultural functions, the houses are built only through a desire
for enrichment, then indeed through accurate computation
likewise will be profitable such enlightening structures,
along with dwellings, schools, Museums, libraries and
cooperatives. Not upon great knowledge, but upon engi-
neering-financing computation depend the correlation of
the parts of such unifyings. All examples of our present
time speak about the fact that profitable houses exist,
publishing houses thrive, cooperatives flourish, means
for museum and school are to be found, galleries exist for
the sale of artistic productions, lecturers receive fees, and
there even exist rental libraries which pay their own way.
We ourselves in our age have been assured, how the
matter of artistic postcards alone, in the space of the
briefest period of time yielded enormous incomes. We
have seen the beautiful results of exhibitions. We have
known how a school, by the payments of a part of its pu-
pils, was able to give free instruction to six hundred indi-
gent ones. We have seen how cooperatives have flourished
within a very brief period. We can testify how the self-
activity of useful institutions not only supported themselves
but also made possible a wide-spread contribution to phi-
lanthropy. Culture cannot be something groundless,
abstract. If Culture is the effect of the best accumulations
of knowledge, if it is affirmation of the Primacy of the
Spirit, if it is a striving for beauty, then it will be an affir-
mation also of all correct calculations—constructions.

Any feeling of selfish gain is already not culture, yet
earnings and payment for work is a legitimate right, a right
based on life, on knowledge, on the worth of the individual.
Conventional values will always fluctuate. It is uncertain
what metal will be recognized as being the most precious.
But the value of spiritually creative labor throughout the
history of mankind has remained a stable and universal
treasure. Whole countries live by means of these trea-
urses. All revolutions, in the long run, merely confirm
these values; people invite honored guests to these feasts
of Culture. Entire ministries are instituted in the name of
these immutable values. People sensibly try to preserve
and care for such universal memorials of Culture. The
Red Cross cares for health, but there will be a Sign which
guards Culture! It will be a League of Culture!

It is urgently needful that steadfast beacons of Culture
rise up amid world agitations and perplexities. If some-
one thinks there are already enough Schools and all kinds
of Educational Institutions, he is mistaken. If there were
enough enlightenment, humanity would not stand on the
threshold of terrible dissolutions and destructions. All
have seen enough dark ruins. Every newspaper speaks
about destructions and increasing misfortunes. It was
long ago said that at the base of all terror and destruction
lies ignorance. For that very reason the bringing in of
increased Enlightenment is the most immediate duty of
humanity. Peace through Culture. And who then does
not aspire in his heart for peace, for the possibility of
peaceful and creative labor, for transforming life into a
Garden of Beauty?

And again, no garden will blossom and be fragrant, if
there be not vigilant supervision over it. The earth must
be made better, the best dates for sowing must be chosen,
the best seeds selected and the best day of harvesting cal-
culated. Accurate computations should be insisted upon.
The engineer, the builder knows these calculations in order
that the foundations of towers conform to their summits. The human heart knows also another unfailling fundamental. It knows that public opinion must in every way be sympathetic towards cultural structures. If philanthropy is manifested as a sacred obligation of people, the more so is enlightenment, as the basis of healthy generations of all earthly evolution, manifested as the nearest and most sacred duty of every inhabitant of the Earth. Culture is not the share of the wealthy, Culture is the property of all the people. Each one in his own measure and his own good will can and must resolutely bring his seed into the common granary. Cooperation as the basis of existence is manifested also as mutual aid. If one section suffers from disorganization, then the others come to its assistance.

Culture does not produce slander and malice. Evil is the coarsest form of ignorance. Evil like darkness must be dispelled. The inflow of Light already disperses darkness. Each cooperation in the name of Light by its very existence already opposes the chaos of darkness. The workers of Culture must in justice see to it that no one of those united to the work of Enlightenment should suffer. Sympathetically and heartily they must stretch forth to each other the hand of true assistance. Yet again this will be no abstract goodwill; each cooperative foresees the possibility and necessity for such assistance.

We have always stood for the social principle. In my stay in Russia, accepting the leadership of an extensive Educational Institution, I first of all applied as a condition the establishment of a Council of Professors, intrusted with the right of making decisions. A general matter must be solved in common. Likewise every financial problem found itself in the hands of a particular Committee composed of experienced financial experts. In addition, a very strict Auditing Committee was in control of all accounts. Seventeen years of work merely confirmed the fact that the social principle must lie at the base of a common task. Very recently I have happened to meet in different countries our former students. I find that in their opinion and recollection their past experience is heartily esteemed.

We also had a publishing house; there were exhibitions, lectures and discourses; there were many workshops where the children of local factory workers received the fundamentals of their future work. There was also a medical section. There were discussions and conferences dealing with various questions of Art and Pedagogy. There was a Museum—I shall always remember the enlightened director-founder D. V. Grigorovitch. Do you remember his tales of popular life? He also brought this love for the people within the walls of the Storehouse of Art, inspiring the accessibility and the wholesomeness of the sources of beauty. It is something to be remembered.

Thus, thinking about construction, we equip ourselves with an unbreakable spirit. We write upon the Shield words which we shall never disavow. We shall look upon coworkers, upon students, upon all those uniting themselves, as upon the nearest workers and friends. We shall not be distressed by difficulties, for without difficulties there is no attainment. And we shall always steadfastly remember that all labors must be truly useful to humanity. Therefore the quality of these labors must be lofty. Likewise lofty must be the mutual heart quality, for inseparable are heart and Culture."