

# AGNI YOGA

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## Consciousness

**T**he Cosmic Magnet is the Cosmic Heart, or the consciousness of the Crown of the Cosmic Intelligence—the Hierarchy of Light. Precisely, the Cosmic Magnet is the bond with the higher worlds in the order of Be-ness. The bond of our heart with the Heart and Consciousness of the Highest Hierarch of our planet leads us into the majestic current of the Cosmic Magnet.

– Letters of Helena Roerich, Vol. I, 6 December 1934

*Leaves of Morya's Garden, Book Two, Illumination, 1925.*

*Illumination, II:II:9.* Contemplate memory and consciousness.

Since memory is for the past, consciousness is for the future. Therefore We replace memory by consciousness. By means of memory I cannot penetrate within the boundaries of the sun, but consciousness opens the gates. For Us, the museum and library replace the memory; therefore, disciples should not grieve over the loss of the old memory. It is simply that a small thing is replaced by a great one. Consciousness is akin to the spirit understanding; it grows until one's whole being is engulfed as in a flame. During this process the chips of memory, like dross, impede the burning. To know does not mean to remember. He who attains hastens on without looking back. Humanity must remember the transmutation of consciousness.

Wherein lies the strength of Our experiments? In the solar consciousness, being poured out as prana. Above the stratum of

earthly thoughts stream the currents of the sun's wisdom, and in these regions begins the great preordained Teaching. We summon to the encompassment of the Universe. But only the instrument of consciousness will permit the new experiments of the blending of spirit and matter.

Karma cannot complicate a harmonious body. Therefore, the path of ascent is of practical benefit.

*Supermundane: The Inner Life, Book One, 1938*

*Supermundane I, 11.* Urusvati would like to provide more knowledge to people, but straight-knowledge indicates to her the limits of what is possible. The discovery of these limits is a stumbling block for many, and great misfortune results from overlooking them. It is impossible to indicate in earthly

terms the hidden, co-measured boundary, but a broadened consciousness can suggest where the possibility of harm begins. You yourself know how often people demand an answer that they then cannot accept. They say, "Tell us quickly, and we will decide what to accept and what to reject." They like to play jackstraws, pulling out only that which is most attractive to them. They do not care if it all falls to pieces, although even children know that the whole should not be disrupted. Grown-ups throw bombs and are astonished when they are maimed by them. They love to repeat Our analogy of a boomerang but do not see the consequences of their own blows.

“Consciousness is akin to the spirit understanding; it grows until one's whole being is engulfed as in a flame.”

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### Welcome

For discussions and posts on the Agni Yoga Teachings, please visit our “Agni Yoga – Living Ethics Community” site on Facebook:

<https://www.facebook.com/groups/Agni.Yoga.Living.Ethics.Community>

and WMEA on the Web:

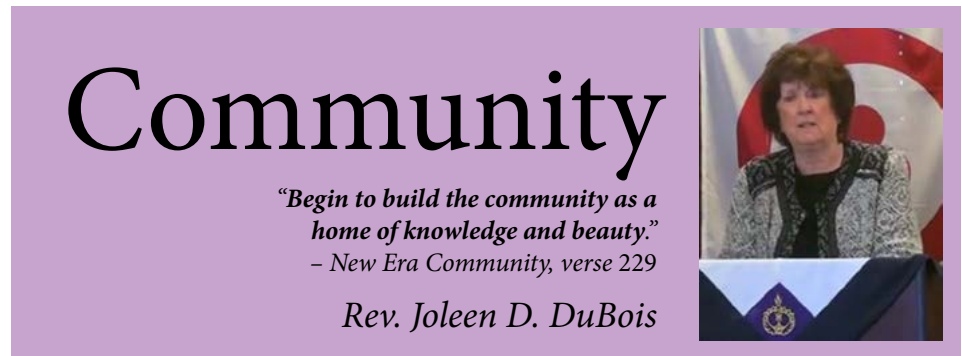
<http://www.wmea-world.org>

## NETWORKERS LETTER

*Dearest Friends,*

If this is the first time you have opened our new *Agni Yoga Quarterly/International* publication, formerly called *Meditation Monthly International*, let me give you a warm welcome to our readership. *Agni Yoga Quarterly/International* is a quarterly journal that is focused on the Agni Yoga Teachings. There are several articles in each issue, starting with the *Networkers Letter*, then the keynote article, and articles within each section of “Thoughts on Agni Yoga” and “The Realm of Beauty,” as well as a cover page article.

This issue of AYQ is the result of a cooperative endeavor from several sources: The keynote article on Frances Grant by A. Tulskeya, treasurer of the Nicholas Roerich museum, is a beautiful and educational article that brings to life the origins of the Roerich Pact and Banner of Peace, and includes portions of the life of Frances Grant, an original member of the Agni Yoga Society and vice president of the Nicholas Roerich museum. The article in the section on “Thoughts on Agni Yoga,” titled *The Changing World*, was written by Joseph J. Weed. Mr. Weed was a trustee of the Nicholas Roerich Museum and a director of the Agni Yoga Society in its early years. It was customary for Mr. Weed to prepare talks for the group meetings during



the years of 1958–1960. This is an article I located in the archives of the Nicholas Roerich Museum with the cooperation of Nataliya Fomin, the archive manager of the museum. Also, the cover article, on the subject of *Consciousness*, was compiled from the Teachings of Agni Yoga.

Let me spend the rest of this letter on the subject of cooperation, a subject dear to the hearts of many of us, as networkers. The Teacher says of cooperation: “I wish to see cooperation not on paper and in assurances, but in action. It is right not to speak about love but to show it in action. It is correct to abolish assurances of devotion, for it is manifested in action. It is correct not to utter superfluous words, as they are needed in action....”<sup>1</sup>

It has long been a vision to find collaborators who would be willing to share their understanding, experience, and wisdom of the Teaching in our publications alongside the Teaching to make the Master’s Words come “alive”—to remove the

thought of higher and lower, better and lesser elements so often found in the personalities of people, finding those who have moved toward a more sharing spirit so we can all benefit and all gain insight from our search for Truth. I believe this issue and upcoming issues of *Agni Yoga Quarterly* represent just that: the spirit of cooperation.

“People have distorted the meaning of the word ‘harmony.’ Into this concept there has been inserted something clerical, a fold of the chiton, the immortelle of non-existent love, and even a knotted stocking. It were better, without any harps, to replace this withered concept with a more energetic one: let us say ‘sensitivity of cooperation.’ Without it the Community cannot exist. Violation of it provokes resentment; resentment begets dullness and stupidity.”<sup>2</sup>

“We are dissipating superstition, ignorance and fear. We are forging courage, will and knowledge. Every striving toward enlightenment is

*Continued on page 11*



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## O Changeless One

Take me to the Sun and let the Fire of  
His Rays  
Burn these chains that tie me to the old  
ways of the past,  
Let me be born again amid the ashes of  
the old forms,  
Let the Fire of Space nurture my infant  
soul.  
Let me fuse with you, O Changeless  
One,  
Be my eyes, my love, my light and my  
will,  
For without you I remain blind to the  
forces of  
Chaos that seek to destroy the Spark  
in me.  
I renounce darkness, and surrender to  
You,  
My Soul, My Self, My Life!

– Saskia Frau  
Sept. 9, 2009

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*One of the names of Krishna,  
symbolized as the Self, is  
The Incommensurable One.*

## The Incommensurable One

O Incommensurable One,  
No one can compare to You, my Lord.  
You are Love, Light and Will  
that manifests in all things,  
and humanity grows  
in your Beauty,  
Your Joy,  
And your Truth.

## The Realm of Beauty

*“Through Beauty we conquer.”* N. Roerich

*We invite our readers to submit their poems,  
photos, short essays for this section.*

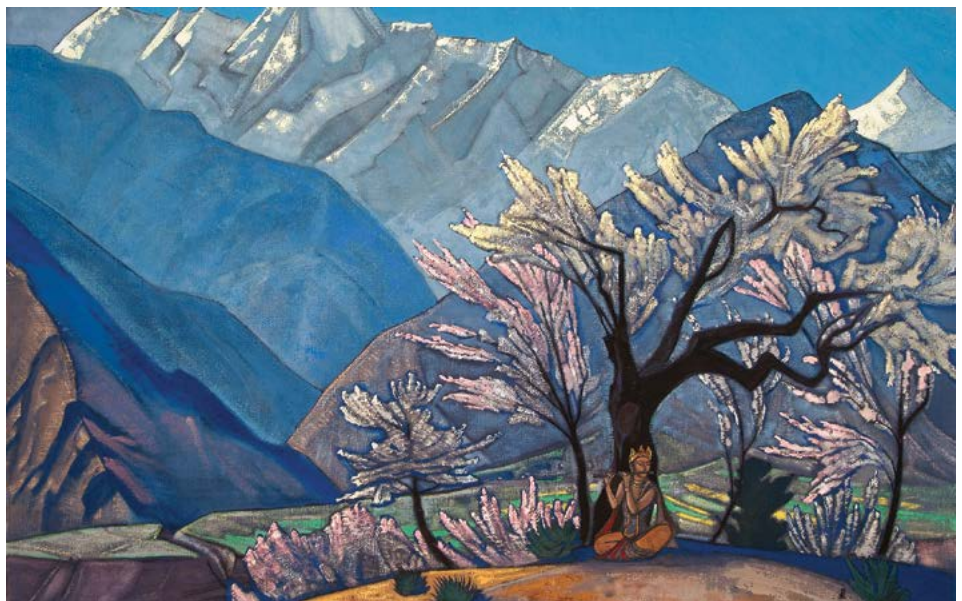


You do not spare any sacrifice,  
That can bring enlightenment  
To the soul of man.  
Your Messengers showed and show  
Us the Path to You  
With each new revelation.  
The Buddha was the Messenger  
of your Light.  
Christ was ensouled by your Love,  
Now the Christ will be ensouled  
by your Power.  
You are the Ancient of Days,  
You are the Melchizedec,  
The Great Sacrifice,  
In Whom we move, live and have our

being.  
You are the Initiator and Mediator  
Between the Mother of the World,  
Shambhala, the Christ and Humanity.  
Your Champion is Sanat Kumara.  
Thank you my Lord,  
Let our souls be uplifted  
And fused in your Self.  
May humanity recognize and know  
You  
through your Messengers of Light!

– Saskia Frau  
Sept. 9, 2009

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*Krishna (Spring in Kulu Valley)* by Nicholas Roerich, 1930

by A. Tulsakaya

*Where there is Peace, there is Culture.*

*Where there is Culture, there is Peace.*

— Nicholas Roerich

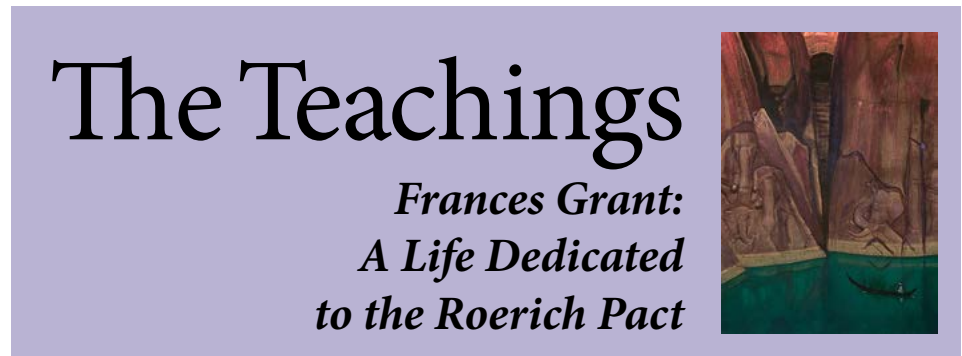
There are two opposite tendencies inherent in human nature. One is to either conquer and take over that which is thought to be valuable or to destroy it if it is seen as a danger. The other tendency is based on the general need to create and preserve beauty and culture and to strive for knowledge.

So far, the entire human history is, in its essence, the history of an endless battle between destruction and creation—the battle for consciousness, for the objective understanding and memory of history. A destructive consciousness leads to destructive actions, to wars, to lies; creative mentality leads to peace, creativity, and to the evolutionary development of humankind as the bearer of one common human culture.

Historians, philosophers, geniuses of art and science have always understood this, and their ultimate common goals have been the creation and preservation of beauty and knowledge and assisting others in their spiritual growth. They saw enlightenment as the most important means against destructive conquest.

Acts of destruction of the “enemy’s” monuments, religious sites, objects of art, and works of literature, more often than not, happen on purpose, with the aim to eradicate the “enemy’s” history, culture, and beliefs, to purge the traces of their presence and sometimes even the very fact of the “enemy’s” existence.

But still, our history has its examples of preservation of cultural treasures. In the city-states of Ancient Greece, any destruction of holy places, such



# The Teachings

**Frances Grant:  
A Life Dedicated  
to the Roerich Pact**

as Olympus, Delos, Delphi, Dodona, was forbidden. Inside their walls, all military actions were also forbidden, and conquered enemies could find asylum there. That is where the tradition of asylum originates. In the same way, mediaeval European churches and monasteries were not to be deliberately destroyed. And the Agni Purana of ancient India calls the armies at war not to destroy temples.

The famous philosopher and military commander of ancient China, Sun Tzu (sixth century BC), the author of the treaty called *The Art of War*, which is still studied in the military academies of many countries, nevertheless stated as one of the main principles of conducting a war on foreign territory: “Culture prevails, military follows.”

Sadly, these ancient traditions were not always accepted in relation to “alien” cultures and religions—only within the boundaries of one’s own mega-culture. It is enough to remember huge destructions during the Crusades. It is much later, beginning with Jean-Jacques Rousseau (1712–1778), that there appears the idea of the protection of historical treasures of any country as panhuman treasures. Rousseau’s contemporary, the Swiss international lawyer and philosopher, Emer de Vattel (1714–1767), the author of a classic treaty, *The Law of Nations*, thus formulated this principle:

“The conquering country has a duty to preserve all sites which are the pride of humankind and do not serve the enemy’s strengthening. Temples, cemeteries, civil edifices, and other works of art, known for their beauty—where would be the advantage of their destruction? Only an enemy of humankind can thoughtlessly deprive humanity of these monuments of art, of these examples of art mastery.”

These two men, Rousseau and de Vattel, were the first to introduce into our system of thinking the clear concept of the difference between military and civil, peaceful objects; of the difference between armies at war and a peaceful, civil population; and the concept of the protection of the civil population and of sites that serve religion, education, arts, and healthcare.

Since the end of the nineteenth century, this principle of protecting culture begins to find expression in various international treaties and conventions, for example, in the Brussels Declarations of 1899 and 1907, in the Roerich Pact of 1935, and in The Hague Convention of 1954.

The Hague Convention of 1954, on the protection of objects of art and culture from vandalism and destruction in times of war as well as of peace, is based on the three previous pacts of the same nature: The Hague Conventions of 1899 and 1907, and on the Roerich Pact and

Banner of Peace that was signed on April 15, 1935, by the United States and twenty Latin American countries.

Even as early as 1923, before the beginning of the Central-Asian expedition, Roerich was actively promoting the necessity of registration and maintenance of the constantly renewed list of art collections in the United States and their owners. This request in a broader form was stated in the Pact as a necessity of compiling a catalogue of all the world's treasures, thus preserving this knowledge for all future generations.

What makes the Roerich Pact different from other similar pacts? First of all, its supranational level, the simplicity and universality of its expression, and its concrete, practical nature. It presents Culture as a circle that embraces and unites all people, all nations, with “the three whales” of common civilization on which it rests—these being Art, Science, and Religion (Philosophy). On this foundation Culture stands, and, in its turn, it preserves the foundation itself; and through these three main elements, it develops.

Humanity can achieve a calm and peaceful existence only through a selfless, generous, and wise attitude to culture as common, without dividing it into “my own” vs. “their.” But how difficult it is for people to rid themselves from the ancient instinct of appropriation or destruction of everything “alien,” “strange,” “dangerous,” “primitive”!

Nicholas Roerich was one of the most prominent toilers for beauty, culture, and wisdom. For this mission he was born; this was his lifelong dream, the moving force of his entire life. Acute pain for the destruction of libraries, museums, temples, ancient memorial sites had always lived in his heart.

Back in 1904, he attempted to present to

Tsar Nicholas II the idea of a pact for the preservation of culture. Before going to the Tsar, Roerich offered this idea to the St. Petersburg Society of Architects and Artists. He called their attention to the most deplorable conditions of many of the old architectural structures in Russia.



*Madonna Oriflamma*  
by Nicholas Roerich, 1932

During his travels to and architectural digs on the sites of ancient monasteries and cities, all of them connected with the oldest Russian traditions, Roerich had witnessed tragic and irreversible destructions due to human ignorance, lightmindedness, and neglect.

Roerich's project was met with approval, but the war of 1904–1905 put a stop to it.

Later, in 1914, after the destructions of the famous library in Louvain and the magnificent Reims Cathedral, Roerich took the same idea to Grand Duke Peter

of Russia. Once again, his plan was met with approval, but again a war became an obstacle—this time, World War I.

Nevertheless, Roerich did not abandon his idea. The opportunity to continue his labors for culture appeared soon after the Roerich family moved to the United States. To this peaceful country that had never known any wars, except the Civil War of 1861–1865, rushed a huge stream of refugees from Europe. Among the refugees were many artists, writers, and artistic intelligentsia who helped to boost the cultural potential of America.

Almost immediately upon the Roerichs' arrival in New York and the beginning of the exhibitions of his paintings in the United States, a group of followers and supporters, who enthusiastically accepted his cultural and spiritual ideas, was formed around the Roerichs. They established the Master Institute of United Arts, which was a realization of another dream of Nicholas Roerich's—the dream of uniting all arts and crafts under one roof, which would give people from various fields of art the opportunity for mutual creative exchange and enrichment.

One of the very first Roerich supporters in America was a young journalist, Frances Ruth Grant. Without her, such a powerful development and the success of the Roerich Pact would hardly have been possible. Her meeting the Roerichs turned out to be fateful for her. Generally, being close to the Roerichs and working with them changed the lives and fates of many people.

Frances Grant was born on November 18, 1896, in Abiquiú, a small pueblo in New Mexico, in the American Southwest, and she died on July 21, 1993, in New York. Her life was a long and unusual one.

The family to which Frances was born

was extraordinary, too. Her father, Henry Grant, immigrated to the United States from Eastern Europe. His musical talent was considerable, and in his youth he dreamed of becoming a singer; but the sense of responsibility for the family prompted him to follow his two older brothers to the American “Wild West.” In spite of his total lack of business inclinations, he became a successful merchant. The Grant brothers were among the first Jewish merchants to follow the pioneers, organizing trading posts, shops, and small businesses. In New Mexico there is still a Grant Road, named so for the Grant family.

In the 1890s, Henry married Sara, a young, beautiful, and perfectly educated girl from New York. Sara, like Henry, was part of the Jewish emigration from Eastern Europe. Sara moved to Abiquiú, and before long the Grants had four children: two sons and two daughters. Sara and Henry observed Jewish traditions, but, having open minds and kind hearts, they lived as good friends with their Native-American, as well as Catholic, neighbors. Their house was always open to all residents of the pueblo as well as to travelers.

The Grant family participated in all local celebrations. Sara became a “medicine woman.” She kept mail-ordering all kinds of medications from New York and also studied and applied the means of folk medicine. Once, when an epidemic of smallpox hit Abiquiú, she singlehandedly vaccinated the entire local population.

So it is no wonder that Frances and her sister and brothers, being brought up in a multicultural, multilingual, multiconfessional environment, which was totally natural for them, absorbed the atmosphere of Hispano-American culture. Spanish was a native language for Frances. All of her life she loved

the Native American Southwest, with its blend of knowledge, memories, and traditions of local Indians and of the descendants of Spanish conquistadors. She was attracted to the mysterious Campo Santo on the hill, to the Great Black Mesa, and to the tales and legends preserved in the memories of the generations and told around night campfires.

The first priority for Sara and Henry was their children’s education, and they had to establish a second home, this one in New York. Under their mother’s supervision, the children went to the

“It was in November of 1920 that Frances Grant, a young correspondent for the magazine *Musical America*, was assigned to meet a ship on which arrived the well-known Russian artist Nicholas Roerich, his family, and his collection of paintings for the tour of exhibitions around America.”

best schools and colleges. Her father stayed in New Mexico, providing for the family and sometimes visiting them in New York. The family spent every summer in Abiquiú. Frances graduated from the elite Barnard College for women and later from the Columbia University School of Journalism. In addition, she was professionally educated in music.

It was in November of 1920 that Frances Grant, a young correspondent for the magazine *Musical America*, was assigned to meet a ship on which arrived the well-known Russian artist Nicholas Roerich, his family, and his

collection of paintings for the tour of exhibitions around America. Frances’s assignment was to interview the artist for publication in her magazine.

Thus happened the meeting that changed her entire life and defined her future. The Roerichs’ ideas of the role of art, culture, and beauty in human life and history were so close to and in such harmony with Frances’s own spirit that Frances immediately and without a shadow of a doubt became one of the very first and most active coworkers of the Roerichs.

She gave up her plan to move to Paris as a foreign correspondent, preferring to work with the Roerichs. As soon as the School (later Institute) of United Arts was established, she became its executive director. In 1929, she accepted the position of director of the publishing department of the Roerich Museum (Roerich Museum Press). She also was in charge of the New Syndicate. The purpose of the latter was to provide the information necessary for the functioning of the other cultural organizations created by Nicholas Roerich. Frances published books, booklets, programs of activities; she delivered lectures and radio talks on philosophy and music; she wrote articles and conducted meetings with many cultural figures, with the activists of the women’s movement, and with members of women’s clubs. She was extremely active in promoting Latin-American culture and studying the Spanish language in New York.

Near the end of the 1920s, Nicholas Roerich sent her on a prolonged trip to Latin American countries. Her task was to organize exhibitions of his paintings there and to make the preliminary preparations for the promotion of the Roerich Pact and Banner of Peace. The first such trip to the South American republics took place in 1929; the second one, in 1930.

And here it is necessary to clarify some peculiarities of the relationships at that time between the United States and the countries of Central and South America, and also look at the role of the Pan-American Union. Politically, the moment was the best and timeliest for promotion of The Pact.

The term “Pan-Americanism” was first coined in 1882 as an expression of the idea of a common cultural heritage and history of the population of the Western Hemisphere. The first Pan-American conference took place in 1889 in the United States, but the attitude of Southern neighbors to Pan-Americanism under United States leadership was a very skeptical one. The thirty years of United States military intervention and occupation of Latin America and the Caribbean following the Spanish-American war of 1898 were still remembered.

This attitude of distrust began changing in 1929. At the beginning of 1929, the new American President, Herbert Hoover, went on a ten-week-long voyage to visit the ten most important countries of Latin America. It was a “goodwill” tour, offering political and economic partnership with the United States’s hemispheric neighbors. In a region long used to the arrogance of the United States and their habitual intrusion into the inner life of its neighbors, President Hoover began talking about mutual respect and equality of the nations.

And soon, on March 21, 1929, the newspapers in New York declared that the vice president of the Roerich Museum, Frances Grant, “following in President Hoover’s footsteps,” was going to visit a number of Latin American countries. Her purpose as the representative of the museum in New York was “to help the Pan-American friendship” through establishing

contacts with museums, educational organizations, and libraries. According to the newspapers, Frances was given this mission by Nicholas Roerich, with whom she had recently visited in India.

This was the beginning of the Peace through Culture movement, the movement for the Roerich Pact and Banner of Peace.

The Pan-American Union was the secretariat of the Union of American Republics, which was operated first from the US Department of State

“She was the first one to establish a cultural exchange between the United States and the Latin American countries, organizing art exhibitions, musical programs, and open forums.”

and later from the new Pan-American Union building on Constitution Avenue in Washington, D.C. The Pan-American Union was presented as an international organization of twenty-one republics of the Western hemisphere, with the purpose of developing mutual understanding, commerce, and peace between them.

The members of the Pan-American Union were Argentina, Bolivia, Brazil, Venezuela, Haiti, Guatemala, Honduras, the Dominican Republic, Colombia, Costa Rica, Cuba, Mexico, Nicaragua, Panama, Paraguay, Peru, El Salvador, the United States, Uruguay, Chile, and Ecuador.

Following her first trip of 1929 to the Latin American countries, Frances Grant dedicated a significant part of her energy and time to the development of culture, education, and democracy in this region. She lectured in practically all the main universities in the United States and the South American republics; she was the first one to establish a cultural exchange between the United States and the Latin American countries, organizing art exhibitions, musical programs, and open forums. Frances knew the importance of spreading the Spanish language in the United States, and assisted in its study and popularity through her work with schools, universities, women’s organizations, and through her publications and radio talks.

In 1930 she founded the Pan-American Women’s Association (PAWA), under the umbrella of the Roerich Museum; and after the loss of the museum, she continued running PAWA as a separate association. She ran PAWA until her death in 1993. During the Roerich Museum time, all of Frances’s work was done in continuous contact with and under the guidance of Nicholas Roerich. Their correspondence never stopped, and the personal meetings and discussions of work with Nicholas Roerich and his son George during their visits to America in 1929 and 1934 were of especial importance.

In 1930, Frances went on her second trip to South America, this time to accompany the exhibitions of Nicolas Roerich’s paintings. Using her personal wealth and connections, she built the road for the Roerich Pact. Thirty-nine of Roerich’s paintings were shown in many countries and cities of South America as a Pan-American traveling exhibition, and everywhere Frances Grant delivered talks and lectures on Roerich, his ideas on the Pact and Banner of Peace, and on the vital importance of the preservation

of culture. Everywhere, following the exhibitions and Frances Grant's presentations, Roerich associations and societies appeared, and all of them worked with the center in New York.

At the beginning of the 1930s, the Roerich Pact acquired a new supporter, a political heavyweight. This was the then Secretary of Agriculture (later, vice-president in the Roosevelt administration) Henry Agard Wallace (1888–1965). Due to his correspondence with Roerich and his personal contacts with Frances Grant, Wallace became not only a supporter of the Pact but also a follower of the Roerichs' spiritual ideas. Wallace was unusually strong and persistent in "pushing" the Pact through all the governmental structures where there was considerable mistrust and opposition. Thanks to Wallace, finally President Roosevelt himself not only accepted but highly praised the idea of the Pact.

Under the influence of the ideas of Roerich and the Pact, Henry Wallace, in 1934, wrote and published a very interesting book. It was titled *New Frontiers*, had the Banner of Peace symbol on its title page, and spoke, among other things, about the huge potential that America had for achieving a true civilization, stability, and peace. Wallace wrote: "We can create our new world, if it exists in ourselves.... This new world cannot be found on any map. Its discoverers do not have to cross oceans. Some people see it as the mind-set. To find this new world, pure hearts and persistency are needed. What we are approaching is not a new continent but a new state of heart and mind, the result of which will be the new measures of achievement. We have to discover, build, and put into action new, balanced social mechanisms."

Working closely with Wallace, Frances

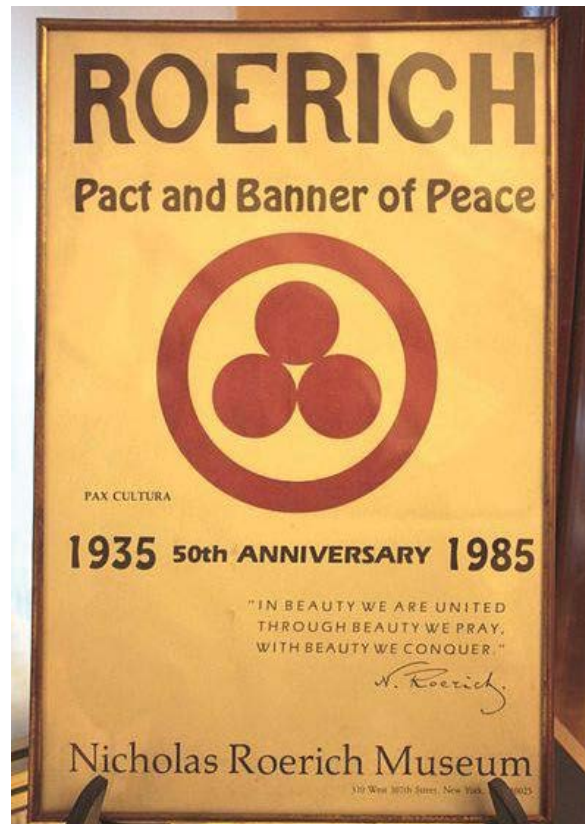
Grant prepared the acceptance of the Pact. There were several conferences and conventions for promoting the Pact. One of them (the Third Convention) gathered in November 1933 in Washington, D.C. Thirty-six countries were represented, and the Director General of the Pan-American Union declared it to be the most successful of all the Washington conventions ever.

The Seventh Conference of the Pan-American Union in Montevideo in

toward their hemispheric neighbors, on the principles of economic cooperation and nonintervention into their inner affairs, on the idea of the common interests of all countries of the Americas, and on bringing them closer together.

On October 21, 1934, President Roosevelt commanded Henry Wallace to sign the Roerich Pact as the representative of the United States. As Wallace said, the history of the Roerich Pact closely resembled that of the Red Cross. It took sixteen years of efforts to accept the Red Cross. But, as Nicholas Roerich wrote, whereas the Red Cross helps the physically sick and wounded, the Roerich Pact helps to preserve the spiritual health of nations by protecting treasures of the human genius.

It was not by accident that the White House chose April 15, 1935, as the date of the signing of the Pact. The Day of the Pan-American Union was traditionally celebrated on April 14th, and the Roerich Pact at the time of its acceptance was, in fact, a regional pact. In parallel to the "Good Neighbor policy" in economy and diplomacy, the Pact offered a social and



December 1933 unanimously voted for the acceptance of the Roerich Pact, and invited representatives of the republics in the North, Central, and South Americas to sign the Pact.

These efforts were part of the politics started by President Hoover in 1929. In March 1933 the then President, Franklin D. Roosevelt, declared the "Good Neighbor Policy," which was based on a friendly attitude of the United States

cultural program based on the idea of the personal and national dignity of the Latin American states and on the principles of respect toward them from their more technically and economically developed hemispheric neighbors.

Later, the Pact revealed its broader meaning, inherently built into it by its creator but not immediately clear during the first stage of its realization. It is the panhuman idea of the necessity



of preserving culture always and everywhere, unrelated to geography and political regimes, because only culture and mutual respect make us human and not the enemy of mankind.

There is also something else that makes the Pact and Banner of Peace different from all previous pacts, treaties, and conventions. It is the Pact's visual representation: a simple, ancient symbol, known to people of all religions and cultures; this symbol penetrates human hearts and minds better and deeper than any formulas. It immediately creates a link to its verbal expression which, too, is simple, easily understood, and deep.

Returning to Frances Grant, it should be noted that, in fact, she had become one of the first "citizen diplomats," an ambassador of culture who had no official diplomatic status. She achieved her success by using all means available to her. She personally knew many diplomats, industrialists, financiers, and cultural leaders in the United States, Europe, and Latin America. Her brother David held a high position in the Pan-American Union. In addition to all this, much of her achievements in paving the road for the Pact were due to the help Frances received from women: wives, sisters, mothers, daughters, and relatives of the male "powers that be." Many people use their personal connections to succeed in this world, but what makes Frances Grant different from them is how she used her connections. She never used them for her own success—only and exclusively for the success of the Pact, for the success of culture and enlightenment. Frances was a practical idealist, which is a great rarity.

In 1935, after the Pact had been signed, hard and sad times came to

the Roerich Museum and to the entire cultural community connected with it. The first museum was lost as an enterprise; there came a split among the closest coworkers of the Roerichs. Roosevelt and Wallace cut all communications with the Roerichs. But this is another story.

Until the very end of her long life, Frances Grant continued the work entrusted to her by Roerich. PAWA,

**“Due to his correspondence with Roerich and his personal contacts with Frances Grant, Wallace became not only a supporter of the Pact but also a follower of the Roerichs’ spiritual ideas.”**

started by her in 1930 as a part of the Roerich Museum, continued to be active until her death in 1993. It is because of Frances Grant's untiring efforts that this organization did so much for the elevation of women in politics, economics, and education in South American countries.

In 1945 Frances Grant became head of the Latin-American Committee of the International League for the Rights of Man. In 1950 she was elected as Secretary General of the Inter-American Association for Democracy and Freedom, which was established in Havana, Cuba, in May 1950. Arthur Schlesinger, a noted American historian and special consultant to President Kennedy, wrote: "This Association was run from New

York by Frances Grant, a woman who was dedicated to the interests of this Association; who for many years supported Latin American democrats; who helped those who found themselves in exile; who did everything possible to call the attention of the American public to what was going on in the adjacent Southern continent."

The presence of Nicholas Roerich in her life had totally changed her consciousness. Even shortly before her death, this 97-year-old woman still identified herself as vice president of the Roerich Museum and talked of "Professor Roerich." At her funeral service, at the Riverside funeral home, there were such prominent people as Arthur Schlesinger, Natalie Betancourt, and many, many others. They all talked about the care and support given by Frances Grant to the families of political refugees and about her battle for the salvation of democratic movements in Latin America.

Nothing passes without a trace. During the last decade, the movement "Peace through Culture" has grown, and the ideas of the Roerich Pact and Banner of Peace have come back from decades of forgetfulness, especially in the countries of South America. New centers of Bandera de La Paz and new groups and societies appear, and their members work together and meet at conferences in Brazil, Argentina, Chile. In Mexico, the Banner of Peace was given to the mayors of practically all the cities. His Holiness the Dalai Lama accepted the Banner as the symbol of The Year of Tibet, which was declared by the United Nations some years ago. The symbol of the Banner of Peace is becoming more and more recognizable and familiar, and people who do not even know its history call it "the symbol of peace."

Dear Friends,

I have selected an article from the Roerich Museum archives, which was written by Joseph J. Weed for your enjoyment. Joseph J. Weed was a trustee of the Nicholas Roerich Museum and a director of the Agni Yoga Society. He was also an author of several books, which are available at Amazon.com, including *The Wisdom of the Mystic Masters* and *Psychic Energy*.

It was believed that Joseph John Weed was born in Manhattan on April 11, 1901, yet other accounts of his birth date say that he was born on March 15, 1905. He died in March of 1987 at the age of 81.

His father is of English descent and his mother of Irish. He took post-graduate courses at Columbia University. He formed his own organization, Weed and Company, as radio station representatives. Weed and Company eventually grew to handle eighty-one stations, becoming one of the top three firms in the business of selling radio advertising.

Joseph J. Weed prepared talks for many of the Agni Yoga Group meetings. Until 1976, he participated actively in the meetings in New York; and then after he moved to Florida, he sent talks on the chosen topics by mail. The following article was a talk sent by him to Sina Fosdick, president of the Agni Yoga Society, for the Agni Yoga Group meeting of Dec. 2, 1976.

Thoughtfully,

Joleen

## Thoughts on Agni Yoga

*We invite our readers to send us their thoughts on a quote from the Agni Yoga Teachings*



### OUR CHANGING WORLD

Joseph J. Weed

Dec 2, 1976

“One can understand how greatly the ritual aspect of Yoga was demanded in ancient times, but now one should ascend by way of direct communion with the Highest World. The Yoga of Fire leads one upon this shortest path without abandoning life. This comprises a departure in the new understanding of rapport of the worlds...”<sup>1</sup> The Teacher here points out that because of the development in human consciousness, largely in recent years, ritual is no longer essential. Today even the average man can develop spiritual awareness in the midst of daily life.

A great expansion in human knowledge and understanding is evident in all areas of experience. On the material level alone, all departments of science have shown more advance in the last 200 years than in the full 5,000 years prior to 1800 A.D. We take our scientific miracles for granted and never question how it happened that after thousands of years of little or no progress we have recently

crammed so much imaginative creation into such a relatively short time.

Less obvious, but just as real, is an increase in human sensitivity and a growing awareness of each other. As with any “breakthrough,” men usually choose to manifest the negative aspect first. In this case, it appears as criticism of everyone but oneself. As the actions of men become more visible, particularly those men in positions of power and trust, we find ourselves becoming conscious of the motives behind their acts. Discernment of motive is the lowest rung up onto the spiritual ladder and we would do well to step higher as quickly as we can. This is best done by seeking out and emphasizing the good urges behind the acts under our scrutiny and by giving them full and proper weight in evaluating the act itself. In this manner we open our hearts and encourage the fire of Agni Yoga to enter our lives.

“It must be understood that yesterday is completely different from tomorrow, so unheard of is the rotation.”<sup>2</sup> The Teacher is here warning us that we must now expect to encounter new and sur-

*Continued on page 11*

Upcoming Events: Fall class begins on Wednesday, September 7.

Our 34th Anniversary will take place on Saturday, October 8th at our Izvara Center, Prescott, Arizona.

For more details on these and other events, visit our website: [www.wmea-world.org](http://www.wmea-world.org)

Agni Yoga Society International Headquarters:

Agni Yoga Society, Inc.  
319 W 107th St.  
New York, NY 10025

[www.agniyoga.org](http://www.agniyoga.org)

## Community

(continued from page 2)

welcome. Every prejudice, caused by ignorance, is exposed.

“Thou who dost toil, are not alive in thy consciousness the roots of cooperation and community? If this flame has already illumined thy brain, adopt the signs of the Teaching of Our mountains.

“Thou who dost labor, do not become wearied puzzling over certain expressions. Every line is the

highest measure of simplicity.

“Greeting to workers and seekers!”<sup>3</sup>

Cooperation occurs when people have the same vision, the same inner impulse to do something worthy and great, to gather together their efforts in a most balanced manner enabling a vision to be realized. With this issue I believe we are doing just that—demonstrating the spirit of cooperation. Cooperation, in this case, is a group effort to bring forward the light of the sacrificial service of our Founders and Their disciples.

Cooperation comes into being when we are in contact with higher energies. These energies impress us with a higher rhythm and thus produce a harmony based on the sensitiveness of cooperation.

“Let people, from home and hearth up to the spacial preordinations, remember about the value of cooperation.”<sup>4</sup>

“And another absolute condition must be fulfilled. Labor must be voluntary. Cooperation must be voluntary. Community must be voluntary. Labor must not be enslaved by force. The condition of voluntary agreement must be laid into the foundation of advancement.”<sup>5</sup>

The next issue will be a special issue in memory of Helena Roerich, the Mother of Agni Yoga, who passed October 5, 1955.

With love,



Joleen Dianne DuBois

President and founder of the WMEA

<http://www.wmea-world.org>

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<http://www.mynewsletterbuilder.com/tools/subscription.php?username=wmea33>

<http://www.wmea-world.org/blog>

## Our Changing World

(continued from page 10)

prisingly different problems. For this reason we should be more aware, more diligently alert to even the smallest signs. Unfortunately, “it is not customary to pay attention to the activity of the heart. People are ready to doom themselves to any unhappiness rather than think about its causes.”<sup>3</sup> The new and powerful forces pouring onto and into our planet are speeding up the development of men’s minds and opening doors of awareness which have been closed for millennia.

We in turn must do our part. Everyone who can help, should. In this way vast changes for the better will take place. We are each sufficiently developed to make a substantial contribution to the welfare of the planet by helping to raise the consciousness of our fellow men. Just send them LIGHT. Don’t send your idea of what should be done. You may be more wrong than they seem to be. Just send LIGHT. This will help them understand themselves and the problems that confront them. Send LIGHT to the rulers of states, of nations, to the heads of large companies, even to political, social and economic organizations. Send out also

this daily prayer, this daily plea to God, “Let good befall the world!”<sup>4</sup> Thus, in our effort to help the world, to help others, we may help ourselves.

This is the best approach to the Highest World, the path of Service. It is not an easy road, for many obstacles will tend to block the way. But in all circumstances know that the Great Teacher is there to help. For He advises, “Cling more firmly to Me. Cling to Me at each moment, on all steps.”<sup>5</sup>

<sup>1</sup> *Heart*, verse 206. ©1944, 1975 Agni Yoga Society, Inc. The third revised edition (2013): “You can understand that the ritual aspect of Yoga was required in ancient times, but now one should move forward by taking the path of direct communion with the Higher World. The Yoga of Fire leads the aspirant on this shortest path without abandonment of life.”

<sup>2</sup> *Ibid.*, The third revised edition (2013): “You must understand that tomorrow is completely different from yesterday, for the rotation of events is without precedent.”

<sup>3</sup> *Ibid.*, verse 207. The third revised edition (2013): “But paying attention to the activity of the heart is not generally accepted. People are ready to doom themselves to any misfortune rather than think about its causes.”

<sup>4</sup> *Ibid.*, verse 300. The third revised edition (2013): “May good things come to the world!”

<sup>5</sup> *Ibid.*, verse 210. The third revised edition (2013): “Hold on to Me more firmly. Hold on to Me at every moment, at every step.”

<sup>1</sup> *Leaves of Morya’s Garden, Book Two, Illumination*, III:II:14. ©1952 Agni Yoga Society, Inc.

<sup>2</sup> *Ibid.*, III:VI:1.

<sup>3</sup> Preface to *New Era Community*. ©1951 Agni Yoga Society, Inc.

<sup>4</sup> *Ibid.*, verse 4.

<sup>5</sup> *Ibid.*, verse 9.

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