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# CULTURE

BY

RICHARD RUDZITIS



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## NOTE

In choosing CULTURE as our first publication we have deemed it most fitting that this work of the Latvian writer and poet Mr. Richard Rudzitis be the introductory presentation of FLAMMA, INC., an Association for Advancement of Culture.

It is our intention to disseminate the best of ancient and modern thought in the fields of Art, Science and Spirit, their assembled beauty forming that great concept of Culture to which, as Mr. Rudzitis has herein shown, Professor Nicholas Roerich points as the salvation of all humanity. That the Light from the rainbow of these attainments may inspire all hearts, all nations and all creeds, in brotherhood, toward peaceful evolution is the sincere desire of

THE PUBLISHERS

Chapters from the book  
"NICHOLAS ROERICH—LEADER OF CULTURE"  
By  
RICHARD RUDZITIS

## The Mission of Culture

IN order to bring about peace for all nations and to destroy the very possibility of war, Nicholas Roerich calls upon people to proceed by an entirely different path from that pursued by the many disarmament conferences. He wishes to approach the human consciousness by the path of affirmation and construction of good. "Peace through Culture"—is the slogan of the entire peace movement of Roerich. To win over the consciousness of the world by means of culture, to conquer by beauty and knowledge, to be triumphant through an all-embracing and all-understanding spirituality. "Where there is culture, there is also peace. There too is achievement and the right solution of the most difficult social problems. Culture is the accumulation of the loftiest Benefaction, the loftiest Beauty, the loftiest Knowledge." "It is needful to disarm in *heart* and in spirit," Roerich says in another place. "The human heart must agree to disarmament and to cooperation." Again and again it is necessary to elucidate and to implant in the human consciousness the true conception of culture, in order that mankind should begin to experience it as something sacred, in order that mankind should never sin against cultural values and, at the same time, against the very creator and bearer of these values—the living man. A

deep, essential understanding of culture and of cooperation in the cultural field must lead people to peace.

Our epoch has confused, leveled, often even stained the true esoteric concept of culture. The contemporary world forgets its primary sacred meaning. European logic far too often confuses culture with *civilization*, the eternal with the temporary, the transitory. Roerich repeatedly urges setting a boundary line between these concepts. For him culture is a far broader, more universal, refined, elementary concept—culture must provide the groundwork of civilization and spiritualize it, as its constituent. As culture takes root deeply in the spiritual understanding, civilization encompasses life in its general materialistic forms. In the development of culture Nicholas Roerich distinguishes the following steps: ignorance, civilization, organization, then intellection, spiritual refinement, and only after this does man secure the means for synthesis and a higher state of culture. An intelligent man as such still does not signify a truly cultured man; in order to become the latter, he must be a man of broadened consciousness who comprehends the meaning of life and the regularity of the universe, who serves humanity and the personification of human brotherhood on earth. Thus for Nicholas Roerich, culture is the loftiest, purest, and broadest resounding of the entire gamut of the human essence. Therefore the concept of culture is for him something truly sacred; that is why Roerich often writes the word Culture with

a capital letter. Culture is for him the chalice of the Grail, that is, the highest conception, to which we must direct all our best creative thoughts.

Listening with all his heart to the strivings, the restlessness and the catastrophes of a changing humanity, Roerich has understood that it is necessary to *purify culture* by the path of cleansing and transforming the human consciousness. It is necessary to help the shifting of the consciousness to direct itself into the right channel. It is necessary to revive the primary significance of culture, to introduce into life its lofty health-giving understanding. It is necessary to illuminate culture with the light of spirituality.

Thus Roerich gives out a new spiritualized conception of culture. He exalts it into unprecedented radiance. He surrounds it with a sacred aureole. He makes it the watchword of the new epoch.

This primary conception of culture is for Roerich—*the service of light*. For this concept he finds also a philological justification. "Culture has two roots—the first is druidic . . . . Cult always remains reverence of the Good Principle, and the word Ur reminds us of the ancient Eastern root, signifying Light, Fire." Thus Cult-Ur denotes reverence of the Light.

If culture is for Roerich the light of the spirit, and in the last analysis is reflected for him as beauty, knowl-

edge, and love, then culture is also all lofty spiritual and material values, everything which contributes to the development of spiritual light in man. It is a *synthesis* and cooperation between all the branches of different human values. In light of course are united all colors and tints. Therefore the broad conception of culture contains in itself the great multiformity of life in unity. Culture respects and preserves individuality and the law of individual freedom. And the more polyphonic shall be the internal network of culture, the more vigorous and beautiful it will be, the more shall innumerable possibilities for cooperation and evolution be opened to culture. Therefore side by side with the individual and national character of culture, universality and internationality are likewise manifested as its sign: "The ideals of lofty culture are everywhere identical; neither oceans nor mountains can impede the amicable aspirations of mankind".

From another angle, just as light requires the greatest clarity, so also must the foundations of culture be erected on a very precious refined *quality*. "If we dare to utter the word Culture," Roerich says, "it means that first of all we are responsible for its quality. The root of the word Culture is higher service of perfectionment, yet this also is our obligation through our relationship to existence." It can be said that Nicholas Roerich is manifested as a true apostle of quality. Unceasingly he

exhorts us to reflect upon how to bring the very highest quality into each task, how to free ourselves from the coarse burden of standardization. Thinking about culture, we must also think how to elevate it into the very loftiest refinement and clarity. If humanity would realize its great responsibility for the entire quality of the age, all culture would be spiritualized and would flourish without any betrayal. On the other hand, the concept of culture must not remain an abstraction. "Culture," says Roerich, "so closely connected with spirituality, is first of all expressed in refined mansided *creativity*." Quality can truly be manifested not in mechanization but in enlightened creativity of life, in harmonization and achievement of life. Cultured labor always manifests itself creatively, the uncultured as destructive toil.

Thus culture for Roerich is not a holiday guest, but is the most steadfast, the most essential foundation and mainstay of existence. In what wonderfully exalted words does the spirit of Roerich burst into flame, when he speaks about Culture:

"Precisely is it needful to repeat about the indispensableness of Culture until it is engraved on the brain. It is needful to reiterate it in all ages, in all generations, in all peoples.

"So long as Culture is only a luxury, only a holiday cake, it will still not reconstruct life. How can the consciousness in every-day life dispense with books, with

creations of beauty, with the whole multiform Museion—the House of the Muses?

“Culture must enter into the nearest everyday routine, whether in cottage or palace . . . How beneficent the touch of the wing of Culture, blessing the cradle in achievement and bearing the departing wayfarer in an enlightened consciousness. In inexpressible, ineffable measures is he ennobled by the contact of Culture.”

“Culture is reverence of the Light. Culture is love for man. Culture is a fragrance, a conjunction of life and beauty. Culture is the synthesis of exalted and refined attainments. Culture is the sword of Light. Culture is salvation. Culture is the motive force. Culture is the heart.”

“If we assemble all the definitions of Culture, we find a synthesis of effective Good, a hearth of enlightenment and constructive beauty.”

Roerich thirsts to see all life saturated with the radiations of culture, to contemplate culture as the absolute *measuring rod* of the quality of all our everyday labors. Whatever you do, complete it in the name of culture, the most good. About everything you may do, ask yourself if it is commensurate with culture.

“We have the right to perfect beautiful discoveries only in the name of Culture. We have the right to sing and rejoice only in the name of Culture. We have the

right to create easily only in the name of the great Culture of the future. And there is no human heart so hard as not to be softened before the concept of Culture.”

Firm is the conviction of Roerich, that culture must ennoble all that exists, that it must transform life into the radiance of achievement. The spiritual evolution of each man must be created upon culture. Not growing in spiritual culture, as if without the sun, human life loses its basis and its meaning. For what else provides a justification of our life, bestows the “right of existence”, if not the accumulation in our life of the treasures of culture?

Precisely this has been culture, which likewise made possible all development and prosperity of mankind and of nations. The regeneration and blossoming of human history, says Roerich, has been created there where a tradition of reverence for culture has sprung up.

Therefore Nicholas Roerich believes so conclusively in the future mission of culture. The misery of humanity emanates from the fact that it has renounced culture. In culture is the most effective *salvation* for mankind. Precisely in the present epoch of confusion, when the forces of darkness are raging, “the thinking groups of humanity must speedily turn to a realization of Culture.” Culture also saves from an antagonistic separatism, for in the higher attainments of culture all nations have

already been unified; these attainments are "the synthesis of all the conquests of human genius." Culture will give humanity a language of international mutual understanding, it will unify mankind. Therefore not in vain does culture as well as beauty seem to Roerich to be the highest panacea known to humanity.

"Just now it is difficult, very difficult in the great house of the planet. The human spirit has become confused, agitated in mutual wreckage. And even the very forces of nature rise up in revolt, so to speak. Earthquakes, volcanic eruptions, currents of climatic change, all produce still greater confusion in the already perturbed human spirit. But history has known such periods and mankind already knows also the panacea for these afflictions. And this panacea is Culture. There where hand and brain grow weak, there is the heart invincible, for the heart is the Realm of Light, the focal point of Culture."

According to the deepest conviction of Roerich, the healing agency for the misery and the crises of the contemporary epoch manifests itself in a renewal of understanding of true culture and in affirmation of it in the consciousness of mankind. History testifies to us how entire nations have avoided impending crises by turning to the beneficent sources of Culture. Without doubt culture is for Roerich the lifegiving and salutary principle, the constructive and harmonizing fundamental.

This is why Nicholas Roerich with such luminous and inspired feeling considers Culture as the force which saves, beautifies and regenerates the world; he believes that its great mission, which inflames all consciousness, will be manifested in the future. This is why Roerich makes a vow to Culture in eternal fidelity:

“We have become weary of destruction and mutual lack of understanding. Only Culture, only the all-embracing concepts of Beauty and Knowledge can give back to us the language common to humanity. This is no day-dream. This is the observation of experience of forty-two years’ activity in the field of Culture, of Art and Science. And, as one, both we and our followers can take an inviolable oath that we will not abandon the defense of Culture—the League of Culture. It is impossible to dissuade us, for our observations in the field of Art and Knowledge fill us with unquenchable enthusiasm. There is no one nation or class with us, but the entire multitude of human beings, because in the last analysis it is the human heart which is open to the beauty of creativeness.”

Nicholas Roerich with his whole being belongs to that luminous, creative, harmonious country of the Culture of the future, to the kingdom of lofty personified ideals, in which already now dwell the minds which direct mankind along the path of evolution, and in

which, sooner or later, all humanity will likewise find its steadfast haven.

"If you are asked in what country you would like to live and about what sort of future governmental structure you are dreaming, you can worthily reply: 'We would wish to live in a country of great Culture.' The country of great Culture will be your device of nobility: you will know that in this country will be that peace which exists where true Beauty and Knowledge are revered . . . Nothing can be purer and more exalted than to aspire to the future country of Great Culture."

This belief Roerich affirms also in another place:

"In what country do you prefer to live? Assuredly, in a country of Culture.

"To what do you bring your best thoughts? To Culture.

"To what do you dedicate your enlightened labors? Precisely to Culture.

"With what do you renew your consciousness? With the victorious light of Culture.

"Are you not agitators?—In continuous labors we have no time for agitations. We are building. In positive affirmation and cognition we are striving to improve and beautify earthly life."

And here is the unceasing fiery summons of Nicholas Roerich—let each one become a dweller of this future

country, with all his heart and life, let each one become a man of true culture, a cultured worker and collaborator. To Roerich, people of true culture are not dreamers, but those who give form to their highest and most beautiful thoughts and dreams. Roerich continually admonishes avoiding everything abstract, everything which has no connection with life itself; he urges to think in concrete forms and to strive to make real one's thought without delay. The destination and meaning of the life of the man of culture is to serve culture, promote it, construct it everywhere. But culture is not at all an abstraction, culture is an organically concrete, creative manifestation. Though people of culture may manifest themselves as great idealists, yet for Roerich true idealism is practical realism. Moreover people of culture are manifestly of great enthusiasm, for, "Culture cannot blossom without enthusiasm." This enthusiasm is for Roerich no fanaticism, but the flame of the pure heart, the synthesis of knowledge which it has accumulated in its life. People of culture are aspiringly aglow about culture, their hearts radiate their light towards it. But each instant they are ready to pour their flame into concrete forms of life. Day and night they are ready to devote themselves entirely to the Common Good; unceasingly and selflessly do they toil in the beneficent light of Culture; they labor for the improvement of conditions of all life. Understanding that our entire time has become such a dynamic one and that the needs

of humanity are so pressing and urgent, they likewise understand "to what extent everything must be done indeferrably, and that in the interests of social good not one minute should be lost". It is an urgent matter to build and construct the new reign of culture on the earth, to strive towards true knowledge and beauty, and immediately to reconstruct them in life. Thus Nicholas Roerich summons to concentrated colossal activity in the welfare of future humanity.

Being great enthusiasts, the workers for true culture also manifest themselves as great *optimists*. Because they believe in the victory of the Light of Culture, they believe in a New World of Culture. Because Culture, they are convinced, will be that force which will renew the world.

"We optimists must first of all prevent any panic, any despondency, either in the stock-exchange or in the most holy Sanctuary of the Heart. There exists no such terror which cannot be transformed into a luminous solution by evoking into life a still greater tension of energy."

Since the very concept of culture already contains in itself cooperation between values, culture is also cooperation between the very constructors and bearers of these great values. Therefore the cultured worker strives for cultural *cooperation*, he tries with all his might to aid mutual understanding, the unification and

collaboration of individuals and nations. Only in the heartfelt cooperation of people of culture—when one shares his vital experience with another, when one upholds another with his accumulated light, and finally, when all people labor according to their true aptitudes, is it possible for culture to blossom as a most wonderful garden. The constructive cultural labor brought into being in such cooperation is manifested as a task of great *responsibility*. Responsibility to culture, responsibility to our planet which we must not besmirch, responsibility to future generations to whom we must pass on our earth as a flourishing garden, and finally responsibility to Infinity. With such a sensitiveness of responsibility does Roerich summon us to saturate each moment of our day.

Thus Nicholas Roerich comes as the *apostle* of all-cultural and all-human *cooperation*. It is needful to introduce mutual understanding and agreement, as between all values, so also between all people, all organizations and nations. Not one, not even the smallest individual or nation, should be excluded from cooperation in the field of cultural possibilities. If the creative center of culture is the heart, if the sign of culture is *humaneness*, then this sign of humaneness must also pertain to the separate builders of culture, to individuals and nations. Any cooperation is possible solely on the ground of humaneness and universal amity. So too

each people in order to become qualified for true spiritual and material progress and to be able to collaborate with other brothers, must free itself from its narrow egoism. Indeed, outside of a respect for true nationalism, Nicholas Roerich yearns for each nation to become a full-voiced chord in the chorus of all nations while developing its individually national capacities and perfecting itself! Nations must open their mighty national riches to other nations, the hearts of peoples must be in contact with the innermost aspirations of other peoples, they must exchange the realized treasures of these dreams. They must "transform in themselves, let pass through their consciousness the attainments of all peoples"; only then will they comprehend that such an all-humaneness must be the basic element of national culture; only in such a manner, emerging from a limited oneness, will a people be included in the cooperation of all peoples. Nicholas Roerich dreams about a true reverberation of the soul of each people; he summons us to uplift the concept of nationalism into its pure symphonic sonority.

It is interesting to observe that in his innumerable dealings with cultural workers, Nicholas Roerich is always manifested as an *affirmer* and constructor; he seeks in everything the seed of culture, he affirms it in each thing and uplifts it to the light, deeply experiencing the sanctity of each truly cultural beginning, no matter how

small. The very concept of *negation* has always been deeply repulsive to him. Nicholas Roerich eternally battles against negation and condemnation. In his ethical experience of many years, Roerich has apprehended the great evil of any negation; it obscures the light of the heart, it holds back creative manifestations. "How deadly is negation and condemnation, and how creative and constructive each understanding," says Roerich in his words about the apostle of love and tolerance, St. Francis. "To love means to forgive. To forgive means to understand. Glance at a censurer and at once you realize that he is primarily no creator."

Again and again Roerich affirms in his writings:

"We are wearied of destruction and negation. Positive constructiveness is the basic quality of the human spirit. Everything in our life that can uplift and ennoble our spirit must have a predominant place."

"Let people not rivet their attention too much to negative manifestations. Any ugliness and ignorance is obscuring and infectious. Let them proceed by the positive path of light. Thus let us always keep in mind the fact that only the sparks of constructiveness kindle hearts and give birth to creative joy."

"All humanity is divided on the basis of 'yes' and 'no'. We then shall dwell with those in whose nature

resounds the open, luminous 'yes'. Guard yourselves against simultaneously affirming 'yes' and 'no'."

Thus precisely does Roerich characterize the workers of culture, the builders of the great future, to whom he himself belongs:

"We belong to the positive builders and we avoid any negation. Without being lifeless pacifists, we would wish to see the Banner of Peace flying as the emblem of a new era of good fortune. We are not abstract idealists; on the contrary, it seems to us that he who wishes to beautify and ennoble life is manifested as the true realist."

Together with the affirmation of the positive in each man, it is needful to observe likewise the great *tolerance* of Nicholas Roerich. In his article about "Tolerance", he prophetically and sternly reproaches fanatical intolerance. "Intolerance is a sign of baseness of spirit," he quotes from the Teaching of Living Ethics. "In intolerance are contained the germs of the very worst actions. There is no place for the manifestation of growth of the spirit where intolerance makes its nest." History shows us that darkened intolerance has destroyed the loftiest cultural values. Where there is no tolerance, there also trust and understanding of the soul of another is not manifested, nor is there love of mankind. Nicholas Roerich is opposed to belittlement and negation wherever found, for this would be uncultured and shameful. To mutual tolerance and under-

standing Roerich summons especially the coworkers in the field of culture: "In reciprocal encounters it is sacredly needful to preserve the dignity of Culture. Any quarreling will be already a sign of unculturedness. Any mistrust in the integrity of a colleague also will be anti-cultural. Any desire to force others to think according to one's own recipe cannot serve as a sign of culturedness". Roerich reverently bows his head before the tolerance and the great spiritual breadth of Christ, recalling the story of the Good Samaritan, who did not pass indifferently but listened to the heart. In another article he touches upon instances where tolerance has been manifested in religion and one can feel that his heart rejoices at this. Thus he points out that in a certain Baptist church in New York, side by side with the images of Christ sculptured on the portals, the forms also of Confucius, Buddha and Mohammed, as well as the great philosophers and scholars occupy a place there with the Saints and Leaders of religion. The consciousness of Eastern peoples is especially full of such cases of all-embracing tolerance; they often bow their heads before the ascetics of other religions. With his whole heart Roerich advocates the eradication of any embryo of intolerance, beginning with childhood—the first days of the awakening consciousness. In place of mutual dissension and enmity in schools, it is necessary to awaken dreams about achievement, about magnanimity, the sacred flutter of the heart before the endlessness of

constructive labor; it is necessary to strengthen in the child the consciousness of cooperation, for joint action promotes mutual understanding and tolerance.

Roerich recognizes that the time has truly come to exclude martyrdom for the Higher Truth. It is indeed shameful for our century of culture, that the tragic life of Spinoza, Giordano Bruno, and Gallileo is still being repeated in our day as a consequence of the intolerance and spiritual narrowness of the fanatical crowd. The Cosmic Law not only recognizes but also affirms the *multiformity* of human paths and creativeness: "By whatever path a man may approach Me, on that path will I give him My blessing." From the Covenant of the Bhagavad Gita Roerich quotes the words of Krishna. "Over and above all divisions there exists a great unity." This great cosmic unity precisely unifies all the individual elements; without multiformity there would be no symphony.

Side by side with tolerance, Roerich summons to *altruism*. Altruism and good-will towards every living creature bear in themselves peace and love. It is manifested as the creative principle which regenerates life by unceasing construction and constructiveness; good thoughts about another of course exalt and uplift him. Roerich feels that never before has the world been in such need of altruism as in our times, when there is so much confusing misunderstanding and mutual negation.

“We must think not only about what is akin to only a very few chosen ones. The Great Teacher came for all. All commandments speak about what appertains to everyone. From the simplest origins altruism has been enjoined for all, all, all. In the heart’s flame, this altruism is transformed into love, into that most lifegiving, wonderful, creative love which in all the armament of Good indicates: ‘Let every living thing live’.”

Only tolerance and altruism, this recognition of the soul of another, and of the God of one’s brother, this affirmation of another man’s existence and participation in it, can lead to mutual cooperation and understanding. Only in tolerance and sensitiveness can a harmonized joint action reveal in life the possibilities for the broadest, most spiritualized *synthesis* of cultural values.

“The most inclusive and benevolent synthesis can create that salutary cooperation of which humanity is so in need just now. From the higher representatives of the spiritual world to the lower materialist-tradesman, all agree upon this, that without synthesized cooperation no work can be built up. In the Culture of entire states we see that where a broad synthesis has been understood and admitted, there too the creativeness of the countries has gone forward fruitfully and beautifully. No isolation, no chauvinism can produce that progress which creates the luminous smile of the synthesis.”

Nicholas Roerich believes that just now we find our-

selves at the threshold of a very significant time, a time of conscious synthesis and spirituality, when the human spirit will no longer be split in prejudices and into elements as heretofore, but freely and completely will aspire to the light.

## The League of Culture

**B**EING manifested in his nature as an actual realist, builder, and form-giver, Nicholas Roerich, as we have already seen, has always tried to carry out his ideas in manysided and monumental, vital beginnings. Thus to the idea of Culture he has also striven to give strong and durable forms.

The entire life of Roerich is a flaming summons to all to reassume a reverence for the sanctity of true culture. In order to pour out and spread the idea of culture into the broadest masses, it is needful to affirm it in a child of school age; on the other hand it is needful to clarify it among those members of society whose consciousness already has been opened by the contacts of light. In his address to the first conference of the Peace Pact in Bruges, Roerich proposed disseminating, in all countries, thought about one general and universal *day of culture*, when simultaneously in all the schools and educational institutions and societies of our planet, the treasures of culture of the nations and of humanity would be exalted. Though only for one day, millions of hearts would be in contact and unified in a single thought about the most luminous attainments of mankind, about that Great Temple of Beauty which the vanguard of humanity have built with their selfless

dreams. The contemporary sympathetic beginning of a "culture week", which has already entered certain countries, must become an indispensable factor between nations and all humanity, in order that not one consciousness escape its beneficent contact.

For the purpose of shielding the banner of true culture against the attacks of the dark anticultural forces, Roerich summons to unification *all the cultural forces of light*. In order to create an impregnable stronghold of culture, all friends of culture, societies and organizations, must proceed hand in hand. But such cultural unity can flourish only when the activity of separate individuals and organizations is commensurate with the standard of true cultural values, when culture possesses a lofty quality, when it serves an all-embracing good, the improvement of the life of peoples, and not egotistical non-cultural goals. But the control and the application of such a general higher standard are possible only in a central organization, into which other units would subordinately enter on the basis of cultural cooperation.

With such an aim Roerich has founded the *Universal League of Culture*, an all-embracing cooperative union, where might be unified all cultural, scientific and artistic societies, the institutions of each nation, as well as separate personalities laboring within the bounds of cultural paths, not losing, however, their individual goals and

freedom of development. The League of Culture is as it were "a Most Vast Temple in which each one who strives for the Common Good and for the perfectionment of life may find a place for himself." (E. I. Roerich.)

In such a way all cultural workers would live in cooperation as one family, and each would contribute a hundredfold to the flourishing of his own people; whereas at present, far too often, cases occur in many countries when cultural societies act in opposition to each other. From the other standpoint, there would be created in each country a strong *cultural center*, which would regulate and advance the cultural consciousness of the country and which would give it new life, beauty and stimulation.

The League of Culture is divided into ten sections; they embrace all those outgrowths of life which strive to uplift the nation and humanity on the basis of progress. The program of the League of Culture is therefore extremely comprehensive; it comprises the polyphonic current of all life. There is planned a section of peace, which will promote affirmation of the idea of peace and the preservation of cultural values. Further, there is a section of spiritual development which will look after philosophically religious societies. A scientific section is to care for the popularization of the newest scientific attainments and their conversion into vital

forms. A section of art will strive to make beauty the meaning and the support of life. A section dealing with the question of maternity and education will strengthen in the consciousness the sanctity of maternity and will raise upon the highest throne the saviour of the future—the child. The task of the League of Culture is so majestic: to bring into life a general and harmonious system, to establish cooperation of spiritual and material values, to disseminate education on a broad scale, to uplift the creative instinct and the quality of labor. In his utterances, Nicholas Roerich so often mentions the League of Culture in which may be truly unified all the impulses and forces of beauty and knowledge. Roerich understands the utmost necessity of centralization and system in all the domains of culture, precisely in our day, for the salvation of mankind. If such a good central authoritative power is indispensable for each nation, it is as much so for our whole planet; such a power is necessary for culture and its factors.

## Woman and Culture

WHEN the fundamentals of culture are exposed to danger, when the body and spirit of man is alarmed and suffering from bloody wounds, then above the elements there is again uplifted some calm miraculous force, the purpose of which is to heal man, harassed in dissonances and unreason, and to lead him to the heart's reason by the gentle contacts of spirituality. This force is the *Eternal Feminine*. When things are difficult in the home we turn to woman, who herself has been baptized by the fire of suffering. When it is difficult for the world we turn to woman, whose heart aches at the wounds to culture and to the spirit. Such a majestic hymn to the immutable spiritual power of woman and of woman's mission does Nicholas Roerich manifest in his letter, "The Heart of Woman", to the Federation of Women's clubs in America representing more than three million women:

"When all accounts and calculations cease to help, when enmity and mutual destruction reach their limits, then we turn to woman. When evil forces are in the ascendant, then is woman invoked. When the calculating mind proves to be powerless, then is the feminine heart remembered. Truly when malice nullifies the decision of reason, only the heart finds the saving outlets.

Yet where is the heart which can replace the heart of woman? Where is the courage of heart fire which can compare with the courage of woman when on the brink of a situation with no outlet? What hand can replace the soothing touch of conviction of a woman's heart? And what eye, absorbing all the pain of another's suffering, responds more selflessly and benevolently? We do not speak eulogies for women. There can be no encomia for that which fills the life of humanity from the cradle to the grave. To whom then have wreathes been given? In ancient times garlands were given to heroes and were the appurtenance of women. And the women of antiquity, in divining, took off these garlands and cast them in the stream, the while thinking not about self but about someone else. If the crown is the symbol of heroism, then indeed the fitting imprint of this crown of heroism is revealed when it is taken off in the name of something or someone else. And this is not merely a passive self-renunciation. No, this is efficacious achievement. And again it will be no praise, but a reality, when we compare woman with achievement. The Middle Ages have passed with their debasement and belittlement of the merit and dignity of woman. People have again realized the coming epoch of the Mother of the World. And again the sword of achievement is in the hand of Joan of Arc. And again there is a radiance, not the ruddy glare of the stake, but the flaming of the heart. So much darkness, so many monstrous produc-

tions of malice and ignorance will be burned by this flaming heart. So much triviality, so many senseless belittlements of human dignity will be wiped out by the ray of the heart of woman which realizes the crown of crowns intrusted to it.

"When we speak about Culture, surely we have in mind primarily woman who widely and irresistibly bears the Banner of refined and exalted Culture at all points, from the cradle to the throne."

"Your army of three million women has approved and accepted our Banner of Culture and Peace. The feminine heart lives, not only by words but by achievement. Thus it has been throughout the history of humanity. Therefore we understand that by approving and taking up the Banner of Culture and Peace, women also bear it just as effectively as the heart of woman can flame with sacred fire.

"Nor am I merely grateful to you women—the army of the Mother of the World, for your acceptance of the Banner of Culture and Peace. But actually I wish to note the historical fact that three million American women have understood and taken up the Banner of Culture as something urgent and needful for the general salvation and in the reconstruction of the tradition of Light and Beauty . . . .

"Indeed, from the fireside to the government, woman implants the fundamentals of Culture. In one form or

another the child hears the first word about Culture from its mother . . . With the utmost selflessness and with no personal egotistical principle, woman introduces cultural bases in the structure, whether in her own small family or in the great family of nations." (Fiery Stronghold).

In truth, it will be precisely the frail, white, selflessly beautiful hand of woman which will uplift the Banner of Culture and Peace to such heights that it will no longer be touched by the petty breath of deniers of the spirit. It will be the light of the beautifully sensitive heart of woman which will cleanse the rust of darkness from the foundations of culture. In another of his articles, "The Guardian of the Mother of the World"—in a letter to the Federation of Women's Clubs of the state of New York, which has also endorsed the Banner of Peace, Nicholas Roerich writes:

"Yes, the cultivation of all peoples in true culture will be accomplished under the Banner of Peace, for Peace and Culture are inseparable. Who, then, if not woman will bring into the human spirit a true conception of Culture . . . Each recounting of the ecstasies of enlightenment brings to mind the eyes of women. Learning cooperation, we perceive the hand of woman. Achievement, inspiration, cooperation, all these treasures are brought to Culture by woman."

The Teachings of the East testify that now is draw-

ing near the epoch of the Mother of the World, a new enlightened Era of the Spirit—the epoch of woman, when the solution of the destiny of our planet will be given into the hands of woman, when woman will assume a spiritualized role in the purification and harmonization of old values and in the creation of new ones. Likewise with deep respect Roerich believes in the exalted mission and enormous significance of woman in the future. The pages in which Roerich tells of his faith in Eternal Womanhood remind us of the ecstatic verses of Dante or Rainis, or even the prophetic lines of Dostoyevsky: "In the Russian women we repose all our hopes, from her descends the spiritual regeneration and the moral ascent of our society."

In his Address to Women, expressing his joy at the founding of Woman's Unity, Nicholas Roerich says:

"Who then, if not woman, must now rise up and be unified in the name of Culture and the Beautiful? Precisely was it ordained to a woman first to announce the good tidings of the Resurrection . . . .

"Under diverse veils human wisdom nevertheless assumes one face of Beauty, Self-sacrifice and Endurance. And again on a new mountain must woman go, interpreting the eternal paths to those near her.

"Sisters of the Golden Mountain are you called in the West, Sisters of Altai in Asia. Mothers, wives, sisters, beloved ones, all this is imprinted above the

matter of language and earthly boundaries. Once more is shown to us in this unity the one meaning of Beauty, and unique appears the achievement which links everything and bestows the Blessing of strength.—Women, it is, indeed, you who weave and unfurl the Banner of Peace. Fearlessly you shall stand on guard for the improvement of life. You kindle at each hearth a beautiful fire, creative and inspiring. You speak the first word about beauty to the children. You teach them about the blessed hierarchy of knowledge. You relate to the little ones thought about creativeness. You can guard them from dissolution, and from their first days of life instill the concepts of heroism and achievement. You first tell the little ones about the primacy of spiritual values. You pronounce the sacred word Culture.

“Great and beautiful is the work ordained to you women:

“Welcome and greetings to you!

As the greatest example of the woman of the future, the true image of womanly beauty, spiritualization, selflessness and courage, attaining a broad amplitude of spirituality—harmonization of heart and intellect, the radiation of whose spiritual wisdom encompasses the horizon of the New Epoch,—it is needful to mention Elena Ivanovna Roerich. The inspiration of her spirit is felt throughout the spiritual rhythm of the Roerich Museum. Through the Museum center she has founded

the *Universal Unity of Women*, "with the aim of giving to woman her true place in the Era of the Great Mother." In the program of this Unity, E. I. Roerich has outlined such majestic tasks for woman:

"The aim of Woman's Unity is to unify those women who feel the necessity of filling the current of life with true culture and spirituality. Essential are those who must carry the banner of selflessness and beauty; essential are those who must show humanity an example of true cooperation; essential are those who must uplift the Banner of the Great Heart of the Mother of the World." Thus, the goal of Woman's Unity is to unify all the women of the world in order that they may realize and unleash their strong spiritual forces and carry out their true mission. The aim of this Unity is to awaken the human consciousness in order that woman may secure an opportunity to cooperate in harmony and amity with man in all family and social life, and also that woman may receive equal rights with man. The cause of contemporary human misery lies in the fact that mankind has forgotten the great Law of Cosmic Harmony, that the two great Principles, the fundamentals of this Law—feminine and masculine—have not been balanced. Up to the present the aggressive masculine principle has ruled in the world, which has striven for war and dominion, which has listened too little to spiritualized love and to the voice of the feminine heart with its palpitation of sen-

sitiveness. This essential voice of woman's heart, experienced in sufferings and self-abnegation, has always known the path of true knowledge, of true beauty and spirituality, but until now it has not been easy for it to manifest itself and it has often been suppressed by surrounding prejudices and in the darkness of social limitations. But for all that, for the most part, woman has provided the impulse for the best that the male principle has created in the history of human culture. Yet woman must cleanse away the worst from the masculine field of consciousness. She now must *consciously* arrive at her highest destination, she must recreate man, she must restore the lost equilibrium of the world. In the hands of woman is of course the child—the most wonderful and exalted morning greeting. In the hands of woman will of course be the whole of humanity and of culture, as soon as she realizes her essential power and mission. Woman must kindle the fire of her own heart into radiance, and this heart will take its place as teacher and saviour. She also must teach man to harken not to his intellect but to the voice of his pure heart, that synthesis of reason and feelings.

In truth, all humanity and our planet would be transformed if both Principles would cooperate in full consciousness, laboring for the good of human evolution, spiritualizing and inspiring each other; if woman would give man the tenderness and beauty of her heart,

her thirst for self-sacrifice and desire to serve, and man on his part would give woman greater daring, strength, and striving for cognition. The new epoch of the Mother of the World must follow together with the equilibrium and justice of all humanity, and we already feel the nearness of this great harmony.

Let us close with the words of invocation of the fiery heart of Elena Ivanovna Roerich:

“In the grievous days of cosmic cataclysms and of human disunity and degeneration, of forgetfulness of all the higher principles of existence and of those who bestow true life and lead to the evolution of the world, a voice must be raised in calling to the resurrection of the spirit, to bringing the fire of achievement into all the actions of life, and certainly this voice must be the voice of woman who has drained the cup of suffering and abasement and who has been tempered in great endurance.

“Now let woman—the Mother of the World—say: Let there be Light!

“Of what sort then will be this Light, and in what will fiery achievement consist?—In the concept of the banner of the Spirit on which will be inscribed—Love, Knowledge and Beauty.

“Yes, only the heart of woman, the mother, can

collect under this banner the children of all the world without distinction of sex, race, nationality or religion.

"Woman, mother and wife, the witness of the development of the male genius, can appraise all the great significance of culture, of thought, of knowledge.

"Woman, the inspiration of Beauty, knows all the force, all the synthetic power of Beauty.

"Thus let us immediately set about raising the Great Banner of the New Era, the era of the Mother of the World. Let each woman set aside the limits of her own hearth and contain the hearths of the whole world. These multiple hearths will strengthen and adorn her own hearth.

"Let us keep in mind that each limitation leads to destruction and that each broadening will result in construction. Therefore, with all our forces, let us strive for the broadening of our consciousness, for the refinement of our thought and feelings, in order to kindle our hearths with this fire."



# FLAMMA

Inc.

ASSOCIATION FOR ADVANCEMENT OF CULTURE

FLAMMA, Inc., Association for Advancement of Culture, in enlisting co-workers and establishing centers in the various states, sounds a timely call to action in the cause of cultural progress. Cooperating with individuals and groups throughout the world, Flamma is dedicated to the enhancement of cultural life everywhere.

This new movement issues from the realization that in many hearts there burns a sacred flame, each nurtured by the same universal Fire; and that these hearts must find each other and unite, speaking the common language of the future.

The two guiding spirits of Flamma, Mme. Helena Roerich its Protector and Prof. Nicholas Roerich its Honorary President, have pointed out that cooperation in striving toward beauty and knowledge is at present an absolute necessity for the very salvation of humanity. Prof. Roerich, world renowned artist, writes: "In the present difficult hour, at a time of utmost world tension, the possibility is offered of uniting upon the noble, unifying concept of Culture, which is the testing stone of inexhaustible youthfulness of the heart."

Recognizing that the world peace problem must be

solved by the positive method of cultural cooperation rather than through the intricacies of military treaties, Flamma, as one of its aims, endorses and promulgates the Roerich Pact and Banner of Peace, which has been officially signed and adopted by the 21 countries of the Pan-American Union, including the United States, and is now open to ratification by all the nations of the world.

The scope of activities of Flamma broadly includes the fostering of scientific study and research; the cultivation of art appreciation through the arranging of exhibitions of old and modern masters; and the stimulation of creative endeavor through the promotion of exchange of works of art and the publication and exchange of literature.

In sending its appeal to numerous hearts imbued with the same spirit of service to humanity, Flamma offers the noble thought of its Honorary President, Nicholas Roerich:

“Our heartiest wish is not only to attract co-workers to our activities, but to give them the full possibility to become fellow-creators, fellow-builders of the new steps of Culture.”

## خباہ

### جامعہ عثمانیہ

۱۔ اراکین مجلس اعلیٰ مجلس کتابت مجلس انتظامی

مجلس شعبہ جات نصاب پانچ کتابیں ایک ایک پر پاس کیے گئے

۲۔ اساتذہ جامعہ عثمانیہ و کلیہ جات ملحقہ و گزینہ محمد واران جامعہ

اور اراکین ادارہ ترجمان کتابیں ایک ایک پر پاس کیے گئے

۳۔ فیلسوفین جسٹریٹڈ دو کتابیں بی۔ اے۔ اور انٹرمیڈیٹ

کے طلبہ تین کتابیں ایم۔ اے۔ ال ال بی و تحقیقاتی جماعتوں کے

طلبہ پانچ کتابیں دو ہفتہ تک ایتھے پاس رکھ کیے گئے۔

۴۔ مدت مقررہ پر کتابیں واپس نہ ہوں تو طلبہ سے حساب

یکتا نہ ہوئے گی کتاب دراز نہ لیا جائیگا۔

۵۔ بشرط موقع کتابیں مکرر جاری کی جا سکیں گی مگر اس غرض

کے لئے کتب خانہ میں کتاب کا لانا لازم ہے۔

۶۔ کتابیں گم یا خراب ہو جائیں تو مستحیر پر ذمہ داری

عائد ہوگی۔

۷۔ کتابوں پر کسی قسم کا نشان سیاہی یا پینل سے

نہ لگایا جائے۔

۸۔ قلمی نسخے اور حوالے کی کتابیں

جاری نہ کی جا سکتی۔



