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THE OPEN COURT

Devoted to the Science of Religion,
the Religion of Science, and the Extension
of the Religious Parliament Idea.

FOUNDED BY EDWARD C. HEGELER

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BY
MARTIN SPRENGLING

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THE NEW ORIENT SOCIETY OF CHICAGO

under the auspices of

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announces

the publication of twelve monographs on modern Oriental culture beginning January, 1932, and continuing bi-monthly for two years as special numbers of the OPEN COURT magazine.

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These Monographs will deal with relatively modern cultural development of the Orient, meaning Asia and related adjacent territories, e. g. Moslem North Africa and a large part of Malaysia.

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is established for the purpose of bringing about a better understanding between the Orient and Occident, and of promoting the study of the great cultural achievements of the East.

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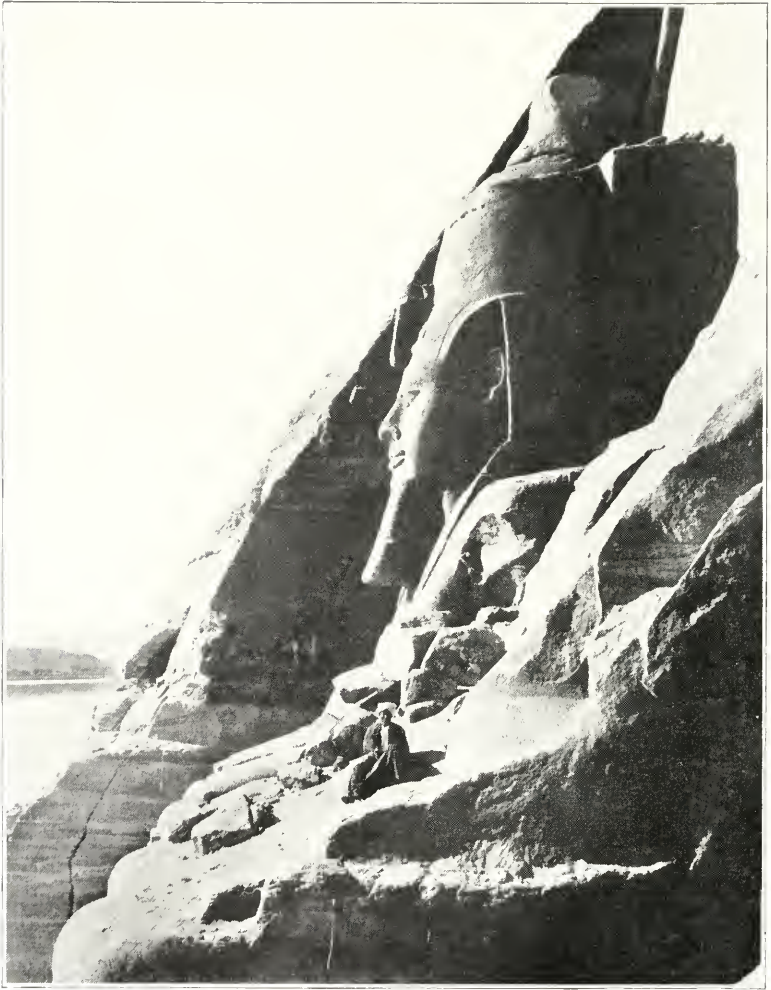
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The New Orient Society of Chicago
337 E. Chicago Avenue Chicago, Illinois

ANNOUNCEMENT

DURING the years 1932 and 1933, the Open Court Publishing Company and the New Orient Society of Chicago are co-operating in the publication of special monographs on the Orient as it is today, with emphasis on the cultural, economic, and educational aspects. These monographs will appear as alternate numbers of the Open Court magazine.



THE SOUTHERNMOST COLOSSUS OF ABU SIMBEL
(From Breasted: *Temples of Lower Nubia*)

Frontispiece to The Open Court

THE OPEN COURT

Volume XLVI (No. 1) JANUARY, 1932

Number 908

THE NEW ORIENT SOCIETY MONOGRAPH SERIES

NUMBER ONE

THE HERITAGE OF WESTERN ASIA

BY

MARTIN SPREGLING

AS an *envoi* from *The New Orient* that was, to our *New Orient* venture that is being inaugurated herewith, to speed us on our way, we select:—

IN A MOUNTAIN PASTURE

BY OLIVE TILFORD DARGAN

Green bowl where heaven drinks and cools the cheek
Of watchfulness. White, wading blossoms trim
The grassy wave, up-rambling to the brim
In swaying leisure. Oak and chestnut streak
The crest-line with their young, that tip-toe meek
And listen upward, reaching limb to limb
Like children in a ring. What pagan hymn
Is ended, and what god about to speak?

No god. This is a human shrine to warm
For chill of deity. The roofless air
Is like a crystal where I see a form
Nameless as a man, or named—what do I care
If in his world-old eyes, all hate hath ended?
Buddha or Jesus, Gandhi or my friend.

Reprinted from the *New Orient*, Vol. II, No. 2, Oct., 1924

THE NEW ORIENT SOCIETY OF CHICAGO

N EARLY two years ago, on April 19th, 1930, at a notable social gathering in the Palmer House, was founded the New Orient Society of Chicago. The fundamental motive force in the launching of the new movement was Mrs. Hollister Sturgés who laid the foundations both broad and deep. Together with many names, notable in the significant civic and social activities of Chicago, the great institutional life of Chicago was represented at this opening meeting by outstanding members of the greater universities of the Chicago area, the Art Institute of Chicago, and the Field Museum.

The aim of the society was summed up by the *Chicago Daily News* as follows: "to oppose influences which encourage suspicion, dislike, and threatening animosities in this country as well as in the Orient. America can add to its enlightenment and contribute to the peace and understanding of this shrinking planet by a better knowledge of the Orient." With similar societies established in New York and San Francisco, it was to constitute a part of a New Orient Society of America, "which seeks to promote a better understanding of oriental life and peoples by centralizing on the cultural phases of the East rather than on its politics." The *Chicago Tribune*, in its report of the meeting, made particular note of the fact that the speakers had declared: "The society is not for propaganda and favors no nation."

Though little was said about it the society naturally looked to the written as well as to the spoken word as a means to translate its program of information into action. For New Orient Societies what could be more natural than that for their organ of publication they should attempt to revive the *New Orient*, which had for a number of years been so well edited as "A Journal of International Fellowship" by our Indian Moslem friend, Syud Hossain?

Brave plans! Noble aims! A most auspicious beginning!

The time appeared ripe, indeed, for the reaping of new fruits of world-wide understanding. Yet the original plans of the little society began to lag and threatened to come to a complete stop. The date of inauguration of the new movement is a sufficient explanation for the difficulties it encountered. Yet in the face of many

difficulties, the little Chicago group, dedicated to the idea of a New Orient worth knowing, found sufficient of the spirit of "We Will" to continue with tenacious perseverance. Though conditions might have been unfavorable to the development of programs as first planned, yet the facts that made desirable, perhaps imperative, an American society and a periodical devoted to a New Orient, its culture, its problems remained. At last, a solution was found. During the next two years, the *Open Court* will act as the official publication of the society and will publish twelve monographs; after the first two general numbers, the others will be devoted to separate sections of the New Orient.

This issue presents a general picture of the New Orient, and stresses view-points not so widely known or so easily accessible in the heritage of Western Asia. It is, in the writer's opinion, a fair presentation of the picture of the New Orient that motivated the Chicago group.

Chicago is an auspicious place for such an organization because it presents a unique cultural center, grouped around three greater universities. The University of Chicago with its Oriental Institute, Northwestern University and the University of Illinois, as well as the Field Museum of Natural History and the Art Institute.