WORLD UNITY

A Monthly Magazine
for those who seek the world outlook upon present developments of philosophy, science, religion, ethics and the arts

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Editorial Office:—4 East 12th Street, New York City

WORLD UNITY MAGAZINE is published by WORLD UNITY PUBLISHING CORPORATION, 4 East 12th Street, New York City: MARY RUMSEY MOVIUS, *president;* HORACE HOLLEY, *vice-president;* FLORENCE MORTON, *treasurer;* JOHN HERMAN RANDALL, *secretary*. Published monthly, 35 cents a copy, $3.50 a year in the United States, $4.00 in Canada and $4.50 in all other countries (postage included). THE WORLD UNITY PUBLISHING CORPORATION and its editors do not invite unsolicited manuscripts and art material, but welcome correspondence on articles related to the aims and purposes of the magazine. Printed in U. S. A.

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WHENCE arises the triumphal progress of the universalist theories, going from the imperialists of Anglo-Saxondom, of Islam, and of the Catholic Church, through the ideology of socialism to the tremendous world-impulse of Bolshevism? The impulse of that progress lies in nothing else than this, that in each of those movements the living emphasis lies on the general as against the particular. . . . There could not otherwise have occurred this coincidence of full tide for all these universalistic life-views, together with the pressure of the essentially particularistic toward universalization — like the pressure of Lutheranism toward a world-church. We see once more what a misconception it is to refer the triumph of a life-view to its exact content. Nothing is further from the modern mind than the idea of permitting itself to be drawn back into the fold; yet the traditional Church profits from the general tendency of the times. Only Jews really have a communistic feeling for life, and that because of their singular existence since the time of Sennacherib; and yet communism plays a tremendous historic role in so far as it is, among other things, a bearer of the universalist idea. So it seems quite certain that we stand on the threshold of a universalistic age. . . . We stand today under the sign of the most comprehensive grouping of all times. It is, moreover, a grouping which is due not to external compulsion, as in the case of the pre-war empires, which today are everywhere in the throes of mortal agony, but to unity of outlook.

—*The World in the Making*
COUNT HERMANN KEYSERLING

WORLD UNITY MAGAZINE

VOL. II SEPTEMBER, 1928 No. 6

EDITORIAL

ELEMENTS OF A WORLD COMMONWEALTH

3. *What Basis for Internationalism?*

IF THE European war revealed in most tragic terms the need for some form of internationalism capable of eliminating military conflict, it betrayed likewise the internal failure of the modern state under conditions of so-called peace. The League of Nations today is a monument to the power of social evolution inherent in humanity, but it is a monument resting upon a basis which at any moment may crumble away.

The modern state in fact, had already failed to accomplish its true purpose when overtaken by the nemesis of war. The true purpose of government is to maintain community among its citizens. But the citizens of modern states, responding to the new possibilities of scientific industrialism, even before the European war had divided into opposed camps which utterly destroyed the degree of community created by the overthrow of feudalism. The polarities of antagonistic competition and savage hate manifested among nations during the war, had all been anticipated by the hostility of classes in each nation previous to 1914.

So definite a cleavage of interest and purpose existed that the problem of government throughout Europe had become that of controlling internal anarchy—of exercising continuous and compulsory arbitration among groups emotionally and morally as alien as East and West. The positive function of the state—to resolve their differences, understand their problems, create new patterns and establish a higher synthesis preserving the integrity of citizenship unbroken into the industrial age—was displaced by the mere negative function of maintaining, by violence if necessary, the semblance of peace.

There can be no question but that the European war occurred as a direct extension of social conflict already irrepressible. Civil war had become inevitable: from the spiritual point of view, international hostility, involving officially recognized armies, was merely the duelist's choice of weapons. In the world of thought and emotion, the war had been fought many times before the orders of mobilization were signed.

It is against this background of significant fact that we should examine every formal effort to achieve internationalism by political agreement among national states. Under present conditions, scarcely any state is capable of making a single collective decision or focussing, for any purpose whatsoever, its full momentum of will. Every decision is arrived at by suppression of minorities which may possess the greater degree of wisdom; every expression of national will is subject to alteration by a shifting of parties composing the state.

From the spiritual point of view, effective internationalism cannot yet exist because the world contains no community sufficiently united to sustain the weight.

The individualism characteristic of this era thus carries two aspects: self-will and personal achievement are justifiable as a mode of refusal to enter into an unworthy community, but involve suicidal blindness when they represent indifference to the task of creating a worthy community if none exists.

The modern nation failed to become a living, developing community because the nation itself rests upon provincial and local societies composed of disruptive forces and irreconcilable elements. From village to sovereign state, the secret of unity and cooperation has been lost by human consciousness. The world struggle grows from the experience of the immediate group. Though institutions seem stable and enduring, their real basis in human experience is so corrupted by self-will that an enormous degree of readjustment must yet take place. It will be more profitable to consider the sources of voluntary, conscious loyalty among masses of men than to pause too long with those who are trying to rest the structure of peace upon an artificial code.

PROGRESS BY TELIC GUIDANCE

by

MARY HULL

3. *The Coming of Age of Society*

THE period of childhood is one of preparation for self-direction. Ultimately the time comes when the youth, now grown out of the tutelage of parents and teachers, must take control of his own destiny. If he takes stock of himself and orders his life in accord with a definite aim, he succeeds, if he does not do this, he fails. Society repeats the experience of the individual. The goal of history likewise, philosophers assure us, is the conscious control of society. In the unparalleled advance of modern science which gives us command of our physical environment, and in the expansion of our conscious knowledge, which makes possible the control of our social development, modern scientists perceive a definite preparation for telic guidance. Further, there are some who see clearly that society is not only in a position, for the first time in history, to control its future evolution, but it must begin to exercise this control now, or meet an untimely end through the ruinous use of newly won powers.

Responsibility ever goes hand in hand with power. The weakness of our civilization lies in the fact that it wields tremendous power without exercising at the same time corresponding responsibility. Progress, in the childhood of the race, as in the ages which preceded the advent of the human species, was achieved through natural selection. In the struggle for existence, the weak and ignorant, unable to compete successfully with the strong and intelligent, speedily succumbed, leaving few or no offspring, while the strong and intelligent survived and repro-

duced their kind. Thus, age after age, the stern nurse, Nature, exercising a discipline which, though often cruel to the individual, was beneficial to the race, weeded out the unfit and preserved the superior type. But in the second stage of human progress, adolescent society, becoming conscious of its growing powers, has wrenched itself free, to a great extent, from the dominion of Nature, and through the potent knowledge gained by the penetration of Nature's hidden laws, has made tremendous advance in science and in economic betterment. But while society has moved forward by leaps and bounds in these respects it has actually gone backwards in other respects, for in the course of the capricious self-experimentation that characterizes this adolescent period, survival values have not only been altered all along the line, but in some cases they have been reversed; and the power to bend the forces of Nature at will is used, as in the case of poison gas, to wreak injury on mankind. The truth is, that though society has now attained the stature and power of manhood, it still retains, in its mood of irresponsibility and absorption in the present, the attitude of the child. And where, physically speaking, the adult stage has been reached, the persistence of infantile reactions is as pernicious to society as it is to the individual.

Modern inventions, utilizing steam, oil, electricity, and radio activity in the development of facilities for transportation and communication and in the production of new comforts and luxuries, have created a new material world that is different from that of the past not only in degree but also in kind. The stimulus given thereby to international trade has resulted in economic world interdependence. And enormously increased facilities for the communication of ideas have pooled in a cosmopolitan civilization the vast stores of knowledge that have accumulated from different sources in the past along with all the new facts that are being brought to light daily in widely separated states. Obviously, the stage is already set for world unity, the manifest goal of society; but the action lags. For whereas the resulting complexity of this new civilization demands

superior intelligence and morality in its population and a higher degree of coordination and cooperation in the conduct of affairs, the racial stocks in general, far from improving, because of dysgenic selection, are actually deteriorating; and the mutual relations of nations are still largely on a primitive plane, being actuated by the prejudices and bound by the moral laws that pertained to the tribal governments of antiquity.

Further delay in making the appropriate adjustments to these changed conditions of life is attended with grave danger. Western Civilization, now the vanguard of progress, stands today in a perilous position at the very threshold of a marvelous new age. We cannot force the magic door that bars unconditioned entrance. It will swing open to us only when, abjuring the childish reactions and the prejudices that hold us asunder, we envisage the future squarely, shape our course in the direction of our goal, and manfully shoulder the responsibilities of maturity. If we fail to rise to this sublime opportunity, the heedless surging of our restive members and the pressure upon them of the oncoming throngs in the rear, sooner or later, will thrust us headlong over the edge of our transition bridge into the yawning gulf beneath us.

By what process can we meet the conditions that alone can avert such a catastrophe? To the solution of this problem biology points the way. Biological progress, we know, results from increasing specialization and integration of the parts and activities of organisms, and human progress, we may assume, follows the same course. Already we have achieved a high degree of specialization. The next step, obviously, is the achievement of a corresponding degree of integration. In the recent unparalleled increase of facilities for communication which provide the means by which mind can react upon mind and life upon life, society is furnished with a responsive instrument for unification comparable with that of the sensory nerves in the organism. Clearly what is called for further is the development of an organ similar to that of the brain and the central nervous system, for the correlation of the energies of the different members of the

group and their direction in the interest of all and with reference to the purpose for which society exists.

What agency in society today can we reasonably hope may be developed so as to exercise such an integrating and directive function? This is now the crux of the whole problem. And yet, strange to say, it is the one which the thinkers of the age who have discussed the rationale of progress so ably, and with this exception, so comprehensively, have failed wholly to give due consideration.

Logically, the government is the appropriate organ for the exercise of this function. But we know that governments will not, and indeed cannot, take the initiative in the progressive reforms demanded by the present crisis. For as Benjamin Kidd points out, we live in a polity that is concerned wholly with the present. The central principle which dominates the political philosophy of our age is the interest, and in particular the economic interest, of the existing citizens of the country. In our own country the sectional interests of the various states are represented by Members of Congress, and powerful agricultural and industrial interests are represented in Washington by highly organized blocs, the members of which are constantly lobbying to secure legislation favorable to their purpose. With these interested groups ceaselessly demanding attention to particular issues, and constrained to attend to various details of administration that call for immediate action, and in the absence of any group pressing questions of general interest and future import, our legislators inevitably focus on the former questions to the neglect of the latter.

The more carefully we study this situation the more clearly we perceive that in a complex society like ours where private and special interests are highly organized, no interest whether private or general can possibly secure due consideration unless it is backed by an organization competent to exert continuous influence upon the government or the public, as the case may require.

Henry Drummond maintains, in his Ascent of Man, that

there are two struggles for life in every living thing: "The struggle for life and the struggle for the life of others. . . . Take the tiniest protoplasmic cell, immerse it in a suitable medium, and presently it will perform two great acts—the two which sum up life, which constitute the eternal distinction between the living and the dead, Nutrition and Reproduction. At one moment, in pursuit of the struggle for life, it will call in matter from without, at another moment, in pursuance of the struggle for the life of others, it will set a portion of that life apart, add to it, and finally give it away to form another life. . . . The object of nutrition is to secure the life of the individual; the object of reproduction is to secure the life of the species. The first object has a purely personal end; its attention is turned inward, it exists only for the present. The second in a greater or less degree is impersonal; its attention is turned outward; it lives for the future. One of these objects is self-regarding, the other is other-regarding." While Mr. Drummond recognizes that both at the outset are wholly selfish, he shows that in the root of the one is the substance which ultimately, when sublimated, blossoms out in altruism.

Throughout the era of evolution by natural selection the principle of the subordination of the self-regarding, which lives for the present, to the other-regarding which lives for the future, has prevailed. One type after another has perished because it failed to meet efficiently the demands of the future on the present. Lower forms, in which the young leave the egg in an immature condition and are given no parental care, little by little are left behind. Entire species dropped out of the race while the leading type of the mammal species gradually developed toward man. The prolongation of infancy with the consequent burden on parenthood, which is a distinctive feature of the human race, has not only enabled humanity to survive in competition with other species, but it has also been the most important factor in social development, giving rise to our highest sentiments and ideals. And in the long period of progress by social development after biological progress had ceased, in proportion as the com-

plexity of life has increased, the pressure of the demand of the future on the present has grown more insistent.

The two struggles of life exist in human society likewise, and should operate in the same relation to maintain a proper equilibrium of forces. But the struggle for life, the whole outgrowth of the selfish instincts, completely dominates society because it is armed, equipped and organized, not merely for essential personal needs, but for predatory action also. Whereas the struggle for the life of others, the altruistic instincts, sentiments and outlook, is impotent and disregarded because it is not properly organized for service. And the failure of the altruistic elements of society to unite and make themselves felt upsets the balance of society. Further, it endangers the future, for throughout the era of evolution by social development, as well as that of natural selection, the future is the pivot on which progress turns.

So far as the means of effecting progress are concerned, sociologists are in general agreement. All those who pronounce that the goal of progress is the "rational organization of society," "the conscious control of evolution," explicitly state or implicitly imply, that the great changes required are to be brought about by eugenics and social education. Because the study of eugenics is still in the early stage of development, there is as yet no consensus of opinion in regard to the exact measures requisite for safeguarding and improving the racial stock. The field of social education, however, has been extensively surveyed, and educators are unanimously agreed that certain definite steps are essential to progress.

First, inasmuch as public opinion is the substratum of social well-being, the bulk of the people must be placed in a position to ascertain the facts upon which judgment is based. The existing agencies for arriving at and spreading truth are scientific research, our educational system, and the press. The truth that is brought to light by scientific research must be made accessible to all. That means that it must be couched in non-technical terms and in an interesting form. The press must be free from

any sort of subsidation. Relevant facts, uncolored by prejudice or factional interests, must be given to the public. Upon social education devolves the twofold task of developing mental powers and building up the habit of social responsibility. Our present mechanical system must be transformed into a natural process. We cannot make desirable citizens; they have to grow.

The foregoing program calls for sweeping changes, changes which under existing conditions cannot be made without the intervention and continued aid of some powerful agency. Despite our comprehensive facilities for the communication of ideas, truth seeps into the mind of the masses with deadening slowness. Thus, after sixty years of clear demonstration, the realization that evolution is a fact has not yet penetrated the mind of the average man. All he sees in the conception which, to the lover of truth, is a potent source of inspiration, is the revolting and impious idea of descent from monkeys. After pondering for several years the practical difficulties which must be met in effecting public enlightenment, I am firmly convinced that truth can dispel the darkness in the mind of man only when appropriate means for its manifestation are furnished, and that the appropriate means can be provided only by the united and continuous efforts of the lovers of truth, and that the time to unite is now. Sixty years hence it will be too late to make a beginning. The threatening disintegrating and reactionary forces which the war has shown us are operative now, will then have acquired by accelerated momentum an irresistible power.

Every living thing manifests two types of movement, at one time, reaching out, at another time, drawing in. Back of the reaching out is the expansive, daring, hopeful impulse, which, in human society, expresses itself in all sorts of progressive activities. Back of the drawing in is the over-cautious, fearful impulse evidenced in human society by reactionary and obscurantist obstructions. Now the forces of reaction and obscurantism are fully organized and must needs dominate society unless progressive forces unite also to resist them and to promote a program of advance.

Man is inherently an institution builder. Just as the organism has gradually developed organs in response to deep-felt needs, so out of social needs have grown definitely organized structures for facilitating social life. A new, persistent, and challenging problem calls forth a suitable institution to meet it, and the new institution in turn forms a mold into which the future social life is cast.

The institutions of the past, specially designed to meet certain classes of wants at a certain time, have ultimately invariably defeated the purpose for which they were created because they have hardened into molds which no longer fit needs. And this tendency, according to Mr. Spengler, is one of the important causes of the inevitable decay of civilizations. Further, Mr. Spengler notes that the institutions of Western Civilization are now petrified into cramping forms.

The fact is, however, that some of these cramping molds or institutions, have been broken irrevocably. And the fact that they have been broken by expanding inner forces is a healthy sign. For "the life of society as such," Robert Shafer observes in Progress and Science, "depends upon the free action of the excretory function, upon its power of casting off the obsolete, the false and the effete." In a state of health, the social organism, like the human organism, is constantly being destroyed and renewed in accordance with changing conditions. And the destructive process is, in a sense, as important as the constructive, for the casting off of obsolete structures is a requisite preliminary to new growth. Thus it happens that when this preliminary process remains incomplete for a long period of time, and the organism fails to adjust itself to new environments by shedding inadaptable forms and germs of decay, the incessant irritation of the ensuing maladjustments and the accumulation of poison in the system eventually projects a crisis, like that of the present, when in order to prepare for renewal and for effective advance, society must be completely remodeled, or else perish miserably in a violent convulsion or by slow attrition.

In the present crisis, the necessity for a more complete katharsis

for the throwing off of accumulated poison, and for a thorough-going psycho-analysis to aid in the development of new structures that shall prove more plastic than those which must be destroyed, calls not merely for a new institution, but for a new type of institution, an institution that will coordinate our scattered energies for the advantage of all, and by steadily focusing on the ultimate goal, will shed a powerful therapeutic light upon social structures, revealing diseased conditions, promoting the sloughing off of decayed tissue, and stimulating healthy new growths.

Such an institution would be the logical outgrowth of the union of the truth-loving and the forward-looking members of society into a firm but elastic association for the purpose of determining by the methods of scientific research the principles of social progress and the truths that are vital to human welfare, for the popularization of the principles so determined, and for rendering them operative. This association would be non-partisan in politics and non-sectarian in religion. It would exercise no legal compulsion, for society cannot be transformed by force. Not by might, not by power, but by the spirit of far-sighted altruism, it would exert a benign influence upon society, similar in nature, though, of course, not equal in degree, to that of the sun upon vegetation.

I assume that the initiative in organizing for the purposive direction of society, the greatest adventure of mankind so far, is to come from America, because, lacking the racial homogeneity and the common tradition that gives solidarity to other nations, America stands in peculiar need of the good offices of an effective unifying agency, and at the same time, America has at her command in a greater degree than any other nation the requisite material and spiritual resources. Superior in wealth, we have in this favored country the means required for scientific research on a large scale and for the dissemination of knowledge. Seed of Pilgrims and offspring of Pioneers, we possess in a greater degree than our European cousins the faith and daring that are essential for the blazing of a new trail. These qualities are

obscured at the present time, but they exist and may be called to the surface by the right sort of appeal.

It is true that we have fewer leaders than we should have. Reflective individuals, as a rule, are modest and unaggressive. And in a country where the average type is self-seeking and aggressive, those who are not so are pushed back. The aggressive type dominates personally and causes its standard of values to prevail. Thus it has come about that thinkers command less respect in America than in any other civilized country, and learning and educational interests suffer in consequence. This vicious inversion of values must be changed. And it must be changed by the action of the thinkers themselves. Knowledge is power, whether it is actual or merely potential, and power implies responsibility. Increased realization of the dignity and responsibility of their calling will render the thinking members of society more positive. Then they will automatically command the respect of the public and exercise due prestige. Increased realization of their own worth, which is the key to the problem, can best be attained by union with others of their own kind, by the personal reinforcement and rallying force that is generated when like-minded individuals work together for a common purpose. All other classes are united for the furtherance of the interest of their respective classes. We have associations of all types of business and of all the various professions; capitalists are united in powerful companies, and manual laborers are organized in a powerful labor union. The seekers for truth, the would-be servitors of humanity, alone, are unorganized. Is it any wonder, then, that they are impotent and disregarded and the truth they might shed is obscured? Even in our universities the genuine student, compared with the foot ball hero and the leader in athletics and social activities, is an insignificant figure.

In our universities, where they are overpowered by the overwhelming numbers of those who attend the university for the "college life" and for other purposes even less relevant to the end for which the university was instituted, and interspersed here and there among the masses of our money-getting and

pleasure-seeking population, are thoughtful individuals who would gladly devote their lives to the search for truth and the service of humanity, could they but find appropriate openings. But the higher sentiments, without some sort of definite organization and program to hold men up to them, eventually succumb to the urge of purely selfish interests, and so the majority of these promising idealists, in default of suitable opportunities for the exercise of their peculiar gifts, isolated, and lacking the inspiration that comes from close fellowship with kindred minds, become discouraged and turn their energies to some more or less uncongenial occupation or profession in which they obtain but indifferent success because they are out of their proper element. These disappointed souls, who now present a pitiful waste of socially-valuable material, could all be used to good advantage in various departments of research work and of the dissemination of truth.

How many of these fish-out-of-water there are we cannot know until the call for union brings them together. We know that they form but a very small proportion of the total population. We are equally certain that when once the machinery is devised for liberating and putting into active operation the dynamic power latent in them, that the influence they will wield will be out of all proportion to their numbers.

To sum up, modern advance in the natural sciences has promoted a material development of civilization analogous to the physical growth attained by the individual at maturity; and this advance enables society to adjust itself to its physical environment. But there has been no commensurate advance in the social sciences to aid in adjustment to the human environment. Consequently, in our social relations we still display the characteristic reactions of childhood. And the maladjustments that result from this disparity between our physical and our social development make our civilization dangerously unstable. The speeding up of the belated moral development, that alone can restore the disturbed equilibrium of society, can be brought about only by the united efforts of those members of

society who have already achieved a high degree of mental and moral development themselves.

Lack of space forbids the inclusion of all the angles of this problem and the elaboration of those that are included in this paper. And indeed, I have no desire to present a comprehensive expose of the subject. My purpose is simply to stir the minds of my readers to a realization of the imminence of the problem, and to stimulate them to a thoroughgoing discussion of it. In the future issues of *World Unity* and of other similar periodicals which are read by serious minded people, I hope to read a symposium out of which shall ultimately be devised a definite program of action. For it sometimes happens that a group, deliberating on a given problem, eventually works out a program which at the outset had not been proposed by any one member and which has not grown out of a compromise, but nevertheless is satisfactory to every one, and which is infinitely superior to any program that any one individual, working separately, could have been able to evolve.

Let him that hath an ear, listen, and he will hear the Spirit of the Times entreating, "Come, let us reason together."

THE WORLD WE LIVE IN

Men live less and less in geographical and more and more in spiritual communities. The involuntary elements of existence tend to be limited to the regional area, the voluntary elements find increasing opportunity of self-expression through association of likeminded people selected out of the entire population by identity of interests and ideals. In this department, *World Unity Magazine* will publish each month a brief description of some important modern movement, voluntary in character and humanitarian in aim, believing that knowledge of these activities is not only essential to the world outlook, but also offers the true remedy for the sense of isolation and loneliness which has followed the breakdown of the traditional local neighborhood.

INTERNATIONAL MORAL EDUCATION CONGRESS

by

FREDERICK J. GOULD

(Hon. Secretary from 1919 to 1927)

THE United States, through Dr. Felix Adler, gave a strong impulse to the first International Congress on Moral Education, which was attended by many hundreds of delegates from twenty nationalities, and held at the University of London in 1908. A similar enthusiasm was displayed at The Hague in 1912, and the discussions seemed profoundly appropriate at the moment when the Palace of Peace in that city was near completion. The exceedingly broad basis of the Congress was then formulated as follows:—

> "The Congress does not advocate the views of any society or party, but affords to all who are interested in moral education, whatever their religious or ethical conviction, nationality and point of view, an equal opportunity of expressing their opinions and comparing them with those of others."

After the tragic pause of the World War, this World Ideal was caught up again by the present writer and his col-

leagues, and, in 1922, a splendid Congress was held in Geneva, under the presidency of Dr. Adolphe Ferrière, in the Aula of the University. At this meeting it was resolved to maintain continuous labor on the problem of a reformed History Teaching, governed by a spirit of international justice and sympathy. The fourth Congress assembled in the University of Rome in 1926, the leading mind being that of the philosophic Francesco Orestano. The three volumes of the Proceedings can be had from Prof. S. Zichichi, R. Università, via Della Sapienza, Rome, for $3.50; the papers being given in English, Italian, French, etc. The fifth Congress will meet in Paris, 1930, and its agenda is prepared by a French committee (Sec. M. Elie Mossé, 27 rue de Château-Landon, Paris X). The Executive Council of the Congress comprises nearly fifty members; for example, *French*, M. F. Buisson; *German*, Dr. Elisabeth Rotten; *Spanish*, H. E. Señor Don Rafael Altamira (Judge in the Hague Court of the League of Nations); *Indian*, Mr. A. Yuouf Ali (a Muslim); and the three American members are Dr. N. Murray Butler, Dr. F. Adler, Prof. Edwin Starbuck. Congresses pass no resolutions on debatable topics, and do not touch merely administrative questions; their prime value consisting in rallying large-minded educationalists, and in keeping alive the purpose of training the youth of the world for service of family, country, humanity.

The present writer (recently resigned from the secretaryship) found the eight years' work, 1919–1927, harmonious with his efforts in Britain, India (1913), and two visits to U. S. A. (1911 and 1913–14), to quicken public interest in ethical education on a wide fraternal foundation. He takes the opportunity to direct attention to the excellent enterprise, conducted by Prof. Pierre Bovet,—the Bureau Internationale d'Education, (Sec. Mlle. Marie Butts, 4, rue Charles Bonnet, Geneva). This Bureau, founded in 1926, is associated with the Int. M. E. Congress and the Paris Committee, and is acting as a vigorous link for a great variety of educational workers and thinkers. Correspondence on all the themes above touched will be welcomed by F. J. Gould, Armorel, Woodfield Avenue, Ealing, London, England.

APOSTLES OF WORLD UNITY

XI—NICHOLAS ROERICH

by

MARY SIEGRIST

"ART will unify all humanity. Art is one . . . indivisible. Art has many branches, yet all are one. Art is the manifestation of the coming synthesis. Art is for all. Everyone will enjoy true art. The gates of the 'sacred source' must be kept wide open for everybody, and the light of art will influence numerous hearts with a new love. . . . In all true art there is the feeling of oneness. On this Bridge of Beauty the most diverse spirits can be united."

This is the challenging message of Nicholas Roerich to a "disunited world split into divergent elements, differentiated into matter and spirit, nature and man, reason and feeling, past, present and future." Roerich is the supreme artist; and he is the champion of spiritual culture, the herald and bearer of a synthesis of wisdom and beauty out of all ages, out of all lands, from the inmost heart of man. But especially does he carry the torch and bear the treasure-trove held in the alembic of his own spirit. For above all else, he is himself a harmonious instrument through which the ocean of beauty may flow unimpeded. Artist, philosopher, poet, scientist, archaeologist, he is by virtue of his own inner illumination among the "few supremely great spirits in the world today." And who if not this master-artist should formulate and help bring into the governance of men's lives this living Gospel of Beauty?

Just what, in terms of the new conception of world unity, is his prophecy? It is this: "The guides of life create indefatigably and one may rejoice at the terrifying boundaries of our chaos.

And so, from under the foam of storm, rises again the washed, glittering cliff. Already there approaches the art of construction and universalization; we know this not from predictions. We see already the luminous signs. Solitary individuals, separated by mountains and oceans, begin to think of the unification of the elements, the harmony of creativeness. And the ideas of unity fly over the world . . . great is the significance of art for the future life. . . . The New World is coming."

These are unquestionably the words of one who brings with him the authority of the spiritual world; who dwells in the realm of cosmic causation. A study of the many-sided life of this man reveals this over and over again. From the beginning he has taken knowledge for his province. But not satisfied with mere factual knowledge, he chose to go out on the path of wisdom and beauty. It is not strange that one so richly endowed should come to take the world for his spiritual pasturage nor that his quest should gather depth and intensity with the years. That he should have felt within himself the call of the Orient was inevitable. That he should have been drawn into highest Himalayas, this too was no chance happening, but through the inmost choice and attraction of his spirit. Here on white Himalayas, amid the snow-crowned peaks, he has sought and harvested of eternal beauty. His prevision of the New Humanity, one moulded by the 'world-soul, the spirit of cosmic evolution,' reaches its climax in his series of Himalayan paintings, showing the cosmic unity between nature and man. This is revealed in all of his symphonies in form and color. These paintings of the Orient, however, give one a strange sense of unfolding vistas, of doors opening out on a widening country of the spirit.

Throughout the Orient—India, Tibet, Central Asia—Roerich seeks, as he has always sought, not only the sources of ancient art but the universality of all religion, the identification of the various modes of the life of the spirit as one life. As he listens to the reading of the Bhagavad-Gita and hears the exclamation of the Buddhistic servants of the Temple he asks: "Does there not appear before you the One Image—the one common Will

towards happiness and joy? . . . The formulas themselves often astonish by their universality. In them are united the summons of the mysteries with the prayers of the most unexpected cults separated by whole epochs and whole continents. The language of the Mother of the World is the same for all cradles."

This unity of vision, this harmonization of life, is clearly expressed in the great paintings of Roerich, over seven hundred and thirty of which are permanently on view in the Roerich Museum, founded in honor of the great artist. Here there is for the understanding beholder the sharing of a profound spiritual experience. Swiftly or gradually will come the realization that this art has all the flow and surge—the unmistakable sweep—of cosmic movement. This magnificent panorama of color symphonies in sea and landscapes, these compositions of symbolic imagery, are the burning lava, the fiery representation in stupendous form and color of the life-force of a great spirit. They form in themselves a challenge, a trumpet-call, a veritable gospel of beauty. In them a supreme artist has bodied forth oceans, plains, prairies, mountains—worlds within worlds—of his own soul's journeying. In these sublime delineations are contained not only cosmogonies of the past and present but startling insights and illuminations interwoven with the future. Here poet, painter, prophet, spiritual teacher speak as one. Here is a vision that has penetrated not only the recesses of the past but no less the world of tomorrow. It sees that "the old scrolls are coming to flower in the hands of a new world understanding." These paintings form, as it were, a progressive bible of the past and future—one not less than does the body of great poetry or the cycle of great sculpture. Standing in their presence, one has a deepening consciousness of contacting the genius of a master. One feels that here the gates of the sacred Source have indeed been thrown wide open.

What is the meaning of this vast outpouring? How does it proclaim peace and wisdom, power and unity through beauty? Let us follow the spirit of Roerich, "all-containing, all-imparting," as it is expressed in his works.

A descendant of the Norse Vikings, Roerich typefies composite Russia, combining as he does the vigor of the Varengians with the warmth and spontaneity of the Slavs, the exact science of the West with the mysticism of the East. He was born in St. Petersburg in 1874 of Scandinavian stock which can be traced back to the tenth century. On his father's side he was a descendant of Rurik the Viking, while his mother was of purely Russian ancestry. He was destined for the study of law by his father, who sent him to the University, but by his own genius, for art. In three years he won his University degree and a diploma from the Academy of Art by his first painting, The Messenger. This work carried the unmistakable stamp of genius and brought him into national fame. His boyhood was spent at Iswara, the old family estate, amid whose hills and forests he absorbed the wild beauty of nature. Here as a boy of fourteen, he excavated some mounds; this was the beginning of his distinguished archaeological explorations years later. In 1900 he went abroad for study and travel and later exhibited throughout the countries of Europe. These exhibitions, from the first, strengthened the ideal of international understanding through brotherhood. Many of his paintings have been acquired by the National Gallery in Rome, the Louvre and the Luxembourg in Paris and other art galleries throughout Europe and America and even in Mongolia, Central Asia. His were the sceneries for operas and plays—as for the Wagnerian opera, Valkyries and others—at the Moscow Art Theatre and the Ancient Theatre, as well as the large mural decorations for the old cathedrals of Russia.

Roerich first came into relation with America twentyfive years ago, when he brought to Russia the first exhibition of American art works. Later, in response to an invitation from the Chicago Art Institute to exhibit his paintings throughout America. His coming brought with it instant recognition of his genius. In 1921 he formed an international society, Cor Ardens, in Chicago, and in the same year the Master Institute of United Arts in New York City, thus for the first time bringing the teaching of all the arts into a synthesis. In 1922 he founded Corona Mundi,

International Art Centre. In this way a traveling exhibition of his paintings, and those of ancient and other modern masters is reaching schools, settlements, factories and prisons throughout the country. In the summer of 1923, Roerich started out on his fruitful caravan expedition through India, Tibet, China and other countries of the Orient. In 1924 the Roerich Museum first opened its doors with a permanent collection of more than 400 of his paintings, now increased by the new wing of the Mongolian paintings to over 730. The fecundity of his genius is shown in the 2500 paintings which Roerich completed before coming to America. These are now spread through some twenty-one countries, all of them destined to be ambassadors of world unity in the museums and art centers of the world.

In Roerich's art is revealed the spirit and rhythm of ancient Russia, reminiscent as it is of ancient legends, myths and folk tales—the "lietopis" of the past—and breathing the enchantment of that bleak and austere land, with its ponderous masses of rocks and cliffs, its giant mountains and plains and forests. His poetic vision recreates the past and we behold the charm and mysteries of epochs of long ago. Nor this alone. It looks forward with the telescope of clear vision into the dawn-world. Here gods and goddesses strive in titanic conflict, the daughters of earth await the coming of the sons of heaven, the consecrated ones bear the bowl of sacred flame to burn the darkness, the illumined ones are guided to the place where blooms the Fire Blossom for the healing of grief, the dark magician weaves his sinister spell through secret incantations, the messenger beheaded is shown triumphantly arriving at his goal, carrying his head in his hand, and delivering the entrusted message. These are but a few of the remarkable themes around which Roerich paints his symphonic compositions. "Symphonic" expresses the essence of his work as perhaps no other word would, for there is the throb of music in all of these canvases. As one critic declared, "One must listen to these color symphonies; one cannot only look at them. One must hear them with the ear as well as see them with the eye." One might add, with the ears of spirit.

Roerich is not limited to any single country or to any established technic or tradition. He is of all lands and many schools and traditions have gone into the evolution of his own technic—but chiefly the flame of his spirit. "Like his own roving Vikings, Nicholas Roerich is himself a seeker after hidden treasures, an idealist to whom reality is but a suggestion of that which lies beyond." Just as reverently as the "Messenger," he carries forward his own found "Treasure of the Angels," sought throughout the universe. In these lines he affirms his perception of the cosmic:

Beyond all the Russians exists one unforgettable Russia.

Beyond all love exists universal love.

Beyond all beauty exists one Beauty leading to the knowledge of the Cosmos.

That Roerich chose America as the most important stage of the future is significant. "And why not look into the future now when unforeseen but deeply logical bridges are being built between nations and when verily it is difficult to say just which stone appears to be the best foundation for the necessary future structure? If I love Russia why should I not love America? If I perceive the wonderful qualities of this young country—heritage of Atlantis—why should I forget the Russian treasure-trove interwoven with all the gifts of the wisdom of the East?" This faith in the essential spirituality of America, Roerich has expressed in his prophetic "Messiah" series. These paintings seem to re-echo his own words: "The Sign of Beauty will open all sacred gates."

No less evocative and arresting are his religious paintings such as "Saint Boris and Saint Gleb," "Fiery Furnace" and "Treasure of the Angels." In them he transfigures the spirit of the ancient church paintings with new insights and perceptions. In his series of prophetic paintings another aspect of his many-faceted art is found. "Heaven's Battle," "The Last Angel" and the "Cry of the Serpent" vibrate with prophecy of the coming world conflict. His paintings of the Saints during the war years seem to express his faith in the spiritual re-birth of the world.

In his "Sancta" series and in his "Messiah" paintings created in America he shows the fulfilment of prophecy and legend—the birth of the New Age in the new world of America. In "The Bridge of Glory" St. Sergius is shown beholding the Northern Lights and meditating upon the Bridge of Glory that unites all men. "Legend" represents the Messiah coming in a cloud, the sword a comet in his hand. In "Miracle" amidst the configurations of the Grand Canyon, seven figures are prostrated before an advancing radiance crossing a bridge as foreshadowed in legend. Beyond the shadows that hover over humanity, Roerich penetrates and sees that the dawn is ahead—the coming of the era of world-brotherhood and universal peace.

The series of Roerich's Himalayan paintings form a striking panorama. These cloud-bathed, snow-capped heights have an almost unearthly luminosity, as though symbolic of heights attainable within by the spirit of man. The Mongolian series, austere in its bleak and barren cliffs and lonely monasteries, is equally pregnant with meaning for the future. Here, for example, is the sky-rider on a white horse coming out of the clouds, ushering in the New Humanity. On the heights is the spiritual pilgrim with the "unspilled chalice." Here are the messengers breathlessly riding forth in pursuance of the commands of their king.

The dominant note of Professor Roerich's color orchestrations is their unity. Theme and treatment and technic bear a close relation and suggest the harmony of creation at white heat. In spirit, as one critic points out, he is closest to the Italian primitives in his deep religious feeling. The emotion packed in his canvases seems to escape into some fourth dimensional world of pure music—one like that to which Bach or Beethoven transports us. In their imaginative range and rhythm they are full of poetic symbolism; they are, indeed, poetry itself. They have much of the singing quality of Lanier and the cosmic range of Whitman. They seem to say of their master: "We are the singing of his hand and heart and brain."

This unity is also to be found in his own complex personality which has coordinated and harmonized the most diverse elements

into a harmony and oneness of consciousness. To him the inner and the outer worlds are one, the outer being simply the visible manifestation of the inner world; its garment, as it were. Through the lens of his art, he sees all man-made barriers of race or caste or creed or color melt away and quite dissolve before the advancing consciousness of oneness. This kinship of men through their realization of beauty and the sharing of that experience, he has envisioned from the beginning. Nothing but the perceptions and insights of cosmic consciousness could have given him this realization. At the center of his art, giving eyes to his mind and his hands, there lives the poet and the seer. The technic, therefore, is without self-consciousness or virtuosity. It is evolved at the command of the radiant spirit and has therefore that strange power of evocation in the mind of the beholder.

Beyond this, Roerich's art has a unifying effect on those who behold it. This power to knit together into a kinship is the distinguishing characteristic of great art, broadbased as it is upon the unifying ideal of brotherhood. It has called forth voices of praise in men such as Tagore, Andreyoff, Zuloaga, Claude Bragdon, Mestrovic, and Stokowski, all of whom have seen in it some fourth dimensional quality of greatness. Indeed, the luminosity, the compelling force and cosmic reach of these paintings suggest the inspiration of great presences—of those who guide the evolution of mankind from the watchtowers of the worlds. Such lights and shadows—such light-rays—have seldom been seen on land or sea but exist rather in the higher spheres of being. Here, where dwell the guardians of humanity, is the uncharted realm of spirit. Thus it is that Roerich contacts causal forms and it is these that irradiate his canvases. He declares that in these days, when the struggle between mechanical civilization and the culture of the spirit is coming to death-grips, the recognition of spiritual Unity must be the basis of all creative work. "A sense of reality can be conveyed only by a harmony of form and color with the spiritual, inmost verity." He believes that every true artist should evolve his own technic. He envisions great and beautiful temples that

shall be the permanent homes of great works of art and the international meetingplaces of artists and peoples. Great inspirational paintings will be a vast uplifting force in the preparation for and ushering in of the New Era. He would have all men understand and speak the international language of beauty.

Not strangely, Nicholas Roerich is poet as well as painter. It is natural that he should be master of the singing word as well as of the singing form and color. His poetry has in it the same radiance and joyousness, the same sense of spiritual fire, of exaltation and prophecy. It has, too, the same vitality and rhythmic quality—the same leap and upthrust of beauty. Bugles are in it sounding the Call of Tomorrow. It foresees and foreknows the new world-dawn. Always his eager spirit would find and follow the Sacred Signs. His poetry has the unity of search, of discovery and of spiritual realization.

We do not know. But they know.
The stones know. Even trees
Know.
And they remember.
Everywhere
Heroes passed. "To know"
Is a sweet word. "To remember"—
Is a terrible word. To know and
To remember. To remember and to know.

. . . . . .

The great Today shall be dimmed
Tomorrow.
But sacred signs
Will appear. Then
When needed.
They will be unperceived. Who knows?
But they will create
Life. And where are
The sacred signs?

The caravan expedition of Roerich through the Orient is resulting in many great discoveries both in art and in science. Amid the most exalted scenery of the world in Tibet and India, Roerich has been painting a series of symbolic masterpieces forming a complete panorama of the East.

Finally, let us note again his prophecy of the New Humanity: "Humanity is facing events of cosmic greatness. . . . The time for the construction of future culture is at hand. Before our eyes the revaluation of values is being witnessed. . . . The values of great art and knowledge are victoriously traversing all storms of earthly commotions. Even the 'earthly people' already understand the vital importance of active beauty. And when we proclaim 'labor, beauty and action,' we know, verily, that we pronounce the formula of the international language. And this formula, which now belongs to the museum and stage, must enter everyday life. The sign of beauty and action will open all sacred gates. Beneath the sign of beauty we walk joyfully. With beauty and labor we conquer. In beauty we are united. And now we affirm these words—not on the snowy heights, but amidst the turmoil of the city. And realizing the path of true reality, we greet with a smile the future."

"TOWARDS A NEW ARCHITECTURE"

by

FRANK LLOYD WRIGHT
Architect

IN A STYLE as stark as one of the gas-pipe railings at the edge of one of his "new" cantilever-porches, Le Corbusier,* no sentimentalist, comes to us to tell us that this machine age has "surface and mass" effects neglected in our architecture. He points to the clean lines and surfaces of the aeroplane, the ocean greyhounds, and to certain machinery,—having no other motif than to express in the simplest terms the nature of its necessity,—as the "new" beauty. He is right.

"Styles," says he, "are no more than the feather in madam's hat." His way of putting our own minority report.

France, our fashion-monger, has thus arrived at the psychological moment to set a fashion for us in architecture,—to pull the plumes from the hat we call our "Classic," and maybe get the hat itself.

The fact that all Le Corbusier says or means was at home here in architecture in America in the work of Louis Sullivan and myself—more than twenty-five years ago, and is fully on record in both building and writing here and abroad, has no meaning for him in this connection.

There, in those countries, the matter for which Le Corbusier claims two dimensions has been at work all these years, while here in America it was at work in full three dimensions. True—a minority report it was, and still is. But as John Bright was fond of pointing to History to prove—the Minority has always been right.

* *Towards a New Architecture*, by Le Corbusier. Translated by Frederick Etchells, Payson & Clarke, Ltd., New York, 1927.

What then will happen should a fashion now be made of the minority report in American Architecture? The truth will move on and be found elsewhere in another minority report to be "discovered" again at some future time as usual,—but "progress" is ahead no less.

Our "American Classic" needs this dressing-down, from the "abroad" it has itself aped and imitated. Therefore, France will be more effective and convincing in this matter than anything anyone at home could say or do, especially as it comes just when Manhattan's commercial Machine has triumphed over Architects and compelled their cornice (our feathered hat) to go.

This testimony from the passing stranger applauds *that* triumph and not at all deplores the blow the Machine dealt the Classic. The Machine is showing its strength. The feathered hat is already on askew. This fresh breeze blowing from abroad for some years past and now renewed from the cradle of Liberty itself,—well,—hat and all is going to go. Our psychology in affairs of the Arts is notorious.

And yet this pronouncement by Monsieur—what is it? Really it is essentially a plea for another kind of picture-building. It is only more appropriate now to leave off all the "trimming" and keep all severely plain.

In this matter of Art, the Frenchman has seldom got inside. He has usually discovered the surface "effects" best suited to the time, the place and the hour. It is no small virtue in him and has heaped honors upon his Nation.

But that 'flair' is no longer good enough. In this architectural matter, France may for once find herself behind. America's minority report—already handed in—goes deeper and the French movement may soon lose its two dimensions, "surface and mass," within the three that characterize the American work. The third dimension we already have to be added to the two of France is *depth*.

It is this quality of *depth* that alone can give life or purpose to the other two dimensions and result in that integrity in

Architecture that makes the building no less organic than the tree itself.

"Surface and mass," which the talented Frenchman (true to the custom of his people since time began) declares the chief *elements* of Architecture with which the Architect has to deal—are in reality not *elements*—but products. Length, width and thickness make after all but two dimensions,—the superficial ones. Until that third element as the quality of depth that makes all *integral* has entered, nothing has happened in Architecture beyond a refreshing *semblance* of simplicity.

A spiritual interpretation must be given length, width and thickness; length as "continuity," width as "breadth," thickness as "depth"—and all be made homogeneous.

We are learning to see from the outside the "effects" produced by such homogeniety and to desire them. We are beginning to hunger for them really. But we will not learn to produce them by studying them outside. We will get at them from "within" or we will *create* nothing. We will only be giving an imitation of the more appropriate aspect of the thing we see —making more picture-buildings—adding another *ist* to affect only another *ism*—among so many gone down before.

But I wish everyone engaged in making or breaking these United States would read the Le Corbusier book. Universities especially should read it. And as for world unity—it seems that in so far as this ideal of America is a spirit,—America already, except for the minority report, is found much more abroad than at home in this great matter of Architecture. We are, by nature of our opportunity, time and place, the logical people to give highest expression to the "New." We *are* the great thing in this sense. We fail to see it in ourselves because we have been imitating an old-world that now sees in us, neglected, a higher estate than it has ever known in its own sense of itself.

So, welcome Holland, Germany, Austria and France! What you take from us we receive from you gratefully. Had you not taken it, we as a Nation might never have been aware of it, never, even, have seen it!

THE REALITY OF ART

by

GERRIT A. BENEKER

Painter and Lecturer

ART,—what is it? What does it mean? Such a little word, but with a meaning as broad as life itself.

"Two of a trade never agree," according to "The Two Black Crows," Moran and Mack. So, what I have to say here is but the point of view of a single individual who does not ask that others agree, but who does ask that for the moment we try to lay aside any preconceived ideas which we may hold in regard to art and, with open minds, let us proceed together.

We in the profession do not agree because we split on technical differences upon things and fail to recognize the great underlying principles beneath all art. This is due to the way in which we have been trained, for most art schools are conducted separately, alone by themselves, away from every other kind of education. We seem to think that art is a thing instead of a way, or, if a way, we are so materially minded that we think it is a way to put on paint or arrange forms, lines, and colors. We are just as much "Babbitts" in our habits of "Art for Art's Sake" as the business man who maintains that "Business is Business."

Most of us are only craftsmen with a greater or less degree of skill amounting to cleverness which is often highly amusing and entertaining but never satisfying in the long run: we soon tire of cleverness and demand new styles,—in painting as in women's shoes or as in any other commodity. One of our best known American painters, a man who sits often on our juries to judge, said to me,—"If a canvas comes along that

amuses me I vote for it." This man is typical of most of us in the profession: we are only craftsmen, artisans,—*not artists*.

R. N. Coudenhove-Kalergie, a young man who is working on the idea of a United States of Europe says: "It is the function of art to give men images and symbols of harmony and strength, to lead men out of the ugly and the commonplace into a future realm of heroic beauty. The religious mission of art in this new era will be political and pedagogical in the loftiest meaning of those words; its function will be not to please and to entertain but to mold mankind in a new image." Because we are only craftsmen and not artists we are trying indeed to mold man in new images in paint or marble, some of which are very queer and beyond understanding. Few of us realize that our talents are capable of molding man's inner character.

Hundreds of years ago Socrates asked Thrasymacus: "Have the arts severally any other interest to pursue than their own highest perfection?" And Thrasymacus replied: "What does your question mean?" Thrasymacus sits today on our juries, conducts our art museums, galleries, and art schools, looking upon art only as some "new" trick in paint or as a good money-maker.

In my opinion, the greatest mind America has produced so far—Emerson—in his essay on Art says: "There is higher use for art than the arts. Nothing less than the creation of Man and Nature is its end." Yet, whenever I quote Emerson to a fellow painter he usually replies: "Emerson! Hell! he did not paint."

We painters, sculptors, dramatists, authors, seldom seem to realize that according as we take our inspiration from any phase of life, we in turn reflect, advertise as it were, that same phase of life to our public who look upon our work only as so much subject matter, and who in turn react just as the picture or play inspires. If this were not true why do we hear of censorship? Yet, censorship never has worked and never will.

One of our great "Memorial Foundations" recently sent a

young painter abroad for a year's further research in art: it financed him for a year. This young man returned to us after his year of research with a canvas which has just been awarded a prize in the annual show of one of our largest art museums. The picture shows a degenerate looking young man with two dissipated looking night-club females sitting at a table of drinks. This is but one of many pictures, whether on art museum walls or on the movie screen, which accounts for the conduct of many people today. Bring a gang of boys into the Cleveland Museum of Art and place them suddenly before George Bellows' picture of a prize fight and the boys immediately want to fight. To those of us in the profession this picture is a very clever performance in paint. I took my boy to see a picture of Douglas Fairbanks in "Robin Hood" and in less than half an hour after the show he had his gang organized. At the other end of town another gang was organizing: when there are two gangs there is sure to be a fight.

I wonder if this "Memorial Foundation" is proud of the research of the young man which it sent abroad to paint when the prospectus sent out by this Foundation begins: "In order to improve the quality of education and the practice of the arts and professions in the United States, to foster research, and to provide for the cause of better international understanding." Surely the young man did not have to go to Europe for such research.

Emerson also said: "The hand can never execute anything higher than the *character* can inspire." What must be the character of many so-called artists today?

"Art has not come to its maturity," continues the Sage of Concord, "until it puts itself abreast with the most potent influences in life, until it is practical and moral, until it stands in connection with the conscience, until it makes the poor and uncultivated feel that it addresses them with a voice of lofty cheer."

Perhaps the painter of the prize picture before mentioned thought—if he did think—that the "voice of lofty cheer"

was in bottles. Temporarily, to some of us it is, but what about the reaction to the habit?

"Nothing less than the *creation* of Man and Nature is its end"; and what kind of humans and inhumans are we creating today through the subject matter in our pictures, plays, and stories?

Craftsmanship is to be admired, to be exalted,—but it is only half of the job. What we have to *say* through our craftsmanship is just as important, if not more so, and few of us have anything to say.

Now, it seems to me that the greatest art of all is *the art of living*, and, if so, surely it lies with the realm of the fine arts to point out or suggest the way of life and within the field of the arts, craftsmanship, to work out the way of life.

In spite of the fact that so many of us "artists" laugh at Tolstoi, Ruskin, Emerson, and other great thinkers, we may well consider Tolstoi's, "The destiny of art is to transmit from the realm of reason to the realm of feeling, the truth, that the well-being of man consists in being united together." We do not have to ask if art has brought about a better international understanding when a whole world went to war, when Mexico is divided, when labor and capital are constantly striving against each other, when religious denominations clash, when the papers are full of the questions of international debts. Yet art is a universal language which any tongue may understand.

If art has not united the peoples of the earth, if it has not raised to "a Divine use the railroad, the insurance office, the joint stock-company, our law, our primary assemblies, our commerce, the electric jar, the galvanic battery, the prism, and the chemists' retort, in which we find now only an economical use" (Emerson), who is to blame? There are many reasons, but before "passing the buck" to anyone else it is well to look within the source,—within ourselves, within the profession.

Seldom do we find even two artists who agree upon art,—yet there is a common ground upon which all, whether artists or laymen, may unite. We need to consider long and thoughtfully

those few simple opinions which the best minds have agreed upon as found in the dictionary:

1. Art "Opposed to Science." Here is subject for a whole volume; "Art,—to do" vs. "Science,—to know." Art was before science since man had to do things (in a clumsy way) before he knew how to do them. For the past one hundred and fifty years, and more particularly since the past fifty, aye since the past twenty-five years,—we are living in an age when science has run away with the job of life. Modern methods in every phase of life are the result of organized brains. Science has progressed at the rate of multiplication while art has not even tried to progress at the rate of addition,—in fact just now it seems at the rate of subtraction. In our time art is but a plaything in the hands of an uncultured people, whether artists, dealers, or buyers, just as it has been with kings and "nobility." In times past art meant a great deal to the people or why did the church of Rome send those old Spanish galleons to Mexico and Peru laden with thousands of pictures?

Art and science must proceed together, hand in hand: yet this is not enough. Just as there are four wheels to our vehicles of transportation,—if we are to get anywhere in life we must travel on four wheels, namely: Science, Philosophy, Art and Religion, and not skid along on one wheel but keep all four on the ground. We have been so educated as to look upon any one of these as an end in itself whereas they are all interdependent with each other. Art needs Philosophy greatly. Art has always been the hand-maid of Religion as Philosophy has been the hand-maid of Science and there is a tremendous job of house-cleaning to be done by these two hand-maids.

2. "Art,—the employment of means to the accomplishment of some end." To what end? To the accomplishment of the highest perfection of material things only, or to the end of the *art of living*? To world unity, to peace, to understanding, to raise to a Divine use industry, law, commerce, and the use of natural resources? Consider the next definition:

3. "Art,—the skillful adaptation and application to some

purpose or use of knowledge and power acquired from Nature." (Note Nature is spelled with a capital "N".)

Science has acquired untold knowledge and power from Nature, yet we have only just now discovered the principle of the radio while this principle has existed from the beginning; and, "We" have only just now flown through the air across the Atlantic. How much more has science yet to discover? Useless all these findings of science without the art of using this knowledge, and these works of art, the radio and flying, are capable of bringing about a better understanding nationally and internationally. There is something tremendously spiritual behind them,—is it because the air is free to all?

But because we have applied art to the design of the article and to the selling of it—to the physical and mental sides only; because business has taken the findings of science and the craftsmanship of men, organized science and art into a great machine and then influenced political governments to strive against each other for control of natural resources, trade routes, and markets; and because we have not applied art to the spirit which should motivate life, we have been thrown into world wide war, disorganization, and confusion—international, national, economic, social, civic, and religious—in the mass and in the individual, for the character of any group depends upon the character of individuals in these groups.

There is no cure, no panacea, for any of our problems of today, except as we may help to stimulate and promote in each individual clear and unprejudiced *thinking* and sympathetic and understanding *feeling*, and art can make us both *feel* and *think*. Consider the next definition:

4, "Art—the power of perceiving and transcribing the beautiful and aesthetical in Nature as in painting and sculpture." Let us underline that word "power." Most painters, as I know them, merely look at Nature and many even try to improve upon Nature and right here let us realize that human nature is part of Nature: in fact, was man made for Nature or Nature made for man? Seldom does the painter develop that power

to perceive deeply into Nature and into human nature; he is too selfishly interested in the tricks of his trade or in so-called fame or money return, and by habit of the day's work and the sheer competition of holding a job it is almost hopeless to even try to change him after he is forty. Man's chief fault is self-consciousness, which is holding him back from becoming what he should become in the eyes of his Creator,—His image.

If on the other hand we can throw ourselves into the subject before us, first having carefully considered that subject, to as near 100% as possible, completely forgetting self,—the final result in our work, whatever that work may be, will bear an individuality not expressed in tricks in paint, forms, lines or colors, but a true individuality all our very own which no one can take from us. Then shall we be ourselves and not try to be others.

5. "Art,—skill, knack, dexterity, cunning." Herein may we all be at least artisans and if we apply our skill to the art of living we may be artists in our respective lines of work no matter what that work may be, for all necessary work, when honestly done, is of equal value and worthy of equal respect.

Change Methods of Education

At present we are so specialized that each one of us is as a man walking one narrow board in a floor with one incentive at the end,—money, fame, or power,—we seldom realize there is a board on either side of us to say nothing of the whole floor of the world, nor do we realize the relative value of our little board to the whole.

"A liberal education," says my friend, E. H. Lindley, Chancellor of the University of Kansas, "will lift any ordinary job from the level of a task to the level of an art and from the level of an art to the level of religion,—through the leadership of *artists*, not merchants of art."

Not only will the art school of the future be on the college campus, but the young man or woman who intends to become

an artist will study the technic of the art five mornings per week and spend the afternoons in the study of those subjects which lead to the Master of Arts (not that there is any virtue in the degree itself), economics, sociology, civics, philosophy, psychology, comparative religion, English and other languages, and whatever science they may choose, chemistry, biology, and history.

It would seem that after four to six years of such study a young man or woman should have some idea of what he or she is going to say through the medium of art,—but not yet let us turn him loose to fling paint or clay in the face of the public. I should like to see him for at least six weeks of the year go into the shop or mill or on the great western farms and work with other men like himself at their tasks, for in no other way may we find out how men think and feel and act, nor why. Then indeed should we have something to say through our art and realize what Rodin meant when in the darkest moments of France, minimizing no peril, and speaking with the greatest assurance of the future, he declared:

"Our young soldiers and our old cathedrals fall that there may flourish again a youth, pure, healthy, ardent;—hostile to materialism, keen for spirituality;—that a sublime and renewed art may spring from the soil washed and fertilized by blood."

We all know Rodin's "Thinker"; but the next time you visit the Metropolitan Museum of Art study his "Hand of God." You will come away and say, "*He* was an artist."

We are constantly holding the dark mirror up to life: look at the front page of the daily press. So, for a closing thought let us turn for a moment to Ruskin's chapter, "The Dark Mirror", in his "Modern Painters," where in speaking of that flesh-bound volume—mankind—he says: "In *that* is the image of God painted; in *that* is the law of God written; in *that* is the promise of God revealed: know thyself! For only through thyself canst thou know God."

To create *character* is the highest purpose of Art.

THE WISDOM OF THE AGES

Edited by

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The Sacred Scriptures of Buddhism—Continued

THE survival of Buddhism was assured when after putting forth his negative criticisms of the Brahmanism in which he was reared, the Founder followed them up with a constructive program of ethical and religious reform. Let us review briefly and seriatim the affirmations that offset his negations and see how they were given expression in passages from the second of the Pitakas, the *Sutta-Pitaka* (Sermon-basket).

I. In place of a dry and forbidding ceremonialism, he offered a fervent and inspiring morality. "Not abstinence from fish or meat, not wearing rough garments, not offering sacrifices, can make a man pure. Your low desires are in you, and you make your outside clean. What is the use of platted hair, O fool? What of the raiment of goat skins? Within thee there is ravening, but the outside thou makest clean. Taking life and stealing, falsehood and fraud, anger and envy, sensual indulgence, mercilessness and pride, these are the things that defile, but not the eating of flesh." (Dhammapada XXVI. 294). Elsewhere we read:

"The Buddha's City of Righteousness", said the venerable Nagasena to King Milinda, "has righteousness for its rampart, the fear of sin for its moat, knowledge for its battlement over the city gate, and zeal for the watchtower above that, faith for the pillars at its base, mindfulness for the watchman at the gate and wisdom for the terrace above." (The Questions of King Milinda—S. B. E. XXXVI.212).

Mention must be made here of the Buddha's Decalogue as

exemplifying the fervent morality that was to displace the prevailing dry ceremonialism of his day. In the *Sutta-Pitaka* we find ten commandments. Comparing them with the Decalogue of the Old Testament, we note the following:

1. "Ye shall slay no living thing"="thou shalt not kill."
2. "Ye shall not take that which is not given"="thou shalt not steal."
3. "Ye shall not act wrongfully touching the bodily desires"="thou shalt not commit adultery."
4. "Ye shall speak no lie"—no equivalent in the Decalogue.
5. "Ye shall drink no maddening drink"—no equivalent in the Decalogue.

These five were binding on clergy and laity alike, but the remaining five were imposed on the clergy alone:—

6. "Accept no gold or silver."
7. "Shun luxurious beds."
8. "Abstain from late meals."
9. "Avoid public amusements."
10. "Abstain from expensive dress."

Reverting to the *Dhammapada* we find this poetical summary of the Buddha's positive teaching.

"To succor father and mother,
To cherish wife and child,
To follow a peaceful calling,
  This is the greatest blessing.

"To give alms, to live religiously,
To give help to relatives,
To do blameless deeds,
  This is the greatest blessing.

"To cease and abstain from sin,
To eschew strong drink,
To be diligent in good deeds,
  This is the greatest blessing.

"Reverence and lowliness,
Contentment and gratitude,
To receive religious teaching at due seasons,
This is the greatest blessing.

"To be long-suffering and meek,
To associate with the disciples of Buddha,
To hold religious discourse at due seasons,
This is the greatest blessing.

"Temperance and chastity,
Discernment of the four great Truths,
The prospect of Nirvana,
This is the greatest blessing."

II. For the two extremes of asceticism and sensualism, the Buddha substituted a "middle path," adding to the persuasive eloquence with which he preached it the more potent influence of personal example. No graver warnings are probably to be found in the whole range of religious literature than the Buddha's calm and penetrating analysis of the manifold dangers besetting the ascetic's pride; nor will one find elsewhere a more fervent denunciation of the sin of surrender to the lusts of the flesh than we meet in the *Sutta-Pitaka*. "There are two extremes, O Bikkhus, (disciples) which he who has given up the world ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble and profitless; and a life given to mortifications: this is painful, ignoble and profitless. By avoiding these two extremes, O Bikkhus, the Tathagata has gained the knowledge of the Middle Path which leads to insight and to wisdom, which conduces to calm, to knowledge, to enlightenment, to Nirvana. It is the holy eight-fold path, namely, Right Belief, Right Aspiration, Right Speech, Right Conduct, Right Means of Livelihood, Right Endeavor, Right Memory, Right Meditation."

A Path of grave and strenuous ethical self-discipline it is (as

we have seen),* designed to cover the whole field of behavior within and without. But it issues, said the Buddha, in the supreme desideratum of life,—permanent deliverance from rebirth. To start on the Path one must have acquired, (1) Right Views, that is, a grasp of the four fundamental truths concerning suffering; proper ideas of life's meaning and man's place in the cosmos; views free from superstitions and delusions; looking the facts of existence fairly in the face. This will lead him directly to (2) Right Resolve, begetting aspirations and determinations worthy an intelligent human being; the resolve to renounce all sensual desire and quickening a kind and benevolent disposition toward everyone. (3) Right Speech, abstaining from all kinds of falsehood, vituperation, gossip. (4) Right Action, in perfect harmony with acknowledged ideals. (5) Right Livelihood, i.e., right means of sustenance, making one's livelihood in a proper way—a far-reaching ethical proposition which, if rigidly observed, would play sad havoc with many modes of livelihood honored among us of the Occident. (6) Right Effort, assiduous self-discipline and control; a never-flagging activity of the mind directed to ethical ends.

These six of the eight Paths are ways of *moral* self-discipline, and as such may be grouped under one head. The next (7) Right Reflection, may be called *intellectual* discipline, while the last (8) Right Meditation is *mystical* discipline, a series of trances through which man rises to the bliss of ecstasies that lie beyond consciousness; the peace that follows on the sense of victory won; the realization of Buddha's holiness, of complete preparedness for permanent release from rebirth (Nirvana).

"The Blessed One addressed the brethren and said: Behold now brethren, I exhort you, saying, decay is inherent in all component things. Work out your salvation with diligence. This was the last word of the Tathagata."†

One might think suicide a shorter way to Nirvana than this eight-fold Path, but the Buddha taught that suicide sets an

* The July number of this Magazine, p. 280.

† S. B. E. XI, 114.

example which in the hearts of others, according to circumstance, "bears evil fruit"; it causes "consternation and unrest" and so cannot "lead to the cessation of suffering"; under no conditions could it conduce to the attainment of Nirvana. In the uncanonical sacred scripture of Buddhism, already referred to and known as the "Questions of King Milinda" (to which further reference will be made later), it is written: "The good man, O King, perfect in uprightness, is like a medicine to men in being an antidote to the poison of evil; he is like water to men in laying the dust and the impurities of evil dispositions; he is like a jewel-treasure to men in bestowing upon them all attainments in righteousness; he is like a teacher to men in that he trains them in all good; he is like a good guide to men in that he points out to them the path of peace. It was in order that so good a man as that, so full of benefit to all beings, might not be done away with that the Blessed One, out of his mercy toward all beings, laid down that injunction when he said, 'A brother is not, O Bikkhus, to commit suicide. Whosoever does so shall be dealt with according to the law.' This is the reason that the Blessed One prohibited self-slaughter." (IV.4.14).

Clearly then, he who imagines that but for the supposition of transmigration of soul, suicide would be a more appropriate and safer method of reaching Nirvana than the eight-fold Path of righteousness has no inkling of the significance of Buddhistic salvation.

III. To do away with the degrading and undemocratic caste-distinctions, the Buddha proposed the ennobling and inclusive doctrine of brotherhood. Before his time, religion was the birthright of certain classes and salvation the prerogative of selected people. Others outside the pale had to secure the blessings of religion through the good offices of the privileged ones. The Buddha swept away all such distinctions. The "gates of the kingdom of righteousness" founded by him were thrown open to all who would strive to enter, irrespective of class, caste and color; the message of deliverance was addressed to the whole world. That marks an important event, a turning point

in the history of religion, nay, of mankind. Buddhism is sometimes described as "a revolt against the caste system," but this is certainly erroneous for in the Founder's day the caste system was still in an *undeveloped* stage. But notwithstanding the Buddha's inveighing against caste distinctions, it was in the main the upper classes of society that constituted his followers. Not they who live under what seem intolerable conditions are most dissatisfied with life and eager for escape from it. Rather has pessimism been the disease of the well-to-do; and they were in the majority among the hearers of Gotama.

"My doctrine makes no distinction between high and low, rich and poor. It is like the sky. It has room for all, and like water it washes all alike."

"Ananda (the beloved disciple) coming to a well asked a girl of the despised caste of the Tschandalas for a drink of water, but she, fearing a gift from *her* hands would make him unclean, declined, whereupon Ananda said "My sister, I did not ask concerning thy caste or thy family. I beg water of thee, if thou canst give it me."

"To him in whom love dwells, the whole world is but one family."

"As a mother even at the risk of her own life protects her son, her only son, so he who has recognized the Truth (of brotherhood) cultivates good will without measure among all beings, unstinted, unmixed with any feeling of making distinctions or showing preferences." Dhammapada V.

IV. For vain speculation on insoluble questions the Buddha substituted ethical practices to improve personal life and social relations. As an index of his attitude toward fruitless theorizing and his insistence upon the duty of wasting no time "on that which does not profit," take the following from one of the ethical sermons included in the *Sutta-Pitaka*.

"Suppose a man were wounded with a poisoned arrow. His friends would urge him to have it treated by a physician or surgeon. Suppose then the wounded man should say: 'I will not have this arrow taken out until I learn to what caste the man

who wounded me belonged, what his name and family were, what his size, physical appearance, and place of residence were, and the exact nature of the materials used in making the arrow, the bowstring, and the bow.' What would become of such a man? Would he not die of the poisoned wound before he found out the answers to all these questions? And what difference do all the questions really make? It is just so with the Buddha's doctrine of the religious life. The religious life does not depend on the nature of the world or on the nature of the soul. Whatever the nature of the world or of the soul may be, there still remains existence, which is suffering, and the elimination of which it is my business to teach. I have not elucidated the questions you refer to because they profit not, nor do they have anything to do with the fundamentals of religion, nor do they tend to solution. What I have elucidated is only that which does profit, which does concern the fundamentals of religion, and which leads to solution, namely this: the truth of suffering, the origin of suffering, the release from suffering, and the path to the release from suffering."*

Many were the puzzles brought the Buddha by the intellectually curious: Was the world finite or infinite in space and time? Would the saint who had trod the eight-fold path exist after death or would he not exist? But to these and other such questions, the Buddha brought the answer that it is of no concern to earnest men to know, for the evils of life and the necessity of salvation remain the same. "Let that which I have not revealed remain unrevealed."

And when at times he met one of these questions with silence, and it provoked a charge of ignorance, he would reply "Did I ever promise to tell you?" and then called attention to the fact that all such questions had no moral significance and that they did not lead to purification from lust or to "release from disease, old age, death and rebirth"—the paramount issues from which no one should permit himself to be diverted.

So bent was the Buddha on turning men's thoughts away

* Warren, "Buddhism in Translations," pp. 117 foll.

from fruitless speculation on the location and nature of Nirvana to the crying needs of the living present that he refused again and again to answer the question "Where and what is Nirvana?" Instead, he pointed to the Path that leads thither. Incidentally, it may be noted that in the same spirit and from a like motive, Jesus, when asked "Are there few that be saved," replied "Strive to enter in,"* i.e., be not anxiously concerned about the population of heaven but rather seek so to live as to be worthy of residence there.

For Gotama there were no enduring ontological realities whatsoever; there was only "perpetual flux." For him Brahma was not "The Everlasting One, the Unchanging One, the Father of all that are and are to be." For him no such Being existed because the interminable succession of world-ages has no beginning, no guide, save Karma, and no end. In all our experience, he argued, there is no permanence attaching to anything; all we know is the fact of perpetual flux. Our consciousness attests only a continuous stream of everchanging sensations, conceptions, emotions. "We know only becoming; of changeless fixed being there is no sign."

V. Belief in the infallibility of the Vedas the Buddha surrendered on the ground that infallibility is not for fallible man, and that his safest guide to knowledge of the Truth is in independent, enlightened thought.

> "Be ye lamps unto your selves;
> Betake yourselves to no external refuge;
> Hold fast to the truth as a lamp;
> Hold fast as a refuge to the truth;
> Whosoever shall be a lamp unto themselves
> It is they who shall reach the topmost height."
>
> (Sutta-Pitaka; S. B. E. XV.38)

VI. As against the notion, inherited from Vedism, that the gods can influence human affairs, the Buddha took the ground that they themselves seem to be in need of help.

* Luke XIII, 23.

"The veil is rent
Which blinded me. I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded—yet there must be aid!
Perchance the gods have need of help themselves
Being so feeble that when sad lips cry
They can not save."
(Edwin Arnold, "Light of Asia" Book III.)

Moreover, the Buddha held that no god can determine the fate of anyone because each human being has the determination of his fate in his own hands and in strict accordance with the operation of Karma.

Such, in brief, was the constructive gospel Gotama preached in the wake of his iconoclastic protests.

A distinctly *exoteric* gospel it was, as he himself insisted. Nowhere is his abhorrence of esoteric or veiled teaching more forcefully registered than in the following paragraph from that part of the *Sutta-Pitaka* called "the Book of the Great Decease," a passage which proves how misleading is the notion to which the theosophist A. P. Sinnett, gave currency in his "Esoteric Buddhism."

"I have preached the Truth without making any distinction between exoteric and esoteric doctrine; for in respect of the truth, O Ananda, the Tathagata has no such thing as the closed fist of a teacher who keeps some things back. . . . It may be, brethren, that there may be doubt or misgiving in the mind of some brother as to the Buddha or the Dhamma, or the Path. Inquire freely, brethren. Do not have to reproach yourselves afterwards with the thought 'Our teacher was face to face with us and we failed to inquire of the Blessed One when we were thus face to face with him.'" (Sutta-Pitaka; S. B. E. XI.36.113.)

UNITY AND DISUNITY IN INTERNATIONAL POLITICS

Edited by

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Europe and the Kellogg Treaty

IN THE course of the last month the Kellogg treaty for the outlawry of war has been accepted by all the great European governments. It becomes, therefore, a matter of very considerable importance to seek to understand in what spirit this acceptance has been given, and from what point of view the public opinion of the Old World regards this effort to put an end to international armed conflict.

The first point to be noted is that the European governments to which Mr. Kellogg addressed his appeal desired first of all to be reassured as to the status of existing engagements. The Covenant of the League of Nations provides that in case a League member resorts to war without previously submitting its dispute to some international agency, that member shall have turned against it the economic and perhaps the military power of the rest of the League signatories. The treaties of Locarno specifically provide for armed action by the parties to the compact in case of a breach of the peace by any one of them, or at least this is the case with regard to the frontier between France and Germany. There are other treaties of a purely defensive character, such as the treaties between France and Belgium and France and Poland, which envisage a possible resort to arms. All these various compacts have been regarded by European public opinion, at least by the public opinion of the major states concerned, as too important to be set aside, and it has been only after the necessary

assurances have been given with regard to them that the governments of France and Great Britain have signified their willingness to subscribe to Mr. Kellogg's treaty. Those assurances have taken the form of a clause in the modified draft of the peace pact by which it is made clear that the breach of the Kellogg compact by one of the signatories automatically releases the others from its obligations, that is, if any nation does actually resort to war, the other states regain complete liberty of action.

The French and British governments have also wished to make it clear that they retain the right of self-defense, and in their acceptances of the new treaty this point is emphasized.

It is probably true, as Mr. Kellogg maintained in his address before the American Society of International Law last April, that these principles, upon which the French and British governments have so definitely insisted, are principles implicit in the nature of things, and that they do not seriously weaken or indeed alter the nature of the proposed compact. But none the less the emphasis which has been laid upon them indicates a certain amount of scepticism with regard to the virtue of the compact itself. It would, indeed, be less than candid to omit notice of the fact that there is a good deal of cynicism, expressed in the European press, in relation to the American proposal. The *London Times*, for example, in commenting upon the British note of acceptance, declared almost bluntly that there were parts of the world where it could not be expected to operate. The French press almost unanimously warns against an over-optimistic view that the treaty means an end of war, and one finds the same note of comment, to a less degree, in the German papers. In Italy the *Corriere della Sera*, still perhaps the leading newspaper, contrasts what it describes as the moral value of the pact with the paucity of practical results which it expects from it.

There are two questions raised by the extent and frequency of such comment. The first is this. If the view cited above expresses the prevailing attitude, why has the pact been accepted? The second question concerns the validity of such criticism.

The answer to the first question is tolerably clear. What

European statesmen hope for from the Kellogg treaty is a closer association between the United States and the Old World, and a more definite responsibility on the part of the United States for the maintenance of world peace. The *Paris Temps* expressed this view quite frankly at the time of the French acceptance of the pact, and its attitude may be taken as typical. It is not merely that the American government has entered into a broad international engagement; what is important is not merely the tenor but the implications of such an engagement. Suppose that the Kellogg treaty, once signed and ratified, is actually violated. Will the United States stand by, and remain a passive spectator to its violation? Or will it take some kind of action, not necessarily armed action, but some kind of action, against the violator? This is the question that interests the statesmen of the Old World. The treaty text certainly carries no obligation whatsoever to punish the nation which violates it, but will not the moral obligation of acting against such a nation inevitably arise from the very nature of the case? This is the question that is being asked on that side of the Atlantic.

This much said, is scepticism with regard to the pact as a piece of practical statesmanship justified? The answer to such a question is not entirely simple. It would be a great mistake to deny the moral value of a pact entered into by the leading nations of the world by which they pledge themselves to settle all disputes by pacific means. The mere acceptance of such an obligation implies that the will to peace is there, and that no government dares fly in the face of it, or challenge it too openly. The treaty stands almost as originally drafted. It expresses a world aspiration. Moreover, the acceptance of such a treaty implies not only a moral gain, but certain important legal consequences. In the light of it, the nation which wantonly resorts to war, which refuses to settle its disputes by pacific means, will occupy a new legal position. It will be definitely a law-breaking state. It is a question whether it will be in a position to claim the normal rights of a belligerent in time of war, the right of blockade, the right to purchase arms and ammunitions, the right of

capture on the high sea. The exact definition of the legal effects of a breach of the pact will doubtless not be determined for some time in the future, but that this phase of the matter is an important one cannot be doubted.

This is the positive side of the pact. But there is another side. There is no disguising the fact that the very simplicity of the pact is an element of weakness. There is no machinery provided for the settlement of such disputes as may not yield to diplomacy. There is no procedure sketched out. All this is left to the future. This weakness, it is true, is less important than it may at first seem. For the European signatories and Japan there is always the machinery set up by the Covenant of the League of Nations. For the United States there is the machinery set up by the Bryan treaties, which provide for agencies of conciliation in regard to controversies not otherwise susceptible of settlement. But the Covenant of the League, it must be emphasized, does not provide a means of settling all disputes, and there is no Bryan treaty to cover our disputes with Japan, to cite only one example. There is still, therefore, something less than completely adequate machinery for the solution of questions which may involve the danger of war. Such machinery may, of course, be improvised, but it might be more desirable to have it in existence when the crisis occurs.

It has already been pointed out, moreover, that the treaty does not provide for any particular action whatever in the case of a breach, and it might be added that it provides no means for determining when a breach occurs. Both of these questions are highly important ones. They can be left, of course, to be worked out as occasion demands, but there can be little doubt that, especially from the European viewpoint, the omissions of the pact in this respect are regarded as extremely important.

But, after all, back of all treaties for the furtherance of peace lies the will to peace. The acceptance of the Kellogg draft is significant because it shows that the desire to put an end to war is very deep and real. And the deeper and more real it is, the longer peace will last.

THE NEW HUMANITY

"Without edifices or rules or trustees or any argument,
The institution of the dear love of comrades."

Edited by

MARY SIEGRIST

Author of "You That Come After," etc.

AND what is it to be without the understanding of poetry? What is it to be deaf to the Everlasting Voices? What is it to hate poetry? "It is," says Dunsany, "to have no little dreams, no holy memories of golden days, to be unmoved by serene midsummer evenings or dawn over wild lands, singing or sunshine, little tales told by the fire a long while since, glow-worms and briar-rose; for of all these things and more is poetry made. It is to be cut off forever from the fellowship of great men that are gone, to see men and women without their haloes and the world without its glory; to miss the meaning lurking behind common things, like elves hiding in flowers; it is to beat one's hands all day against the gates of Fairyland and to find that they are shut and the country empty and its kings gone hence."

Yes, it is all of this. And it is more. It is not even to dream of the Glory of Search; never to have set out on any pilgrimage to the country of spirit; to hear no voices calling at the roots of the grasses; to be shut off from fellowships with the living temples of the trees; to see no faces carved on the mountain or fashioned in the edges of the rocks; to hear no divine cry in the call of a sparrow to its mate; to see no glory in the abyss, in the depths below the depths, the heights beyond the height; never to suspect the glory of crawling things or of things with wings, of caterpillar, worm, butterfly or flying man; to be blind to the divine likeness in the heart of every man; to know little of hell

and less of heaven. Never to see God walking on the water. It is to be outcast of Life itself! Nay more. . . . It is never to have been born at all into the life of spirit. It is to be sightless before the "fire-white doors." . . . To be deaf to the mighty thunders that shake the ribs of mountains. To stand unquivering before a thousand thousand fiery couriers running like quicksilver through all the chambers of awakened being. It is to be stone where fire is; granite before the leaping tongues of flame! . . . It is to have no part in the Great Kinship—either of gods or of men becoming godlike. It is to have to wait ages—aeons, it may be—before the Door of Life. In becoming a *human* being, to know such pains of awakening as are not recorded of any Dante in any book, nor painted in any picture, nor carved in any sculpture of the worlds. It is to be deaf and sightless and speechless—to stand with sealed ears and eyes and lips—in the presence of the flames and the thunders! "To say to the mountains 'Fall on us!' and to the seas, 'Cover us up!'" It is to make men and angels weep rivers of blood.

WHERE ARE YOU GOING, GREAT-HEART?

Where are you going, Great-Heart,
With your eager face and your fiery grace?—
Where are you going, Great-Heart?

"To fight a fight with all my might:
For Truth and Justice, God and Right;
To grace all Life and His fair Light."
Then God go with you, Great-Heart!

Where are you going, Great-Heart?
"To live Today above the Past;
To make Tomorrow sure and fast;
To nail God's colors to the mast."
Then God go with you, Great-Heart!

Where are you going, Great-Heart?
"To break down old dividing lines;
To carry out my Lord's designs;
To build again His broken shrines."
  Then God go with you, Great-Heart!

Where are you going, Great-Heart?
"To set all burdened peoples free;
To win for all God's liberty;
To establish His sweet sovereignty."
  God goeth with you, Great-Heart!

—JOHN OXENHAM
The Vision Splendid

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)
Awoke one night from a deep dream of peace,
And saw, within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold;
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
"What writest thou?" The vision raised its head,
And with a look made of all sweet accord
Answered, "The names of those who love the Lord."

"And is mine one?" said Abou. "Nay, not so,"
Replied the angel. Abou spake more low
But cheerily still, and said, "I pray thee, then,
Write me as one that loves his fellow-men."
The angel wrote, and vanished. The next night
It came again with a great wakening light
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest.

—LEIGH HUNT

PRAYER OF THE PILGRIM OF ETERNITY

O ever-living Spirit of deathless and timeless Beauty
Toward whom all men and nations move in a rhythmic though unconscious oneness,
Set my feet upon the morning and turn my breast into the sunrise.
Beat in on my dull spirit with the litany of manifold imperious wings
And let them never cease their plaintive fluttering
Until I am on my way to the Mountain beyond the hills.
Let me ray out some gleam of the Undying Hope to every traveler.
If in a moment of unlight I should turn back again into the dungeoned ways,
Then do Thou flame upon me with a thousand thousand rays from the central fire of Thine inmost altar.
Let me die and resurrect as often as these sharp goads are needed for the palsied flight of the spirit,
Only let me die always in sight of a temple of more ethereal loveliness
And let me resurrect to a wider and more established beauty.
O Spirit of Beauty that inhabitest the vibrant ether of worlds within worlds of Being,
Let me hunger and thirst without end until I find my satisfaction and my slaking in Thee.
Stab me through and through with mighty gusts of Thy kingly sabers
Until the eyes of my eyes shall be open to recognize Thy mysterious essence in every living clod of Thy universe.
Teach me to falter forth some syllable of Thy beauty in whatever tongue I can use,
And when I forget the connotation of the words and the symphonic notes are drowned in the iron clamor of things,
Then beat in upon mine inner ear with such unearthly melodies that I may ingather and hold them in the heart through the procession of many lives.

Let me go hand in hand with Thee, eternal Beauty, through all worlds, whenever and wherever Thou shalt have need of another instrument.

There let me cast a ray that will a little light the path for wayfarers blinded by the fog and the swirling snows.

Let me be made light, ether, flame upon the way and let me wing joyfully with Thee through the realms of darkness.

At the last—yet well I know that never can these lives have ending—if so it may be, let me become flame—light—only, see only Thee, and so become one with the full eternality of Being.

In that moment of transfiguration let me go quickly down into the darkened realms of bound spirits and there let me burn a way through each prison wall.

—Mary Siegrist

THE RISING TIDE

Notes on current books possessing special significance in the light of the trend toward world unity.

Edited by

JOHN HERMAN RANDALL, JR.
Department of Philosophy, Columbia University

Toward Pan-Europeanism

COUNT HERMANN KEYSERLING, having assayed an appraisal of the great world civilizations, has now attempted the same thing for the more limited field of European nationalities. His latest book* aims to be "a spiritual Baedeker of Europe," an analysis of the national characteristics of the various European peoples, with a view to their further development in harmonious cooperation with each other. Such a task has been attempted before, notably by Fouillée; it has especially attracted the Germans in their recent devotion to "culture philosophy." Usually, however, it has been founded on speculative ideas as to race; rarely has it been conducted as an historical inquiry into the formation of differing cultural heritages. If Keyserling has little exact historical knowledge, he at least makes no pretense at a racial analysis. Miscegenation holds no terrors for him. His treatments of the differing national characteristics are at times suggestive, at others merely irritating; the best things in them are borrowed from other observers, and are often swamped by familiar platitudes. As might be expected, he is happiest with the Germans, and least so with the English. The reader is generally most satisfied with the treatment of the smaller peoples of which he himself knows least. All this follows naturally from Keyserling's

* Count Hermann Keyserling, *Europe*. Harcourt, Brace and Co. 399 pp. $5.00.

method, which "has nothing whatsoever to do with so-called 'information.' Whatever there is, is there, no matter whence it comes; it is to be seized immediately, directly, or not at all. A person can infer the national characteristic from a few representative individuals—or else never seize it at all. Understanding is something altogether different from knowing." With such naïve faith in one's intuition—a faith Keyserling has fully exploited elsewhere—one can not expect more than prejudice and hearsay mixed with at best a few shrewd observations. The reader is not impressed with the Count's knowledge, however it be with his "understanding."

Far more interesting than the particular observations is the spirit in which the enterprise is approached. The Count's text is, "For all have sinned and come short of the glory of God." Keyserling worships the great individual; the mass makes for him little appeal. "All nations are of course thoroughly unpleasant things. The moment man emerges as a collectivity the objectionable side of him increases in direct proportion as the pleasant side diminishes." The national element has no value in itself; its only value is to serve as the basic material with which the individual must work. Taken by itself, each nation appears as a pretty miserable set of traits; taken all together, they furnish the balanced and complementary set of human gifts. Much of the Count's interest seems to be to contrast the faults of the English or Germans or French with the virtues of great personalities like Count Keyserling. Out of a confession of mutual failures and shortcomings, thinks Keyserling, can alone come the desire to grow into something better.

"Every people has its good points. But not a single one has a divine right to haughtiness. Above all, every nation which looks down upon the others in a delusion of grandeur, believing itself to embody the human ideal, simply makes itself ridiculous." A good hearty laugh is the best treatment for such delusions, and this the author undertakes to afford. Smugness and self-complacency is the greatest vice, one to which nations are peculiarly addicted. "Most European peoples of our time

either believe, like Pharisees, that they have reached the goal, or else they hope to reach it in the immediate future. As long as they think as greatly of themselves as they do today, there is no salvation for them. They are all of them more than imperfect."

Yet there is a unity in the rich multiplicity of European national traits that blends into a pleasing whole, a spectrum the component rays of which lose their harshness when united. Europe is becoming more and more unified as it faces the emerging civilizations of Russia and the Orient on the one hand, and of America on the other. "The things which the Europeans have in common are becoming more significant than those which divide them, and thus new factors are beginning to predominate over the old ones in the common consciousness." Not internationalism, but a European supernationalism, must emerge in contrast with East and West. "The European will become a higher being than any previous native of our part of the earth, when every nation, as a special and separate entity, will learn to confirm every other nation as the complement to itself within the framework of Europe. To recreate the nations which have existed until now into better nations,"—that is the highest national task. Such a Pan-Europeanism is Keyserling's aim, a united movement for the cultivation of a consciousness of personal uniqueness. "The meaning of Europe lies in its individualism; more so, in the present age of triumphant collectivism, than ever before. The emphasis must be laid solely and singly on the qualitative, and thus on the individualistic and the unique."

There is much that is shoddy in this vision of a united European world aspiring to realize the Count's philosophy. It is a pity that he stops with Europe, and has no place for a further cooperation with the East and with America,—that, in fact, European unity is to be developed in contradistinction to the civilizations of other continents. In echoing the common prejudices of the European intellectual against America the Count does little credit either to his knowledge or his understanding. In his disdain of democracy in any form he reveals the limitations

of his own nationalism—that of the Baltic aristocracy. Yet for all that there is much to be learnt from his pages. A realization of the national weaknesses of ourselves as well as of others is as needed as a sentimental appreciation of other peoples. A confession of mutual shortcoming is the path to further advance. It is good for the idealistic "supernationalist" to recognize that nations must themselves grow if they are to blend in the symphony of humanity. This is the important idea behind Keyserling's work. It is to be hoped that someone better equipped for the critical task of appraisal, less ready to find the spirit of a whole nation within his own soul, will soon attempt the task set here.

NOTES AND ANNOUNCEMENTS

As this issue is being prepared for the press, the *Institute of World Unity* is still in session at Eliot, Maine. From July 30 to August 3, Herbert Adams Gibbons the historian lectured daily on "*The World Today in Terms of World Unity*," his topics being: *The Problems of the British Empire; France and Germany in the New Europe; The Attitude of Italy and Russia Towards International Cooperation; Africa and Asia Repudiate the 'White Man's Burden'*; and *A New Era in Pan-American Relations*.

* * *

Dr. Gibbons was followed by Prof. Frank H. Hankins of Smith College, author of "The Racial Basis of Civilization" and "An Introduction to the Study of Society," with the subject "Racial Relationships and International Harmony," from August 6 to 10. The titles of Prof. Hankins' daily lectures were: *Races and Nations: Their Meaning and Relations; Race Pride and Prejudice: Their Basis, Social Role and Modification; The Question of Racial Equality; The International Significance of Different Rates of Increase of Races and Nationalities;* and *States and Processes in the Evolution of Social Organization and Integration*.

The group in attendance is now anticipating the course on "Science, Philosophy and Religion," by Prof. E. A. Burtt of University of Chicago, author of "The Metaphysical Foundations of Modern Physical Science," "Principles and Problems of Right Thinking," etc., who lectures from August 13 to 17; and the concluding series by Prof. Nathaniel Schmidt of Cornell University on "The Evolution of Religion," August 20 to 24.

Prof. Burtt's subject includes: *The Human Significance of the Notion of Universal Law; The Empirical Method of Science; The Hypothetical Character of Scientific Explanation; Implications of the Scientific Attitude for Philosophy;* and *Implications of the Scientific Attitude for Religion*.

The lectures by Prof. Schmidt will be on: *Early Forms of Religion; The Rise and Fall of the Gods; The Function of the Prophet; Mutations and Survivals in Religion;* and *The Present Outlook for Religion*.

* * *

The interesting and valuable material embodied in these four lecture courses will be placed at the disposal of readers of WORLD UNITY MAGAZINE through publication in these pages during the coming year. The printed page, however, cannot carry the same vividness as the spoken word, nor does it duplicate the privilege of the personal contact enjoyed by those attending the *Institute*.

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