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).
Contents

Introducing the Biosophical Review ............................................................... 5
Editorial Notes .................................................................................................. 7

THE BANNER OF PEACE

The Banner of Peace ....................................................................................... 8
Nicholas Roerich
The Roerich Pact ............................................................................................. 11
Georges Chklovsky
Symposium on the Banner of Peace ................................................................ 14

The Roerich Banner of Peace ......................................................................... 15
Frances R. Grant
A Banner of Light ............................................................................................ 20
Charles Fleischer

CHARACTER AND PEACE EDUCATION

Schools for Peace Education ......................................................................... 23
Frederick Kettner
A Letter to the Editor ....................................................................................... 24
Albert Einstein
The Vulture ....................................................................................................... 28
George S. Hellman
How May We End War? ................................................................................ 30
John Haynes Holmes
Education for Peace ....................................................................................... 34
Mary E. Woolley
World Peace: The Predestined Approaches .................................................... 36
Mary Siegrist
Leadership and Peace .................................................................................... 41
Leon Dabo
World Peace Through Character Education .................................................. 44
Philip L. Seman

THE BIOSOPHICAL SELF-STUDY GROUP

A Symposium on Peace by Members............................................................... 49

Book Reviews .................................................................................................. 56
Ralph B. Winn

To The ROERICH BANNER OF PEACE
This Issue Is Dedicated
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.

JUDGES

John Erskine
George S. Hellman
Fanny Hurst
Mary Siegrist

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.

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.

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

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,
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
THE BIOSOPHICAL REVIEW

world. Thousands of eminent messages from people of all paths of life and of all countries have come to support the idea of Nicholas de Roerich.

The purpose of the Roerich Pact is to protect churches, historic monuments, institutions of Arts and Sciences against all destruction of belligerents. Those monuments and institutions which are recorded during the times of Peace, be it at the League of Nations, be it at the record office of the Permanent Court of International Justice, can display a special flag (a circle and three spheres in majenta), on a white background, which will be respected on the same grounds and same conditions as the Red Cross. In case of eventual violation, commissions of investigations, formed according to the rules of the Laws of Nations, will be obliged to make a statement possibly to the public; thus the intervention of public opinion as well as the supreme sanction is foreseen.

The Roerich Pact, in so far as it manifests a legitimate veneration for Art and Science, has to fulfill its effects mainly in times of Peace, by urging the Governments and the people to take efficacious measures for protecting their cultural heritage.

The project of the Roerich Pact was transmitted to Senator Borah in his capacity as President of the Committee on Foreign Relationship of the U. S. Senate, and the Institute of Intellectual Cooperation of the League of Nations. Thanks to the support of Mr. Foundoukidis, Secretary of the International Office of Museums and on behalf of a report of T. Jules Destryee, Ex-Minister of Sciences and Arts in Belgium, the Bureau of the Office, which is an organ of the Institute of Intellectual Cooperation, voted the following resolutions in May, 1930: “The Bureau has taken note of a draught for a plan for an international convention in times of War, to protect Museums, collections and monuments of Arts. It expresses the wish that a convention of that kind be realized. To be able to give more authority to this wish, it calls upon the Secretary of the International Office of Museums to ask the Consulting Members of Experts, for the authorization to attach their signatures to the ones of the Members of the Bureau.”

The plan has then been discussed by the sub-commission of letters and arts of the International Commission of Intellectual Cooperation in the course of the Session held at Geneva in July, 1930.

At the same time, as the appropriate organs of the League of Nations pursued the investigation of the plan, a wide-spreading movement of public opinion in favor of the pact, developed when in February, 1931, we received, through the intervening of the Institute of Intellectual Cooperation the first letter from Mr. Camille Tulpinck, Member of the Royal Academy of Archaeology of Belgium. We could barely foresee the new and beautiful development which the campaign would take, in view of issuing the Pact. Thanks to the untiring labor and fervour of Mr. Tulpinck and his associates, an International Conference for the Roerich Pact was called together in September, 1931, in the City of Bruges. Mr. C. Tulpinck founded there, the International Union for the Roerich Pact, of which Bruges has become the permanent seat.

The Conference of September, 1931, to which the European centers of the Roerich Institutions were happy to give their cooperation, took place under the Honorary Presidency of Prof. Nicholas de Roerich, who sent a message from the Summits of the Himalayas.

This Conference has also had the remarkable honor of receiving the wishes of success of His Holiness the Pope. (Transmitted by his Eminence the Cardinal Pacelli, Secretary of State of the Vatican) and of his Majesty King Albert, the noble and heroic Sovereign who had already previously expressed his interests in the work of Prof. Nicholas de Roerich.

In the course of the three days spent for discussions of the Conference, numerous ideas were expressed, different points of view were brought out and immediate results were derived.

A series of resolutions have been adopted, inviting the Governments to sanction as soon as possible the Roerich Pact, to promote the respect and love of art in schools, etc. The Bruges Conference has marked an important stage in the action guided by Nicholas de Roerich. The path yet to be traversed, is still long and arduous, but already the Banner of Peace is surrounded by friends, of which the always-growing number and untiring devotion to the idea of the Master are the surest guaranty of success.

This Banner of Peace, designed and displayed by Nicholas de Roerich, is a great and sublime symbol which all those who look to the future understand.

Perhaps we do not yet know what the word 'to love' means. There are within us lives in which we love unconsciously. To love thus means more than to have pity, to make inner sacrifices, to be anxious to help and give happiness; it is a thing that lies a thousand fathoms deeper, where our softest, swiftest, strongest words cannot reach it.

To love thus is to love according to the soul; and there is no soul that does not respond to this love. For the soul of man is a guest that has gone hungry these centuries back, and never has it to be summoned twice to the nuptial feast.

—Maurice Maeterlinck
A SYMPOSIUM ON THE BANNER OF PEACE

By Frances R. Grant

MAURICE MAETERLINCK:
With all my heart am I with the advocators of the Roerich Pact. Let us group all the moral forces which we are able to gather around this noble vision.

RABINDRANATH TAGORE:
I have keenly followed your most remarkable achievements in the realm of Arts and also your great humanitarian work for the welfare of the nations of which your Peace Pact idea with a special Banner for protection of cultural treasures is a singularly effective symbol. I am very glad indeed that this Pact has been accepted at the Museums Committee of the League of Nations and I feel sure that it will have far-reaching effects on the cultural harmony of nations.

LEOPOLD STOKOWSKI:
I am wholeheartedly in sympathy with Professor Roerich’s ideas and ideals for the international pact to protect artistic and scientific treasures. It is a noble project.

H. E. HUBERT LAYUTY:
It is most willingly that I give my adherence to the Project for the International Pact for the Protection of the Historic Monuments in time of War.

MRS. FRANKLIN D. ROOSEVELT:
I think that the ideals represented by the Roerich Pact cannot help but appeal to all those who hope that the best in the past may be preserved to guide and serve future generations.

DR. MARY E. WOOLLEY:
The adoption of the Roerich Banner of peace seems to me a most important step towards assuring the safety of the world’s treasures and I hope that the nations of the world will take this action.

THE ROERICH BANNER OF PEACE

By Frances R. Grant

It seemed to me once that I beheld a vision before my inner eye. I saw the Spirit of Humanity before the Tribunal of that Supernal Force, which is said to have fashioned man even in its own Image and made him only a little lower than the angels. And it seemed to me that some Voice, soundless yet thunderous beyond all sounds, came to the spirit of man: “Speak, wherein you have earned the right of perpetuity.” And the Spirit stood silent before the Voice which smote against eternity—for before it flashed inwardly scenes of fields crimson with blood, gaunt spectacles of cities razed, and hatred and greed rising like an effluvia over the planet. And through the abysses of this ominous silence, I again heard the Soundless Voice: “Forget not My collaborators, even the artists and the scientists and the educators, all those who by the substance of their spirit have created even as I create, in Beauty. And even as I saved a city for the sake of one man, so I save the Earth for the sake of those who were the servants and the fashioners of Light.” And the vision passed—but not its truth.

And it is to this Truth—of culture as the solvent, the moving force for peace among the nations, that the Third International Convention of the Roerich Banner of Peace, to be held in Washington, on November 17th and 18th, 1933, is dedicated. And it is of this Convention that the present issue of The Biosophical Review is a messenger.

In the days of crisis, it is especially necessary that men quest with honesty for the truth. In this light, it seems to me that we must agree that if men made inquisition of their souls, they could but admit that only culture has justified men’s lordship of the earth. And when I speak of Culture, I speak of it as Nicholas Roerich has defined it: as Cult-Ur, the cult of light, the search after illumination as it sublimes civilization. And certainly without this force, man must stand mute before the inevitable and merciless tribunals of the future and of his own conscience. Thus, it is indisputable that it is man’s duty to himself to perpetuate that which bears witness to his life on earth, not as a mere biped but as a creative spirit who has patterned his conscious life with
something of the eloquence of Divine ideals and who has articulated his spirit in the languages of creation. Hence, that force in human beings which permits men to destroy the testimony of their own efficacy must be regarded as a kind of suicidal obsession for oblivion.

This duty and responsibility of human beings towards the substance of creation is the foundation of Nicholas Roerich's plan for the Peace Pact and Banner of Peace, a creation which, to those who labor for culture, seems so indisputable and inevitable as to appear primordial. In the life of the nations, there are certain "folk-ways" which, once they are adopted as a part of life's custom, become so intimate to our existence that one may never conceive that time was when these were not of the fabric of man's existence. The Roerich Pact and Banner of Peace possess this character—an incontrovertibility which make it as inevitable to the fabric of cultural existence as is the Red Cross today. Certainly, future generations will not conceive of a time when men could ruthlessly devastate the testimonies to their humanity. Such great "folk-ways," too, are born in the spirit of a being in whom already lives the synthesis of life. No words could better describe Nicholas Roerich than these—that in the cup of his spirit, in the indefatigable continuity of his creation, one finds a synthesis that permits intimate and silent communion with all men. Only a spirit coordinated to the spirit of all cultures, will not bring about a greater force for Peace. Such arguments, of course, would only be the weapon of one to whom thought and consciousness had no significance, and who was completely oblivious to the contagion of national and international thought, and who had failed to witness the colossal consequences of men fired by a united hate or a united love. As fitting to say that the cross had never made Christians, the crescent no Moslems, the flags of nations no patriots. Symbols are not lifeless; they take on a living and irradiating message, spun from the hopes, the prayers, the aspirations that envelop them and which project a message far more urgent and impelling than utterance or articulation. It would be more proper, with the testimony of time behind us, to say that no cause had ever been effected without its symbol—nor shall the cause of peace. And what more fitting a symbol than one which, in all simplicity, pronounced an expression of universality and creation!

And what more fitting also than that this doctrine of a peace, founded upon culture, be pronounced by one to whom the fabric of creation is known in all its infinite and inexhaustible variations. Roerich has been a retriever, a guardian, a creator of culture. And if, today, the mantle of cultural leadership falls naturally upon him, it is because he has earned it by a life-long consecration to its service and solicitude for its protec-
tion as archaeologist. Roerich has pleaded for the preservation and protection of the noble art of antiquity—and his plea became one of the most powerful forces in its appreciation. As a restorer of culture, one need but listen to him and read his writings to know the infinite passion of his spirit for a renewed understanding of the knowledge of the ancient traditions, for a clarified understanding of those rare values of man's dignified and noble past. As a creator, his art remains one of the marvels of contemporary creation: a record of immediate and unceasing rapport with the inspirational forces of beauty and truth. And now in his new role of peace-inspirer, he unites his other missions into an active guardianship of the treasures of the world. In my eye I often see Roerich on the march—a march as endless as evolution itself. I see him marching, sometimes through the space of Northern Europe, a solitary boy pursuing the fascination of early man. I see him marching through the western world and through the expanses of Central Asia, on a tireless quest for the truth of beauty—and I see him now marching at the head of the legionnaires of Culture, in a processional irresistible, inevitably destined to dissolve boundaries, prejudices, impasses, because its sole weapon is a beautiful and simple Symbol and because its tocsin, Peace through Culture, proceeds in harmony with the unarrestable sweep of culture.

In our considerations for peace, we must tirelessly propound that it is the consciousness of mankind that alone can determine peace; no superimposed rules of international procedure alone will effect the cause of international unity, because the ulcer of human hate inevitably fosters. Hence, peace rests on the sensitizing of the human consciousness; what more natural than that this sensitizing should be served through beauty and culture with all its inexhaustible implications; and what more natural than men, respecting culture, should respect the nations for their very contributions to the united store of culture; and what more natural than that this respect be crystallized in a symbol for all nations, which shall proclaim the one human purpose of evolution and Brotherhood. Herein lies the true force of the ideal of Roerich, set forth in the Banner of Peace—a brilliant provision and preparation, a subtle process of sensitization, a force for the contagion of benevolence, pronounced by one who is filled with the thought of human service.

Having begun this article with a vision of the mind's eye—let us return to this provisioning. There is no doubt that the Convention now being planned in Washington is a restatement of the principles of this inevitable ideal. Because certainly—and this may be pronounced without reservations—ultimate peace may not exist until nations recognize the ministry of the creators of culture, the immortality of these creations, for all mankind, and their destiny as the solvent between all men in the inalienable force that alone united men, the quest for light. To such a cause, all those should come, whose allegiance is to the things of Light; and in this unified effort, we may effect the consummation of all human hopes—understanding and peace among men.

Spinoza on Peace

From the Political Treatise

Of a commonwealth, whose subjects are but hindered by terror from taking arms, it should rather be said, that it is free from war, than that it has peace. For peace is not mere absence of war, but is a virtue that springs from force of character: for obedience is the constant will to execute what, by the general decree of the commonwealth, ought to be done. Besides, that commonwealth, whose peace depends on the sluggishness of its subjects, that are led about like sheep to learn but slavery, may more properly be called a desert than a commonwealth.

When, then, we call that dominion best, where men pass their lives in unity, I understand a human life, defined not by mere circulation of the blood, and other qualities common to all animals; but above all by reason, the true excellence and life of the mind. But be it remarked that, by the dominion which I have said is established for this end, I intend that which has been established by a free multitude, not that which is acquired over a multitude by right of war. For a free multitude is guided more by hope than fear; a conquered one, more by fear than hope: inasmuch as the former aims at making use of life, the latter but at escaping death.
A BANNER OF LIGHT
By Charles Fleischer

When the heart of the people really wants peace, their leaders can no longer mislead them into war. The world still is organized for war because it is not yet ready to be organized on the basis of peace.

Make no mistake about this, you would-be lovers! You love every nation, except—-! You love your neighbor as yourself, but—-! Make no mistake about this: the human world is made up not of nations, but of individuals. Nations and neighborhoods are made up of individuals. Each individual counts.

It is easy to repeat—and you are happy to accept the final, fundamental human teaching: “Thou shalt love thy neighbor as thyself.” But—need I tell you?—it is very hard to live up to this elemental demand—always. And to “love” everyone as yourself, As your Self!

Every time you make an exception to the law of love, you score a gain for the impulse of hatred. Every such act or word, every such yielding to the negative impulse, adds to the sum of hatred, adds to the power of hate in our mundane atmosphere, makes hatred available for further use and with greater power.

Love grows with the use of love, and hatred is increased with hating. They neither nullify nor neutralize each other. The amount and the dominion of each force is established with every loving or hateful deed, speech, or thought. You can crowd hatred out of your heart, only by filling it with love; so that there is no room for hate!

I speak of these obvious facts in such detail, in order to help you would-be lovers to realize: how personal, and how difficult a problem is this aspiration to peace; to realize: how much you yourself are doing to delay the dawn of its triumph; to realize: how slow and how complex will be the processes of peaceable achievement.

Here now comes a Great Lover, Nicholas Roerich, and beautifully bodies forth his cosmic spirit in the pregnant symbol of a Banner of Peace. With the benevolent message of neutrality, this Banner is to be flown over the cultural collections of the human race—museums, universities, churches, libraries, special accumulations of spiritual treasure and to protect this common wealth of humanity against the ravages of war.

Also, under normal conditions, this flag is to be flown over such treasure-houses of the spirit, so that everywhere human beings may learn to cherish the products of mind and soul—the creations of seer and saint, philosopher and artist—as symbols inviolate of the deathless Spirit of Man.

The query naturally suggests itself: If our concern is so deep for the survival of the creations of the human spirit, why not concentrate our effort upon assuring the survival of Man, the Creator? And the further question: Are not the myriads of mankind, who are habitually sacrificed to war, more precious than the products of mind and soul?

These suggestions I offer, not as self-answering, “rhetorical” questions, but to stimulate the thoughtful reader towards further, perhaps more searching, examination of “values.” You can take nothing for granted!

Perhaps, you do believe that a painting is worth more than a man, a library more worth the saving than battalions, a church more to be protected than an army to be rescued. Or, again, you may believe that the brains and hearts and souls and hands that wrote books, painted pictures, modelled sculptures, conceived and executed architectural monuments, can make as many more—and better. So, why worry about creations, when Man, the Creator, remains?

You will have your own answers,—and you may now feel moved to ask yourself further questions—for your own further answering.

For me it remains to hail the Banner of Peace as a Banner of Light. And that, because I recognize the creative power of this symbol, bodying forth the cosmic spirit of Nicholas Roerich—at once writer, scientist, artist and seer. Being, at the same time, a practical man of affairs and a student of social trends, this world-citizen must realize sadly and definitely: that the nations (which are not even so “good,” in the aggregate, as the individuals who compose the nations) are not yet beyond war; that, in any case, every effort must be made to lessen the spiritual loss from international conflict and the terrible material destructiveness of warring.

Beyond all other aspects of his evolved being, Nicholas Roerich is a seer. Therefore, he sees the vital implications of a Banner of Peace. He knows that, duly, the Banner will bring illumination to the beholder. It will thus create the shining Vision of Peace as the normal state of humanity.

Gradually, light must dawn on the consciousness of the nations—upon the increasing millions of individuals, who will habitually, and with growing intelligence, behold the Banner. They will see light—and
more light! The light of reason; the light of the soul; the light of the spirit.

By the light of reason—beholding the Banner they will see the horror, the folly, the futility of war; that war is mass-murder, which settles nothing; that, at the end of armed conflict, the contestants always must say: "come, let us reason together, to determine a just basis for peace!" They will see that an unjust peace is the sure preparation for further war.

Thus the Banner of Peace brings the Light of Reason!

And then the light of the soul. By this illumination, increasing millions will see that every war is a civil war, a mutual murder of brothers! They will see that "peace hath her victories no less renowned than war!" They will see that it is both beautiful and fitting and profitable for men to live together in harmony, as members indeed of one another, as members of the same human family. They will see that peace pays; that it challenges the capacities of men, as war can never do; that it summons the creative energies and the constructive, organizing genius of men—
as war can never do.

Thus the Banner of Peace brings the Light of the Soul!

And then the light of the Spirit. Men may come and men may go, but the Spirit is eternal. True to its Source, the Spirit has wisdom, has intuition. By this holy light, increasing millions of individuals will see—
what long, though dimly, they have suspected: that the Human Race is One; that the Human Race is, potentially, at one with the Cosmos. They will see: that Man's creative career on earth will begin then only when all the race is organized on the basis of peace, in general goodwill, for universal cooperation. By awakened, inward-looking Intuition, Man will at last see that he is "as a God,"—not only "to know the good and the evil," but to be wise enough to choose the good and to establish its fruitful dominion.

Thus the Banner of Peace brings the Light of the Spirit!

For these—and many other—reasons, we may be enthusiastic for the creative symbolism of the Roerich Banner of Peace! As Emerson says: "nothing great was ever achieved without enthusiasm." Let me translate this: nothing great was ever achieved without our being God-possessed, without our being the glad slave of an Idea!

**THE BIOSOPHICAL REVIEW**

**CHARACTER AND PEACE EDUCATION**

**SCHOOLS FOR PEACE EDUCATION**

*By Frederick Kettner*

**HUMAN BEINGS** have always endeavored to realize the ageless dream of world peace. Although peace has always been sought, the source of true peace has seldom been found because it can be discovered only by the use of that which we may call a "mind compass"—biosophical thinking. Biosophical thinking deals with the practice of character qualities in our relationships with other human beings. By practicing character qualities, we satisfy the hunger for relationships in ourselves and come to the realization of that which is called peace of mind. Our life then becomes the sum total of peace activities.

Through countless efforts to end war by means of treaties and peace pacts, man has finally come to the conclusion that peace cannot be attained by talking about the elimination of war. He finally begins to realize that it is not enough to make negative preparations for the prevention of war, such as alliances and treaties, but that it is more important to take positive steps towards instilling in mankind an enduring peace consciousness. The method proposed is to establish schools for character and peace education.

There is a political, and also a biosophical, phase of peace. The political-militaristic kind of peace is based on the negation of the higher nature in man, whereas the ethical-social, or biosophical, idea of peace begins with the affirmation of the higher nature in man. Without the development of our innate ethical character, true peace in its real sense is an impossibility. Peace as a biosophical concept, therefore, is the foundation for peace schools.

In such schools emphasis would be placed upon the ethical-social conception of peace, which recognizes the existence of a peace loving disposition in human beings. Peace must be recognized as a fundamental necessity of character education, as an element which, when used adequately helps to make the ethical-social well-being of man a reality. The idea of peace will be understood to be of importance not in international affairs alone but also in individual relationships.
THE BIOSOPHICAL REVIEW

The students in these schools will be taught that the desire for peace is an expression of man’s spiritual nature and that it is related to the capacity in man to think in terms of peace; furthermore, that the idea of peace, when adequately understood, enables man to look deeper, and to realize that, in addition to his senses, he possesses a divine nature.

Men educated to think in terms of peace from early youth will be able to live and act accordingly. What else but the art of thinking can serve as the adequate basis for the development of such a will to create peace? We must learn to distinguish carefully between mere wishing for peace, which is based upon the emotions of fear and hope, and constructive working for peace, which is based upon love and understanding—the expression of man’s higher nature.

III

First of all, it is necessary to educate the youth in the principles of peace. Factual knowledge concerning war and peace treaties, as presented in the history of civilization, does not arouse the mind in a positive manner. A real student of life must be able to improve his self-knowledge intuitively and integratively. Factual knowledge without intuitive self-understanding makes man the victim of unsound thinking and abnormal living. Intuition and integration will have to be used, therefore, in order to improve public opinion and safeguard the common good. This would help to arouse and to maintain an intelligent interest in peace throughout the world. In this way, the ethical-social principles would be accepted and applied by more individuals and groups.

Although the problems of today are extremely complicated, there nevertheless is a way out. We must face the situation courageously and take it as a challenge for individual and world-wide peace endeavors. The desire to create schools for peace education will be a source of new vitality and will help us not only to understand that war deals with futile purposes and selfish, acquisitive interests, but to see clearly that man, far from being only a political or national animal, is also a student in the school of life, possessing noble and unselfish characteristics.

Why should we not begin to overcome all the political, economic, national and religious egotism by making use of the light of peace consciousness? No doubt, we must understand politics and economics. In addition, however, we need students of peace who have a desire to play a constructive part in governmental affairs. Future statesmen must be educated towards peace consciousness, just as the statesmen today are educated in terms of war tactics.

To do away with these ever-recurring threats of international intrigue and war, and to establish world peace as an enduring reality, there is but one practical solution possible—the establishment of schools for peace education guided by definite principles such as the following:

1. The study of human nature not only psychologically, but also biosophically (i.e., from the ethical-social point of view).

2. The education of the emotional and mental nature of man so that not only the wish for peace, but also the idea of peace, can be made more adequate in his mind.

3. The development of man’s character qualities so that he is brought to affirm the unselfish tendencies and qualities in his fellowman.

4. The realization that the founders of the world religions, such as Buddha, Christ, Laotze and Moses, and that the world teachers such as Plato, Aristotle, Kant and Spinoza, were thinkers who successfully overcame their temptations and difficulties and became pioneers in the quest for eternal peace.

5. The acceptance of the works of men like Leonardo da Vinci, Dante, Shakespeare, Goethe, Balzac, Emerson, Dostoyevsky, Tolstoy, Whitman and other biosophers as fundamental text books in the schools for peace.

6. The study of the problem of leisure as a fundamental factor in peace education, in which the students would be taught to consider leisure as an opportunity to come into contact with their inner natures.

7. The understanding that the practice of true self-education can bring man the consciousness of world citizenship.

8. The formation of a parliament of world citizens to end world conflicts.

9. The education of Secretaries of Peace for the various governments who would understand how to sacrifice for the benefit of the whole world, and to make use of unselfish efforts instead of military force.

10. The creation of a world league of peace-loving men and women who have already overcome their national, religious, racial, and class prejudices, and who can work honestly for peace education.

It is not enough, however, to subscribe to these principles abstractly. Intellectual affirmations alone do not lead to creative activity. Talking and debating are not enough. Thinking is necessary. Mental harmony is the only key to permanent peace. The intelligence of thinking individuals is necessary in order to create peace schools as the foundation for world citizenship and world unity.

IV

The great obstacle which prevents the establishment of true peace schools and of a United States of the World is nationalism. Nationalism is the mask of selfishness today, just as Scholasticism was during the Middle Ages. During that period of history, Scholasticism supported theology and so brought about the ruin of religion. The politicians of today are the theologians of yesterday. Theology has not helped
humanity, nor can politics without ethics help humanity. Darkness has reigned in the past. Darkness reigns today, and it will continue to reign until we discover the light of intelligence which we possess. This is the only hope for man. What else can bring us out of the present chaos?

We need peace leaders with great mental vision and clarity who will help to create peace habits in man. As long as selfishness and nationalism rule man, peace will remain a mirage. The idealistic urge must be cultivated and made more and more conscious in man.

It is true that the abolition of tariff barriers would help international trade but is it not true that the barriers of selfishness between individuals must also be overcome? International balances are important. Individual character and peace education are of greater importance. This, and nothing else, will bring us into a more intimate contact with our true humanity, or divinity. Then shall we begin to understand and realize that:

(1) Peaceful relationships strengthen our minds, much as exercise develops our muscles. (2) We need not fear to expand our ethical-social activities, in order to experience co-enjoyment or true peacefulness. (3) Open mindedness is also of great importance in the realization of the goal. It enables us to remain in contact with the fundamental realities of our nature. (4) We are the creators of our own evils and must overcome them. (5) To come back to our original nature, we must use the principle of thought discipline as a guide.

As soon as man will realize that the spiritual force of his peace consciousness can be translated into a working factor in his everyday life, he will begin to recreate himself fundamentally. The revitalization of human relationships will then become a reality, and will help to change public opinion constructively. Human interests and external conditions will then also improve.

Man must begin to do the "impossible"; he must exert all his determined efforts in order to bring out the best within himself for the benefit of humanity.

The best we can do for humanity at present is to create peace schools, where youth can be taught to think creatively and constructively, where individual barriers can be removed, and where the youth can be prepared to think in terms of peace.

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Professor Albert Einstein
ON
PEACE
(From a letter to the Editor)

“A real solution of the problem of peace is possible only if the individual countries assume the binding obligation to submit all cases in dispute to a super-court for decision, to accept these decisions under any circumstance, and to cooperate in carrying them out.

“I shall not here attempt to judge whether the creation of an international military force will be necessary for the attainment of this goal; but I believe that it will.

“Much blood will yet have to be spilled before the nations will be disposed to offer such a sacrifice of self-determination in order to achieve security. It is, however, the duty of every thoughtful man and woman of our generation to work for the gradual dissemination of the truth that the world depends on such a solution of the problem.”
THE VULTURE
By George S. Hellman

I
With bleeding wings and shame-enveiled eyes.
How like a stricken eagle flies
The soul of mankind now!
War, the great vulture, hunts her from the skies;
His raucous voice mocks at her high desire;
His grim, embattled wings forbid her goal.
O thou world-soul,
How long shall thy dark foe besmirch thee with his mire?

II
Blame not too far the Hohenzollern pride;
Trace not the curse alone to Emperor or Czar;
Yield sorrowful applause
To Belgic valor, Gaul's defensive cause,
Or England's loyalty to treaties and to laws;
Yet shall no man escape the essential shame,
Nor any of earth's nations, whatsoe'er its name,
To what avail, paternity denied,
Since misbegotten War
Is the foul offspring of a sire world-wide?

III
Oh, grim account soon to be rendered—
Illimitable columns of lost life—
When vulture War, whom mankind hath engendered,
With sated gorge flies from the fields of strife!
Then
Shall we, with searching vision of brave men,
To its far roots far-reaching evil trace,
And bear our share in a whole world's disgrace;
Or, quibbling like mean merchants, face the score,
Crying, "The crafty Slav hath caused this war!"
Or "Sordid Anglo-Saxon!" or "Nay,
The too-ambitious Teuton let him pay!"

IV
Immediate causes are for shallow minds:
He hath small sight who uses but his eyes.
If the world-soul sails forth on high emprise,
Her care is not alone the contravening winds
Of autocratic wills,
Or venomous shafts of ancient racial passions.
These shall be transient ills—
The forms ridiculous or barbaric fashions—
When once the universal voice of man
Proclaims in tones that God shall hear afar:
"In the great future's perfect plan
There is no place for war!"

V
Let tiger 'gainst fierce tiger fight in lust,
While the dark jungle trembles with the fray;
Deep crimsoning with blood the gray Saharan dust,
Let lions dispute their prey.
How long, O Soul of Man, shall men be such as they?
How long, how long,
Redress of evil seek through means of greatest wrong?
How long shall Christian nations hurl in air
The final blasphemy of the battle-prayer?
Oh, when shall cease
This gibe, this cruel gibe, against their Prince of Peace?

VI
Backward move all marching feet,
And downward strikes each mailed hand.
The cry to arms confesses man's defeat
In whatsoever land.
Poor little human minds
That seek in armaments their strength or their disguise;
The trumpet blares how we are weakly wise,
The bugle blows our justice to the winds.

VII
Today
In black humiliation stand we all,
Seeing, how like a house of cards,
Similitudes, with no essential stay,
Shards, useless shards,
Civilization's boasted structures fall.
Not force, but wisdom, be our shield,
And our sword justice, man's divinest power!
For when these twain, that make us more than beast,
Sway all the earth, war shall have ceased.
And it may be that this disgraceful hour
Will from its shadows still the sunlight yield—
The sunlight of high peace, which man's rebirth shall see—
His soul from the great vulture, War, set free, O God, set free.

This poem was originally printed in The New York Times on Sunday, October 4, 1914, the day set apart by President Wilson's Proclamation for prayers for peace. Briefly thereafter it was reprinted in Contemporary War Poems, published by the American Association for International Conciliations.
HOW MAY WE END WAR?

By John Haynes Holmes

The subject, "How May We End War," reminds me of an address which I heard a few days ago from a distinguished Admiral of the U. S. Navy. His answer to our question was precise, direct, absolutely honest—war cannot be ended! His appeal was to history. From the beginning of time, he said, man has fought; and we may be sure that, to the end of time, or of himself, he will continue to fight. After every war, said the Admiral, man goes through an experience of disillusionment and revulsion, and resolves that he will never again resort to arms. We have been going through just such an experience as this since the close of the Great War. But sooner or later man's instinctive nature reasserts itself, a new and unspoiled generation comes along, a fresh quarrel breaks out—and the next war is at hand.

The fact of the matter is, say our friends the admirals and generals and munition-makers and politicians and super-patriots generally, war is inevitable because it is rooted in human nature. Man fights, as he will continue to fight, because he is a fighting animal. It is a part of his essential character to struggle, and contend, and destroy. War, to be sure, is a different thing today from what it used to be in earlier and more primitive days. Custom has made it a thing of gorgeous panoply and vast organization—it uses terrific weapons and stupendous machines—it is sustained by heroic traditions and noble virtues—but at bottom it remains what it has always been, the ancient jungle strife of tooth and claw. Marching armies and bloody battlefields, in other words, are nothing but the supreme illustration of what is done when human nature is engaged in its primary business of seeking and guarding its own. If we could change human nature, say the militarists, we might be able to end war. But we can't change human nature, and therefore we can't end war.

Now this is a very commonplace and familiar statement. It sounds plausible—and it might be convincing, if we had not for the actual record of history and testimony of human nature. One look into the past, and immediately something seems to be wrong with the argument. For it is perfectly plain that, through the centuries gone by, man has all the time been steadily getting rid of war by emancipating his human nature from the insidious challenge and appeal of war. In area after area of social life war has completely disappeared from just the places where it formerly flourished, and seemed to be planted forever; and in these places you could no more get men to fight today than you could get them to howl as wolves, or devour as lions. How can we end war? Why, war has already been ended! Let me show you what I mean:

Suppose the Astor family and the Vanderbilt family in New York should declare war upon one another, and call upon brave, loyal, patriotic citizens to take up arms in defense of their lands, their wealth, or their outraged honor. Of course, nobody would respond to such a summons. And yet it was only a few centuries ago that the Lancastrian and the York families of England were ferociously fighting, and all true Englishmen arrayed on one side or the other.

Suppose, again, that New York City should get into a furious dispute with Boston, or Chicago with Philadelphia, and each city should undertake to raise an army of soldier-boys to attack and destroy its enemy. Few people would be interested in the fight, except to stop it. Yet in Italy, in the hectic period of the early Renaissance, Genoa and Florence and Pisa and Venice all maintained their separate armies, made war upon each other, and demanded that their citizens, as a test of patriotism, should be ardently loyal to the municipal cause.

Again, suppose that Pennsylvania should try to go to war with Maryland, or Delaware with New Jersey! How many of us would tolerate such an egregious exhibition of anarchy and barbarism? Yet, in the Middle Ages, wars between states were frequent, and patriots were as loyal to Savoy and Burgundy and Normandy, as now they are loyal to the great nations which include these half-forgotten provinces.

Suppose that England should make war upon Scotland, or Scotland upon England, as Poland may still make upon Germany, or Germany upon France. In the case of England and Scotland the idea is unthinkable. Yet for a thousand years these two nations bathed their frontiers with the blood of knights and peasants.

Men live together in their social relationships today as they have always lived—in families, and cities, and provinces, and states, and nations. The human nature involved in these various relationships is the same old substance of physical, intellectual, and moral qualities that has been since the beginning of the world. Yet at point after point, as I have just been showing, war has been ended. Families, cities, states, even some nations no longer fight. Over larger and ever larger units of social organization the reign of peace has come—until today war lingers only in that last and largest unit wherein contacts, as between nations

From an address given at the conference on Military Pacifism held in Washington, D. C., on April 22, 1933.
and empires, are so remote that misunderstandings, quarrels, jealousies, hatreds, and hostilities are still possible. But the process of evolution must go on. Civilization must still spread itself abroad, over the largest areas of man's life, until war has been driven across its last frontier, and thus exiled forever into the chaos and black night from which it came. Human nature is learning, in other words, to be friendly, cooperative, and peaceful, even at great distances. Man is moving from loyalty to loyalty, each higher loyalty absorbing the lower, until at last he is destined to attain to that highest loyalty of all, which is humanity, and in its name establish world-wide, universal peace. What man has accomplished on a small scale, he must now accomplish on a universal scale. Not only at home but also abroad, he will make an end to war!

It is in this hope, this faith, that the War Resisters' movement has been organized. If I were to characterize this movement in a single phrase, I would say that it is a group of men and women who would anticipate in their ideas, and in their lives, this highest loyalty to mankind which someday is to bind the race in unity, and establish brotherhood and peace upon the earth. We would do now, at this present moment, what we would wish we had done, were we to live a thousand years hence as citizens of the United States of the World, and look back in amazement and pity upon this dark age of wars and rumors of wars.

Or what do we think, as a matter of fact, when we look at Mediaeval Italy, where city was warring against city, as nation now wars against nation, and all the brave knights, supported by their lovely ladies, were fighting and dying not for Italy but for Venice, or Verona, or Padua—what do we think, I say, when we see Francis of Assisi, most gallant knight, most reckless warrior, most ardent patriot of them all, suddenly dropping his sword and putting off his armor, and refusing to fight any more, because he loves all Italians, all men, no matter to what city they belong, and will not fight or kill them? This man, in an age of almost universal violence and bloodshed, chose to live at peace, and to seek the ways of brotherhood. He even refused to fight the Moslem infidels, but deliberately went to them as a friend, and sought to save them by his love. What do we think of this Pacifist, this War-Resister? The world has anticipated us long since. It has crowned Francis as a saint, and for his love of peace and brotherhood, has placed him at the right hand of Christ.

And what will posterity think a thousand years hence—our children's children's children, who will be living in a world where wars between nations are as inconceivable as wars between cities and states today—what will they think, I say, as they look back upon this dreadful era of conflict and disorder? Will they not agree, these successors of ours, that in our international relationships, at least, we are savages?
EDUCATION FOR PEACE

By Mary E. Woolley
President of Mount Holyoke College

All over the world, not excluding the United States of America, "things are happening today that leave us without words to express them." It is indeed true "that the world has moved and the United States has moved with it." That is a great achievement, — the recognition that there is "not only an obligation but an advantage in joining other nations in the pursuit and realization of the necessary means of keeping the peace." But this is the statement of a policy; it is recognized that the practical application is yet to come, and that is where we, who are interested in education, appear upon the stage. Education for peace is no longer to be left to chance, a haphazard result which may or may not be accomplished. Rather, it is to be a deliberate, self-conscious effort. Education for war has not been left to chance throughout the ages. Vast sums of money have been spent,—are being spent today—in education for war; some of the ablest minds in the world have been occupied—are being occupied—with the teaching of the art of war; inventive genius has been devoted—is being devoted—to the invention of methods and implements of war; drum and fife, banner and flying colors, marching feet and stirring music, have lent their appeal to the imagination of youth, in this education for war. Now there must be a "right about face" and education for peace.

How? The answer is a long one, much longer than the time allotted. There are many channels of education,—as, for example, newspapers, periodicals, the radio, the cinema and the stage, all of them influential in the formation of public opinion. Most of all, the "future peace of the world depends upon the spirit in which the young are brought up" —to quote from the memorandum presented last year by the Polish Government to the Conference for the Reduction and Limitation of Armaments. That places a large share of responsibility squarely upon the shoulders of the school,—although I would by no means exempt the home and the church—responsibility for the promotion of a spirit of understanding and good will, fostered by the right teaching of history; by instruction in the work of the League of Nations and in international relations generally; through the use of broadcasting and the cinema to represent, not misrepresent other nations and races; through the exchange of teachers and students from different countries and by giving every possible encouragement to closer relations among them.

Above and beyond everything else in importance, is the education of teachers as the question really does come back, especially in the lower grades, to their international interest, and international outlook. Interchange of teachers carried far, would be of inestimable value to the cause of international understanding.

An expensive program? Yes, if viewed in the light of world expenditure for education—not if viewed in the light of world expenditure for war! "The cultivation of the subsoil of men's minds," to use Elihu Root's unforgettable expression, "is in large measure the province of the school." It is no longer the doctrine of a dilettante, if it ever was. Rather it has become an absolute essential to the progress of civilization, to its very existence. It makes its appeal not only to the expert in education, but to us all, to enlist in this new crusade, the crusade against misunderstanding and mistrust, against ill-will and self-seeking, against suspicion and greed and hate and all the unholy brood.

Education has had many a challenge in its history, never a challenge greater than the one it is facing today, to play its part in the preparation for peace.

If you will be governed by reason, and manage what lies before you with industry, vigor, and temper; if you will not run out after new distraction, but keep your divinity pure, even as if you must at once render it up again, your mind staunch and well disciplined, as if this trial of behaviour were your last; and, if you will but cleave to this, and be true to the best of yourself, fearing and desiring nothing, but living up to your nature, standing boldly by the truth of your word, and satisfied therewith, then you will be a happy man.

—Marcus Aurelius
WORLD PEACE: THE PREDESTINED APPROACHES
By Mary Siegrist

EVEN ANCIENT prophecies foretell the World Peace that is to be. One of these, through the mouth of Proclus, declares: "The paternal self-begotten intellect disseminated in all things the bond of love, heavy with fire, that all things might remain loving for an infinite time; that the connected series of things might intellectually remain in all the light of the Father; and that the elements of the world might continue running in love." A second, from the Sibylline Oracles: "There shall be great peace in all the earth." A third, from Plutarch, in "Isis and Osiris," says: "It is the opinion and belief of the most ancient sages . . . that there will come a fated and predestined time when the earth will be completely leveled, united and equal, there will be but one mode of life and but one form of government among mankind who will speak one language and will live happily." A fourth, from the Elder Edda, has it: "The bond shall be broken, the Wolf run free; hidden things I know; still onward I see the great doom of the Powers, the gods of war. I see uprising a second time earth from the ocean, green anew; the waters fall, on high the eagle flies o'er the fell and catches fish. The gods are gathered on the Fields of Labor; . . . And there unsown shall the fields bring forth; all harm shall be healed; Baldur will come . . . Would ye know further and what? . . . Comes on high to the great Assembly the Mighty Ruler who orders all. Fares from beneath a dragon flying, a glistening snake from the Moonless Fells."

These and similar ancient prophecies, together with those from the Koran and the well-known Bible prophecies from Enoch, Amos, Malachi and Isaiah, point unmistakably to the present era, judging from the signs of the times. From mind to mind runs the realization that these times are "heavy with fire"; that pressure is being brought to bear for the accomplishment of great and unparalleled things, even according to the legends and prophecies of old. Everywhere spiritual messengers are abroad in the land. Many guises and disguises they wear, but almost invariably they are known to each other. Everywhere there is a sense of breathless waiting, a strange pulse of expectancy. What is to be, will be. Enough has been said, enough has been written during the past years about world peace to fill many libraries. But peace is not yet. Everywhere we see war-clouds lowering over nations, or see nations actually engaged in warfare under various thin political guises. They must defend themselves; they need a new territorial expansion; their policy is one of "beneficent paternalism." What does it all mean? Has the so much heralded New Era not yet actually borne fruits of peace, and how far off still is the age- awaited divine event? Despite all the forbidding aspects of events today, ancient oracles and prophecies point to its nearness in time-space. Humanity may indeed delay, has long delayed, what, if it is receptive, waits out for it.

If we are to endure at all—if we are not to thwart the predestined, and be hurled back into complete chaos—surely it will have to be, as all thinking ones are agreed, through the way of a unified creative peace. Thus it will be a collective peace, but it will be fostered by individual leaders and made up of all those who have within themselves not only the conception, but the actual consciousness, of peace; who have achieved in themselves a hard-won unbreakable peace.

This peace—how, conceivably, will it come about in the individual? Is it not through self-knowledge, self-reverence? How can anything but peace live in that one who salutes the divinity of his own spirit, who says equally to his fellow-men, "Pronom!—The Divinity in me salutes the Divinity in you?" So with groups. World leagues and associations are the instruments and outward symbols of what is happening in the individual consciousness of men. For the very heart and soul of all mass action is in the collective Group-Soul of those who have foregathered. If the individual spirit is "on fire with the zeal of a great consecration," then the collective spirit will partake of this fire—this great consecration. And this individual flaming dedication will be hastened when all the dark accumulations of hatred and resentment against persons and conditions are crossed out—burned away. And how can this be done? Is it not by consciously crossing out the negative breed? Is not Via Crucis the first writing of the sign at the crossroad? And after this has been done, is not the next step one of pure creativeness? For he who is creating new beauty, whether in art, music, science, philosophy or literature, is taking into himself all the strength and courage of his own creation. He is eclipsing himself; passing beyond himself. He is leaving the shell of the old self flung somewhere along the way, and becoming something new, new, new. He has stepped into a larger consciousness, a larger dimension of the Self. He has dreamed a new beauty, a new good, for all mankind, and he has himself become part of that good.
High over world disaster and despair lifts the creative spirit of its people. “Human disasters do not matter. It is what you get out of them,” insists John Masefield. High over the abyss, still flies the victorious Eagle of the planet’s genius. Whenever in the life of a nation, or a people, the creative spirit has been liberated and set free, it has striven upward into the ether to follow the divine Eagle of its genius. The World-Soul, just as the individual soul, must win to its peace through long processes of struggle and painful evolution. Birth-throes—the “change from that which is to that which shall be,”—are always painful, for before the new can be fully born, the old must also be destroyed. Before a nation or group of nations can experience a change in the midst of the most spiritual center, it needs to die wholly out from what has been. It is this death—this crossing out of the old to make room for the new—that brings with it such frightful agony, such unspeakable suffering. For to bring about such a change, they must needs invoke the deepest in themselves—must cross out and “use the debris of the old national and racial selfishness,” as timber for the new spiritual structure. When, as in the individual life, the deepest in the collective life is evoked, astonishing nightmare phantoms rise up before the horror-stricken eyes. All in life is powerfully accelerated, gains an immeasurable new impetus. The crime-wave swells to an ocean. The doers of evil, just as in the great conception of William Blake, plunge in mighty human avalanches toward the precipice, drawn to it by what was at first a single unarrested evil thought held steadfastly in consciousness. But in this horrific impulsion toward darkness—this opening of the pit in which spirits long enclosed in the deep are unchained, there is also set up as it were, in time-space, a spiritual Jacob’s ladder, down which the downward pointing spirits rush with terrific force, and up which the long enchained but newly aspiring “dark spirits” laboriously climb. Thus, in this terrific unleashing of forces, there is the swing of the spiritual pendulum toward equalization, toward balance, and a great cleansing in the subconscious World-Mind.

Whether or not we can see it, the giant Rainbow, the “awful Rainbow” seen by certain poets and seers as an immense golden arch in space, overarches our humanity. Unerrihng it points, as the needle of the compass due North, to a full renaissance of the spirit. It will come and cover the earth as surely as the tides of ocean overflow its banks. And how can we, in the midst of so many disasters, be assured of its coming? Are not the signs everywhere on all sides rising up before our incredulous eyes? The dawn of Internationalism in all departments of thought—social, economic, political, religious, industrial, scientific, educational, artistic—do these not point with careful fingers of prophecy to the New Order that is now in the very process of being born?
"No matter by what meander we have arrived, here in the center of the labyrinth," cries the poet in Paracelsus. Out of the bloodsweat of all nations of agonized planet Earth, out of individual confusion and suffering whose aggregate psychic content would fill up the vats of innumerable armies of giants, Earth, the dark star, slowly turns her face into the light. Only mean souls count at all the cost of becoming. Those who are able mightily to become, those will also be able mightily to ignore the cost. The achievement of godhood on this tortured old earth is worth all the blood and tears that have rained over it since time began its count. To be able actually to hear, and no less to follow, the sacred rhythm of creation, this is the thrilling achievement that waits out for our humanity.

Many words we write and speak about the coming of peace. But in that day when peace shall fully come, it may be we shall be very still. Yes, that we may indeed "hear the whisper of the gods." We cannot doubt that we shall learn the alphabet of the new speech of silence. As grateful dew, its mantle will cover us. For our thoughts will speak out clearly, and no man will at last be afraid to listen or to be heard—to communicate what is radioed to him by the minds of others. For they will speak the language of men fast becoming gods, as Wells so nobly has conceived of them. Thus at last they will attune themselves to "keep the sacred rhythm of the universe." Once heard, who indeed can fail at last to keep it? One day it will be heard of all men. "One comes, comes; One ever, ever comes." All worlds await this Coming.

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Think of the Soul:
I swear to you that body of yours

Think of loving and being loved:
I swear to you, whoever you are, you
can interfuse yourself with such

—Walt Whitman
and to feel righteously. Logic is the righteous rule for righteous thinking. If this plain axiom is not well understood, then indeed our concept of philosophy is superficial and its teaching ineffective, with the result that lofty deeds, righteous thoughts, loving kindness and peace are displaced by selfish stratagems, artifices, and a casual comfortable generosity. What kind of leadership can humanity expect if the time and means of their accepted leaders are not employed for the installation of the highest principles of life and world peace? As a result, all their organized efforts have a selfish aim. And the masses, learning more by imitation than by other means, are infected by this spirit of religious indifference, which is the most prolific ground for discontent, hate, vengeance and war.

Humanity is faithless because those who should lead us to truth and peace and give the living example of truthfulness and peaceful thinking are themselves either powerless or unwilling to believe in truth and peace. They are not virtuous as leaders ought to be. How can we expect sincere devotion from mankind to ideals which benefit more the few than the many?

We are appalled by the scenes of abject poverty and the stories of the misery and want of millions of our people. We do not need to reach back into history for human horrors. We have them before us now. Divine light needs no historical dogmas for its support. On the contrary, creeds need the support of divine light. The fact that they become so uninspiring proves their lack of divine light. Were the creeds as true as they all claim to be, all denominational disputes and hostilities would vanish and the most inspiring revival of religion which humanity has ever witnessed would take place on this earth. This truth is obvious when we hear of the attitude of the present government of Germany toward the Jew. Should we give but a glance at some of the most important thoughts on religion contained in the Scriptures of Egypt, India, Persia and China, as well as those of the Old and New Testaments of Jews and Christians, we find that the essential content of religion is not the exclusive property of any denomination, and that the divine Super-Spirit operates on conscience in every part of the world, and in every age of human history. Only spiritual endeavors with unselfish motives make possible the realization of “peace on earth.”

What mankind does not seem to have acquired is the noble virtue of tolerance. It is perhaps this which has so profoundly shocked the very soul of humanity, when the ostracism of Jews in Germany has to be accepted as un fait accompli. This, and the paralysis of the spirit of protest from heads of nations, as well as of creeds. Many of us will recall the roar of the British lion when Gladstone called the Turk to account for the Armenian massacres. Have our sympathies weakened or have
WORLD PEACE THROUGH CHARACTER EDUCATION

By Philip L. Seman
General Director, Jewish People's Institute, Chicago

WE ARE living in a veritable turmoil, and have been for some time. Our thinking is confused. We do not know whither we are going. All of the philosophical theories of the past seem to be futile in so far as creating a society for human happiness is concerned. Many there are, to be sure, who do think—some think constructively. Yet with all this thinking, we are getting nowhere.

As one reflects upon the situation, one can not help but conclude that there must be some fundamental reason that after so many centuries of so-called civilization and progress, we are where we are and what we are, and the more one does so, the more one realizes that the whole basis of the intellectual and spiritual instability, which characterizes "civilized nations" today, should not be traced to the great war (1914-1919), but of the intellectual and spiritual instability, which characterizes "civilized nations" today, should not be traced to the great war (1914-1919), but to the ignoble peace which reigned in the class rooms of our great halls of learning in both Europe and America for decades before that black event, and the feeble effect that the church at large has had upon its constituency, which has also acted as a contributory force.

Until this realization takes root, we can look forward with only slight hope that the world will ever return to normalcy. Modern scholarship will remain bankrupt as long as it fails to recognize the fact that our present mode of disorganized and fruitless thinking, instead of being the legacy of the battle-field, is in fact the inevitable consequence of generations that did violence to human thought.

Under these tragic circumstances, it will be well nigh impossible to restore a sense of beauty to human life, or to check the so-called trend in morals, or even to render first aid to the economic paralysis that is clogging the every-day machinery of society.

We can have conferences in London, Paris, or in Washington, but they will be of no avail, for in the back of the mind there lies dormant (let us be charitable) the fruit of a past heritage which cannot so easily be dislodged. Is it not true, therefore, that the fair forms of civilization will remain tortured and entangled beyond any possible recognition until our class rooms and instruction cease to limp along with the man in the street in a most criminal fallacy of supposing that the world in con-

PEACE THROUGH CHARACTER EDUCATION

fusion is the natural result of the turmoil of the great cataclysm?

Had our teachers, our spiritual leaders, and institutions of learning at large, fought for constructive ethical thinking and really taught that the object of education is to aid us to live with our fellow-men in love and understanding, there never would have been any pressing need for any one anywhere in the world to think in terms of World Courts, Leagues of Nations, or activities or agencies organized to straighten out our international disputes. Had these same agencies in any way concerned themselves with some legitimate association of constructive ideas and ideals, there would have been no war.

Because I believe in all earnestness that there can never be enough stress laid on the facts above stated, I repeat once more, even at the expense of prolixity, that our present turmoil of thought was not born on the battle-field, though it may have received its fullest expression there, but rather in the cowardliness of our thinking, which for a generation permitted the two greatest enemies of man's sanity—willful misunderstanding and greed—to gamble away his soul, nor would there, I believe, ever have been such a war if our instruction and our teaching had faced the facts of consciousness as bravely as the soldiers faced one another's bullets.

Let us remember here the words of Professor Whitehead when in the introduction to Dean Dunham's book on Business Adrift, he tells us that mankind is now in one of its rare moods of shifting its outlook. The mere compulsion of tradition has lost its force. And then he goes on to tell us that there is no choice before us—we either must succeed in providing a rational coordination of impulses and thoughts, or for centuries, civilization will sink into a mere welter of minor excitements. We must produce a great age or see the collapse of the upward-striving of our race.

The truth of this is clearly indicated by the avidity with which society, like a dying man, is willing to trust to any cure. Note how it lends itself to the outpourings of a Russian rhapsody, thus indicating how acutely the hunger of the world is approaching a universality of consciousness. This is true in a different form in Italy, still in a different form in Germany, and we know only too well how true it is here in America.

The modern world needs a philosophy today more than Russia needs bread, and when I say a philosophy, I mean not the kind of theorizing that has been done thus far, but rather a philosophy that is workable, livable and practically possible. It is in need of such a philosophy more than big business needs credit, more than we in America need the billions we loaned to Europe. The whole world needs some system of thought that will be justifiable and commendable to all.
All civilization is dehumanized today, and this prevents any solution of the vital problems in the daily lives of each and everyone of us. If we are courageously to meet and are successfully to overcome the dangers with which modern civilization is threatened, we will have to follow the suggestion of Professor James Harvey Robinson when he says: "It is clear that we need more mind, more of the right kind of mind, than we have ever used before." We must tap our additional resources, for I am sure the present situation unquestionably indicates that we have by no means exhausted them.

Only a re-evaluation and a re-interpretation of ideas is capable of creating and preserving for mankind a balanced rhythm of understanding. Only through this type of understanding can we make permanent without risk of accident, all that is consistent in human thought or in human thinking, disengaged from all that which is kept pernicious and accidental. Only through such a method which will be acceptable on a large scale to all institutions of learning and to all other agencies that have any influence whatsoever upon the human emotions and human relationships, will we be able to sweep the man of knowledge clean for all time from the falsehood of the philosophical extremes, which have so corrupted the fine fabric of civilization.

Dewey in his thinking tells us that scholarship and culture make for snobishness, but that fellowship and occupations make for democracy. We must be heartened by the appearance of those individual thinkers who were equal to meeting the challenge of their time. Unfortunately their influence is not sufficiently sensed nor has it been felt enough to percolate and to affect the larger group. We must insist upon intellectual honesty. This we are determined to do when we think of the lack of intellectual honesty of the ninety odd German professors and other European educators, who signed that most incredible document urging their influence is not sufficiently sensed nor has it been felt enough to percolate and to affect the larger group. We must insist upon intellectual honesty. This we are determined to do when we think of the lack of intellectual honesty of the ninety odd German professors and other European educators, who signed that most incredible document urging

I think it would not be amiss here to rehearse a bit of the history of this period. In order to do so, I have taken the occasion to study the files of our daily papers and magazines, and particularly do I quote here from the "New York Times Current History," Volume I, Number I, December 12, 1914, from an article written by Professors of Germany to the civilized world. They say, "As representatives of German science and art, we hereby protest to the civilized world against the lies and calumnies with which our enemies are endeavoring to stain the honor of Germany in her hard struggle for existence—in a struggle which has been forced upon her. The iron mouth of events has proved the untruth of the fictitious German defeats; consequently misrepresentation and calumnies are all the more eagerly at work. As heralds of truth, we raise our voices against these. It is not true that Germany is guilty of having caused this war. Neither the people, the Government, nor the Kaiser wanted war. Germany did her utmost to prevent it. It is not true that the life and property of a single Belgium citizen was injured by our soldiers without the bitterest self-defense having made it necessary. It is not true that our troops treated Louvain brutally. Furious inhabitants having treacherously fallen upon them in their quarters, our troops with aching hearts were obliged to fire a part of the town as a punishment. It is not true that the combat against our so-called militarism is not a combat against our civilization, as our enemies hypocritically pretend it is. Were it not for German militarism, German civilization would long since have been extinguished.

"All we can do is to proclaim to the world that our enemies are giving false witness against us. You, who know us, who with us have protected the most holy possessions of man, we call to you: Have faith in us. Believe that we shall carry on this war to the end as a civilized nation to whom the legacies of a Goethe, a Beethoven, and a Kant are just as sacred as its own hearths and homes. For this we pledge you our names and our honor." (Here follows a list of Germany's greatest men.)

I wish to quote the classic reply by Frederick Harrison, "Concerning the German Professors."

"To the Editor of the London Morning Post: We have long known that all German academic and scholastic officials are the creatures of the Government, as obedient to orders as any Drill Sergeant. They seem to have sold their consciences for place. I am myself a student of German Learning, and quite aware of the enormous industry, subtlety, and ingenuity of German scholarship. I am quite aware of the supremacy of German scholars in ancient literature, in many branches of science, in the record of the past in art, manners, and civilization. But to have edited a Greek play or to have discovered a new explosive, a new comet, another microbe, does not qualify a savant to dogmatize on international morals and the hegemony of the world. Sixty years ago in Leipzig the editor of a famous journal undertook to prove to me that Shakespeare was a German. Our poet, he said, was the grandest output of the Teutonic mind; nine-tenths of the Teutonic mind was German; argal (therefore), Shakespeare was a German, Q. E. D.

"With the vast accumulation of solid knowledge of provable facts, there is too often in the German mind a sudden bounding up into a cloudland of crude and unproved guesswork. In the logic of Kultur there seems to be a huge gap in the reasoning of the middle terms. A savant unearths a manuscript in Syria, which he deciphers with marvelous industry, learning, and ingenuity. Straightway he cries, 'Eureka, behold
the original Gospel—the true Gospel!’ and he proceeds to turn Chris­
tianity upside down. They seem to think that to have put the critics right
about a few lines in Sophocles, or to have discovered a new chemical
dye, dispenses the German Superman from being bound to humanity,
truthfulness, and honor. Charge them with the mutilation of little girls
and the violation of nuns in Belgium, and they reply: ‘Yes, but think
of Kant and Hegel!’ It is treason to philosophy, they say, that a man
who has translated Schopenhauer should condemn Germans for burning
Malines and making captive women a screen for troops in battle. Kultur,
it seems, has its own ‘higher law’ which its professors expound to the
decadent nations of Europe.

“Let us hold no parley with these arrogant sophists. Let all intellectual
commerce be suspended until these official professors have unlearned the
infernal code of ‘military necessity’ and ‘world policy,’ which, to the
indignation of the civilized world, they are ordered by the Vicegerent of
God at Potsdam to teach to the great Teutonic Super-race.”

October 29th, Bath.”

Here lies the challenge. There is enough intellectual youth today to
almost demand a re-hearing and a re-evaluating of their tools of think­
ing. This rather insignificant group, which is, I believe, growing steadily
and healthily, will, if necessary, through its mode of thinking, through
its mode of living, and through the general responsibility for the world
of the future, which rests upon it, demand that instruction shall be
sensible, that it should aim mainly, if not entirely, towards a goal, which
will lead mankind into a realm of universal peace with not only a better
understanding, but also thoroughly wholesome relationships—relation­
ships that will finally bring into reality, the spirit of that great prophet
of peace, Isaiah, who said, “and they shall beat their swords into plow­
shares, and their spears into pruning-hooks; nation shall not lift up
sword against nation, neither shall they learn war any more.”

THE BIOSOPHICAL SELF-STUDY GROUP

A SYMPOSIUM ON PEACE
BY MEMBERS

MODERN YOUTH has been living in the upheavals of war. Even
today its embers still glow. Will they be kindled to conflagrate
the world again, or will they be extinguished entirely? What
can be done to efface war—to secure lasting peace? That is the problem
which confronts modern youth.

Today’s youth is a sad, disgruntled, non-illusioned visionary. It strains
at the leash of folly of the past generations, and hopes that it will be
free. It is a freer, franker, youth—bolder and more intent on accom­
plishing its end than was ordinarily the case with youth.

Several concerted attempts towards peace have already been made
by the youth of various nations. A Youth Congress was held recently at
Chicago. Youth peace groups have been formed, and meetings, lectures
and demonstrations have been arranged. Protests and pledges have
been signed without number, indicating the widespread approval of
peace. One of the latest moves has been the signing of the Oxford pledge,
so called, which stipulates that “for neither King nor country will the
undersigned go to war.”

Many are the means thus far employed by youth to curb war. Yet,
the cumulative effect of all these measures is not significant. The nations
still follow their statesmen; tradition occupies its mighty place; and the
false god of nationalism reigns. True, splendid examples of attempts to
cooperate have been furnished on occasions by Premiers Herriot,
Ramsay MacDonald, Stresemann, and by President Roosevelt. Their
moves, however, have been timed and cautious, and mostly palliative.

Is there then a program that youth might adopt which will lead to
universal peace? First of all let us note that the previous attempts at
peace—through pledges and congresses—have all been external steps
to the goal. They have attempted to stop war in the same way that we
stop temporary bleeding—by pressing on the wound from the outside.
But experience has taught us that this method alone is not sufficient to
check the haemophilia of the nations. The flow of blood and war must
be checked through inner controls.

As in the blood, the action of certain chemicals prevents the death of
the individual through excessive loss of blood caused by a wound, so in
the nature of man are there inner checks which, if understood and
applied, would prevent war and social conflicts. These checks are the
ethical qualities of man: his social feeling, his love for truth and good-
ness, his subconscious urge for unity which expresses itself in his
creation of religion, and his mind which can understand cause and effect
relationships and seek to modify conditions. The infusion of these ethical
chemicals in greater concentration into the blood stream of humanity,
will alone check the ruthless blood-letting of nations. Again, there is a
natural necessity for applying ethics to life.

More individuals, more groups, more schools, more communities and
nations must foster the practice of these principles and thus create a
human fellowship impervious to the attack of war. Modern youth follow-
ing these ethical principles, itself, must lead the way.—Irving Spencer.

When nations are not at odds with one another, when they are not
destroying human lives and property, when their guns are not belching
forth hatred, greed and fury, then we say that the world is at peace. But
peace is not the mere absence of war. Peace is a living thing, a power, a
spirit, the very opposite of strife, of wholesale destruction, and of mad
greed. The essence of peace is cooperation for the mutual advantage of
all.

—Bernard V. Hall.

Peace is talked of and war is contemplated. Why must this be so?
What is the way to peace?

We must build universities for ethical-social education according to
the principles of Christ and Spinoza, schools which shall teach the values
of all lands, all races, and all cultures, schools where teachers shall show
that Moses, Christ, Buddha and Lao-tze are essentially one; where Chris-
tians, Mohammedans and Jews shall be treated as human beings and not
as warring sects.

Not until then shall we have a true peace-loving world.

—Albert Hankin.

All discussion of peace, no matter how well meant, will be vain and
futile as long as we remain in the world of appearances. Peace can be-
come a realization only when the narrow thread beneath the surface will
be touched. All talk of radicalism and youth is merely scraping a too-well
polished surface. We need more than youth and radicalism if we are to
realize peace. We must discover the nobility that dwells within and keeps
us true to our course as men in spite of all our tendencies to the contrary.
THE BIOSOPHICAL REVIEW

Or what is the worth of the crippled hero from whom nobody even buys a pencil? Nationalism, alluring baits glorifying war, instinctive urges, lies and hatred have been drawn upon for the justification of war, but any sensible human being can see the fallacy in them.

Why should not people learn to love and appreciate each other so that when greed and ambition sound the war call, the response will be, “Let greed and ambition fight their own battle”; so that one human being will not raise an instrument of destruction against another human being, regardless of the tongue spoken or of the malicious propaganda circulated.

Peace institutions and peace conferences cannot function effectively before men will understand that the only way to realize peace is to learn to live under the guidance of intelligence. That is the only way in which man can maintain peace and harmony with another man; and nations with other nations.

Only when intelligence has superseded blind desires shall there be heavenly light.

—Rose Spiro.

* * *

IDEALIST! DREAMER! Child—Youth is thus continually taunted for daring to believe that man can be intelligent. For youth the idea of peace has its foundation in the belief that mankind is able to realize the value of cooperation. “But,” argue the elders, “can’t you see that men cannot work together? They are nothing more than social animals. Do you not know that each man strives only for himself?”

Youth protests, “We grant that we may be the evolved offspring of primates. But if we grant that our physical nature has developed, we must also concede that our mental capacity is greater. We need no longer rely only on our instincts. We have now an intelligence to govern our lives.”

“It won’t work; your ideas are preposterous. Does history lend any weight to your argument? In every phase of human civilization, from the Assyrians to the World War, we have seen that man has never been guided by reason.”

The young men think a moment.—“Is history a criterion?”

“By what then shall we judge?” retort the elders, growing impatient with the upstarts. Wrinkles knit their brows. Are these our children, they wonder?

Youth suddenly breaks out in thoughtful tones, “We really think it is your fault.”

“What do you mean—our fault?”

“Well, instead of inculcating the ideals of peace into us, you glorify war. We have gone through all your educational institutions and have not found a single course on peace. Not one principle of cooperation have you taught us. You always evaded our questions by talk of politics and diplomacy. You have hindered rather than fostered peace. We shall create a different future with cooperation as our motto.”

The old men, at wits ends, leave with only a “humph” to mark their exit.

—David Gottlieb.

* * *

A LONG SPELL of silence.—A fiery declamation, and the world is simmering once again in an exciting pot of passions. The word “fight” again sets aflame the eye and imagination. Men with drooping heads, belying energetic step, and tense look hastily turn their footsteps from a deep bloody horizon. Whispers in darkness accompanied by hurrying footsteps—then silence again. Long hours of anxious talk mingling with hot feeling, until stillness comes at dawn... new light, new hopes, grounded on empty words. The future has been set! The press, violent speeches, private conferences, and leaders have set the pace for citizens to beat time. Dub! Dub! Dub! Louder and louder do they beat up the emotions of hatred, fear and greed. Amidst the din and pitch of emotional chaos, clear thinking has flown to the winds of fortune, and the imagination dominates the world over. Man, the selfish being, full of vanity, has signed the seal to his destruction. War is declared! Every soul is grasped in a delirious delusion and the selfish nature of man functions with delight. But yet in the midst of all, men are still conscious of the laws of the human soul. Hence, new doctrines of justification with long lists of economic and social reasons.

How can there be peace and understanding if you stand before me as a German, a Mohammedan, and not as man who is a social, holy being? Man’s eyes blinded by prejudices, traditions and superstitions see only part of the whole. If we could only educate the ego of man for the good of all, eternal peace would be a reality. To stifle the unquenchable thirst for disruption and storm in the superficial realms of human nature and to substitute an urge for cooperation and comradeship throughout the universe is, to the intelligent man, virtue.

The dawn has already come and war is ended. The dead lie beneath the ground and the crippled and sick walk around still to tell the tale that has to be told, for men have not yet learned the truth.

Awake! awake! Holy Man! Let the coolness of thy reason soothe the burning coals of remorse. The flesh in war has endured and died while the spirit, though scarred, still stands as a cornerstone beckoning to the men and women of tomorrow—calling them on to a promised land of peace.

—Dave Richman.

WE ARE at present in constant peril of another world conflagration.
PEACE AND THE SCIENTIFIC ATTITUDE

This is indeed a scientific age. Our achievements in science did not come about by chance but are the result of a conscious search for a better understanding of physical phenomena. Seemingly supernatural and capricious events have been explained according to certain fixed and universal laws.

We are all witness to the manifold achievements of applied science in daily life. In the field of medicine, disease and death are being thwarted and the average length of life increased. In the mechanical arts, the automobile, radio, and airplane remind us constantly that distance has been conquered. New methods in agriculture and food chemistry have been developed to insure an adequate supply of food. In short, applied science has enabled man to better control his physical environment.

Yet in spite of man's progress in science it is obvious that mankind today has not yet learned how to safeguard itself from its own destructive impulses. A true and lasting basis for peace has not as yet been discovered by the majority of human beings. This is because, as regards the knowledge of human nature, we are as much in the dark as man once was concerning natural events. The scientific attitude needs to be applied to humanity as it has been applied to the physical universe.

What would the scientific attitude have to offer toward the solution of the problem of world peace? It would involve something far more thorough and fundamental than mere international cooperation and diplomacy resulting in treaties and agreements. It would mean an investigation of the mental nature of individual man resulting in an entire reorganization of the methods of education so as to place individual character perfection as the principal goal of education. The sciences of psychology, psychiatry, and education would all be parts of this new scientific approach to the problem of world peace.

Will not the miracle of world peace also be realized by applying the scientific attitude to human nature?

This goal cannot be realized quickly. It cannot become the cry of salvation for the masses of humanity. It can only be accomplished by individuals who really want to change their own characters. This requires that one have the attitude of the explorer, the adventurer perhaps, the seeker after new things. I have called this the scientific attitude because, to my mind, the scientist, the inventor, the intrepid engineer and the conqueror of natural obstacles have always been adventurers and explorers in the search for truth.

Such men have in the past usually worked alone because there was little advantage to be gained by close association in investigating and applying physical facts. But the scientists of human nature—if I may call them such—will certainly have to cooperate in the very closest way possible. They will be investigating and perfecting their own natures and this can be done best by mutual cooperation. Small groups of such individuals united by the desire for mutual character improvement and the willingness to be objective, honest and constructive in their search, will be the best means for the scientific solution to the problem of world peace. For only when ethical consciousness pervades a sufficient number of human beings will world peace be a reality.

—Harold Greene.


THE WORLD WAR has left a disagreeable after-taste in all of us. But it is not enough to dislike or abhor it, for even in spite of our will we may find ourselves once more in the middle of a new conflict of universal scope, which, according to the author of War Again Tomorrow, will make all previous conflicts seem pale in comparison. "You are not to picture," he says (p. 19), "a respectable, well-regulated, carefully limited, so to speak, clean carnage like former wars. We have to envisage a state of affairs which may legitimately be described as a 'collapse of our civilization' or as the end of the world." An optimist may be convinced, to be sure, that economic reasons may make another great war suicidal to both inimical camps and, therefore, inevitable; but a pessimist retorts that nations may, nevertheless, choose the road of mutual extermination. How, then, shall we escape the impending catastrophe? Mr. Bauer answers that there is only one remedy capable of relieving us from the mental tension and restiveness, which seem to be a chronic ailment affecting all nations today, and which can at any moment pass into war-hysteria—this remedy is economic security. Nothing else, he believes, "can prevent war from blazing up from the present complex of states, each of them seeking to exclude the other from economic activity, and thus accentuating the crisis and making the relations of the states highly dangerous. And when security has been guaranteed beyond a peradventure, it would necessarily be followed by disarmament." (p. 283). This attainment is possible, however, only on the condition that all nations organize themselves into a super-state for the purpose of international planning in economics. The goal of social development, thus described by Mr. Bauer, is attractive, but unfortunately he fails to show us the way to it. The abyss separating the actual world of irrational nationalism and the picture of a peaceful federation of states is sufficiently wide and deep to swallow the entire humanity.

War or Revolution analyzes the present situation from a different angle. According to G. Valois, wars are inevitable so long as we retain the existing social structure. "War is the act of the brute beast" (p. 16), an expression of human animalism sponsored by the very nature of our political and economic system, with its spirit of competition and greed, of nationalism and fear. Although the time is gone when war was "an act of parasitism accomplished by the use of force" (p. 40), and although we now realize that it is not only the destroyer of life but also the destroyer of work, yet the structure of society has changed only superficially since the days of barbarism. Indeed, it is "organized in every quarter on the war system and for making war. It produces war as a tree brings forth its fruit. The state and its services, its public works, its public education, its diplomacy, all function for war; its judicial institutions, for war; family life and national customs, for war; the economic system rests on old warlike valuations; the culture is a culture of warrior societies. . . . It is all this that quite naturally produces war; it is all this that has to be destroyed, and it may be imagined that it is a formidable task" (p. 102). It follows, therefore, that the only available choice is between the continuation of wars, with the inevitable destruction of our civilization as a result, and revolution. It need not be a revolution of rioters, of mob, of destruction; its original course can and should lie along the path of enlightenment. Yet a mere exposition of the truth concerning war will not suffice to induce humanity finally to abandon it and to build up peace on indestructible foundations. "It would be the most dangerous of errors to suppose so" (p. 59). Hence, enlightenment should be paralleled and followed by action to realize the dictates of reason. It must be understood that "the moment action begins, the problem becomes one of maneuvering and of forces. What has to be done is not to convince or to demonstrate, but to furnish rational guidance for those who are already in action" (p. 59).

Sir Williams, in his International Change and International Peace, seems to have put a finger on the sore spot in our social structure. Until recently we have been living in the atmosphere of almost permanent institutions, of stable traditions, of venerable customs. They sufficed and worked tolerably well, even if from time to time some of them passed away in the natural process of evolution or perished in the violent upheaval of revolution. But our industrial civilization, with its rapid communication, has breathed into the modes of our thinking and behavior an incredible acceleration. Now that a hundred years have passed since the beginning of the process, we commence to realize that a break with the past is inevitable. We must learn to live in a changing world. Yet people are slow to understand. Paradoxically, the very promoters of industrial expansion, while trying to utilize human knowledge and to apply it to their own field of production, insist on retarding the growth of social institutions and on upholding the standards of conservatism. In their selfishness, they obviously fail to notice the inconsistency and futility of their efforts. However, facts insist on getting a proper hearing; our entire political and economic system is on the verge of collapse. As Sir Williams believes there is and can be no
salvation to human civilization unless it finds some way to adjust itself to the changing conditions of modern life. "If we are to have 'peace, order, and good government' in national and international affairs," he says (p. 1), "we must have a peaceful and orderly process of change." In our days, it savors of shortsightedness, perhaps of tragedy—especially in international questions—to strive after permanent settlements or after solutions 'once and for all,' as if institutions could be stable when they lack the possibility of peaceful modification. An absolutely rigid framework is bound in the end to collapse and to collapse violently. Indeed, how soon will statesmen and social workers comprehend and concede that life is growth?

*Force in Peace* is a scholarly and thoughtful study of force exerted by nations in international relations without actual warfare. It is written on the assumption, on the whole confirmed by the facts of history, that moral sanctions alone are insufficient to maintain permanent peace, order, and justice. But, if there remains no alternative other than coercion, an "international organization for the enforcement of the will of the international community" (p. 7) is preferable to an arbitrary employment of coercion as practised today, and all the more so since the problem of the creation and enforcement of adequate international law is no longer merely of a theoretical concern. Indeed, a conflict between the two states involves, in a variety of ways, all the world, because of "the ever widening scope of international interdependence growing out of trade expansion and increased mobility of capital" (p. 82). Now this is true not only of formally declared wars, but of all conflicts—both those which involve military aggression and those which are confined to political and economic measures. It follows, therefore, that in order to limit the use of arbitrary force in relations among sovereign states, the framework of international organization must be supplied with adequate means to enforce the rightful desire of the world-population to enjoy a peaceful and fruitful existence. Mr. Hindmarsh, like the rest of the writers on the subject of peace, fails to give a definite answer as to the way in which this desire can be realized. But he at least sees the work leading towards this objective is as yet barely begun and that, consequently, a clear discernment of the goal is hardly possible. He believes that "the state is not a final form of society, that it is merely a member of a larger community, and that this international community must evolve by the same process and under the same practical necessities which characterized the formation of centralized national states" (p. 173). Hence, everything that decreases the differences among the peoples of the world and unites them in the pursuit of common ends, works towards peace.

The central message of the essay can be stated in a few sentences. Among men, a state of peace is not the natural state. Although hostility is neither constant nor universal, yet at all times there is the impending danger of an outbreak. Hence, the state of peace must be established. In this respect, human efforts can greatly assist natural trends of history which, having originated in the multiplicity of warring families and tribes, seem to point toward the final unification of humanity, with the probable formation of a "federation of free states." But meanwhile the rivalry and enmity of separate states is so rife that countries are compelled to maintain large standing armies for their safety. These armies "incessantly menace other states, and excite them to increase without end the number of armed men. This rivalry, a source of inexhaustible expense, renders peace even more burdensome than a short war, and frequently causes hostilities to be commenced with the mere view of being delivered thereby from so oppressive a load." Disarmament may serve, therefore, as the starting point of an international agreement, its ultimate aim being the establishment of perpetual peace and universal cooperation.

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