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THE BIOSOPHICAL REVIEW

REVIEW RELIGION & SCIENCE ISSUE

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Peace Messages by:
NICHOLAS ROERICH CORDELL HULL
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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).
Editorial Notes

THE WORLD sees today a new experiment in President Roosevelt’s N. R. A. which could be made a basis for a better ordered society if the individual were better prepared for the practical application of ethical-social values. The appalling lack of even a little correlation of scientific and spiritual vision makes men seek only the material gains it offers. If man were to seek a little of both material and spiritual gains there would be enough to go around for all. We already have faith in the products of the machine age. We use without fear the elevator, the engine, the train, and the aeroplane. We need more faith in the fruits of character education as the basis of true religion. We should learn to use our nobility, our ethical courage, our highmindedness and our power to do good.

The products of science and the fruits of godliness together enable human beings to vitally change their existence into a cultured life.

* * *

We are living in an age of advanced civilization, reaping the benefits of scientific discovery. We have already learned to utilize the sciences in order to satisfy our physical needs. But we have failed to recognize and understand the other side of human nature—the religious or ethical
they flow. And it cannot be very difficult to distinguish between the clear waters of life and some of the sediment in the stream of revelations, as it flows through the human instrument.

To sum it up, what the world needs today is a revitalization and strengthening of religion so that man will feel once more that he does not live by bread alone. Religion will give him inspired creative energy so that he again will have faith in ideals. But it must be the right kind of religion. It must be the religion fit for a modern man who does not believe blindly, who knows how to distinguish between creative faith and stupefying credulity. Man must have a faith that will give him spiritual power. And man must have an enlightened reason, which is best fed by science, which will protect him against the abuse of spiritual power. This religion which man needs is given to the modern world in a two-fold form. The mystical pantheist Spinoza attempted to give it by his liberation of man from within the mechanism of life, in urging him to recognize God as synonymous with the universe. He made man feel the soul within the infinite machine. I am not perfectly satisfied with this for reasons into which I cannot enter here and which will be readily understood. I still believe in the superiority to this pantheistic view, of the great tradition of an ethical Theism which leads man to feel that behind the universe there is a moral Personality which has condescended to share His glory with human freedom. This, however, is clear, that no human culture can be complete without man’s self-satisfied knowledge being overshadowed in himself by the humility which ought to fill him in the presence of Divinity.
Hostility in the midst of earthly unrest, the true values, the creations, of the human spirit, are being destroyed. Let us not look back to those dread precedents, when men were compelled to inscribe upon their tablets the memorable words: "Destroyed by human ignorance—rebuilt by human hope." But, precisely in the name of humanity's hope for a better future, for true progress of the spirit, it is necessary to preserve these true values.

The world is thinking of peace in many ways. In each proposal for peace is contained the identical aspiration towards world progress and welfare. Each one, in his own tongue, repeats the benevolent formula of good-will. Thus, we also are convinced that in safeguarding all the creative values of humanity, with a special Banner similar to the Red Cross, we are thus destroying also the very concept of war. If the entire world will be canopied with the Banner for the protection of treasures of true culture, there will be no place for war and hostility.

There have been those who have asked why we think of protection, when it would apparently be simpler to stop war completely. But at the very moment when these voices have arisen, new treasures of humanity were being destroyed and the earth was covered with new marks of shame. Hence first of all let us sacredly protect the creative treasures of humanity. First of all, let us agree on that which is the most simple, so that, as with the Red Cross, the Banner may significantly summon the conscience of men to the protection of that which, in essence, belongs not to one nation alone, but to the entire world and constitutes the real pride of the human race.

People understand profoundly that no official decrees alone can transform the material crisis into prosperity. For the heart of man must consent to disarmament and cooperation. And this panhuman postulate comprises everything to remind us that the true culture of the spirit, creativeness and constructiveness must be protected and affirmed.

We have received many thousands of sympathetic opinions regarding the Pact from high representatives of the cultural world, from governmental and educational institutions. Organizations numbering many millions of members have done honor to the project of the Pact through enthusiastic resolutions. The Museum's Commission of the League of Nations has likewise unanimously endorsed the Pact. The President of the International Court of Justice at the Hague is the Protector of the International Union of the Pact, founded in Belgium.

Of unusual significance for me now is the Convention in America. Many formulae of a peaceful social constructiveness have emanated from America. America in her unprecedented composite of all nations has more than once been the champion of peaceful and humanitarian ideas. Hence, I consider that the public masses of America, as well as the Government which exemplifies the high spirit of the Nation, will actively support the Pact and Banner of Peace, for this agreement will be one added link towards peaceful world prosperity.

With the entire power of my heart, with my entire friendship, I invoke you firmly and imperatively to erect one more mighty pillar for the flourishing of creative treasures of the spirit. I am certain that the Government of the United States to which you will transmit your resolution will respond to it undeferrably with its customary cordiality.

If humanity recognized the Red Cross as a protection to the physically wounded and ill, then it will also recognize the Banner of Peace as the symbol of peaceful prosperity and health of spirit. I greet you reverently from the
From the message of Cordell Hull, Secretary of State

I have learned with interest and personal satisfaction of the efforts now being made for the protection and preservation of the educational, artistic, and scientific works in every country during any period of hostilities in which they might be subject to destruction or injury. While there are in existence certain agencies for the protection of such works, I am in entire sympathy with the objects for which the meeting you are now attending was called, and I would be gratified if these aims could be accomplished.

From the Address of Henry A. Wallace, Secretary of Agriculture

In these days of great discord it is well for those who have faith in our common humanity, regardless of nation or class, to meet together. Those terrible forces unleashed by the World War have too long caused the nations to fight each other with the deadly economic weapons of tariffs, quotas, and speculative currencies. This economic warfare has, by throwing men out of work on a world-wide scale, caused more impoverishment than the actual physical warfare from 1914 to 1918.

In such a time the opportunities are great for those in a position to hold up before the eyes of the world the idea of the Unity of the human heart regardless of nation, in the worship of beauty, of culture, of science, and of education.

It is to the manifold genius of Nicholas Roerich that we owe this plan. For thirty years, since he first pronounced his concern for the preservation of the world's cultural treasures, he has dedicated himself tirelessly to this ideal. And tonight, when the end seems close of fulfillment, we may send to Nicholas Roerich our tribute as a creator and as an indefatigable leader in the cause of world cultural unity.

The World War wounded and killed millions of physical bodies—the Post-war has maimed hundreds of millions of spiritual bodies. We have all seen friends and relatives whose inmost being has been twisted by the hatreds and prejudices of these terrible times. Whole nations, writhing in their pain, have practically gone insane. The terror created by the worldwide depression of the past three years has been almost equal to that of the World War itself. And the end is not yet. The nations are still shrinking fearfully away from each other, erecting barriers against each other, using tariffs and depreciated currencies to harm each other at the expense of the general good.

Behind all economic forces and all International Conferences are the simple things which have to do with the attitude of the human heart. The universal appeal of the Red Cross is based on this simple fact. The Banner of Peace comes to the attention of Americans today at a time when it seems all mankind has lost faith in international conferences and disarmament conferences, when it seems that the nations were never more suspicious of each other. I am not the one to urge an idealistic symbol such as the Banner of Peace as a substitute for effective action in the world of hard economic facts. But I do say that it is high time for the idealists who make the reality of tomorrow to rally around an International Flag of Cultural Unity. This is no