

AGNI YOGA

QUARTERLY

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The Beauty of Coworkers

Leaves of Morya's Garden, Book Two, 1929

Leaves of Morya's Garden, Book Two, 3.5.18. We shall remind you of the characteristics of coworkers. They are without prejudices, mobile in action, young in spirit, fearless of chasms.

New Era Community, 1926

New Era Community, 4. Unity is pointed out in all beliefs as the sole bulwark of success. Better attainments can be affirmed if the unity of coworkers is assured. One may cite a great number of examples when mutual trust among the coworkers helped in lofty solutions. Let people, from home and hearth up to the spacial preordinations, remember about the value of cooperation. The seed of labor withers without the moisture of reciprocity. Let us not look backward too much. We hastening fellow-travelers shall become weary if we jostle each other. We shall realize a beautiful meaning if we can introduce the great concept—friend. Community may consist only of friends.

Heart, 1932

Heart, 38. How necessary it is to get used to understanding everything spiritual! We can expect nothing from the heart if our thought does not find cause to rejoice in the very mention of anything spiritual. Indeed, we must attain the stage where we radiate light from our innermost being, for it is then that we are true coworkers with the higher worlds. Radiating the light of Grace, we are at the same time doctors, creators, and protectors on the descending line of the Hierarchy. First we see the outer light, and then we come to know the light within ourselves; but only after the kindling of the “torch” can we radiate Light.

Agni Yoga, 1929

Agni Yoga, 311. Our co-workers, in action, are distinguished from others by their flexibility and striving, and by their open-mindedness. The cosmic life is built on attraction and repulsion, in other words, on rhythmic explosions and accumulations. The activity of Our co-workers is not free from the laws of nature. It can be observed how activity builds the consciousness, and there should be no fear of destruction by its explosions. One thing is unknown to Us—rest in inaction. Our co-workers, like Ourselves, generously lay the foundations.

“Our co-workers, in action, are distinguished from others by their flexibility and striving, and by their open-mindedness.”

Fiery World I, 1933

Fiery World I, 560. It must be remembered that Great Service brings one closer to cognition of the Great Goal. Comprehend it in its entire scope, to the best of your ability, in complete tension of the spirit. Beautiful is such tension when invisible co-workers gather around

it. They strengthen the armor, protect from arrows, and illumine the path. Man can advance as if winged; he has gained numberless co-workers, and they are obedient to Hierarchy. Thus, above all physical considerations, let us at times lift our spirit toward the loftiest strongholds. This must be affirmed as the shield of the Great Service.

Letters of Helena Roerich, Vol. II (1935–1939)

Letters of Helena Roerich, Vol. II, 24 May 1936. I rejoice with all my heart at your devotion to the Teaching of Living Ethics, for only through this can we achieve the opening of the Gates. I am also happy to hear what you say about your other co-workers. Let them temper their spirit through the achievements of every day. Let each labor, even the most monotonous and tiresome, be improved in its quality.

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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>

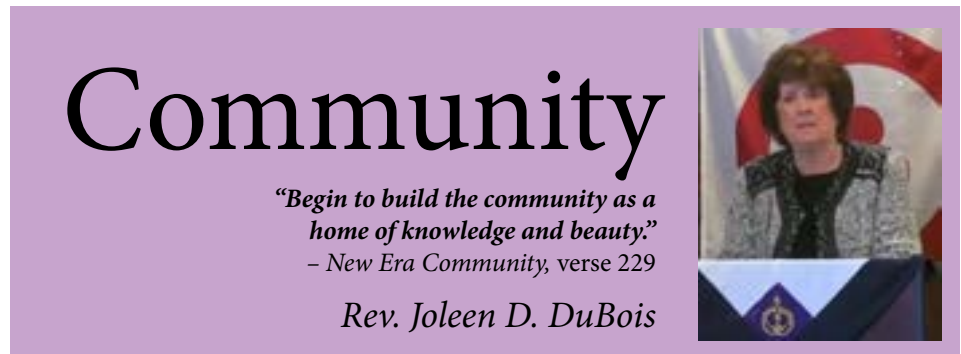
NETWORKERS LETTER

Dear Friends,

In the April/May/June issue of *Agni Yoga Quarterly*, we offered a special feature titled “Conversations with Daniel Entin.” Due to its popularity, we have decided to incorporate it into *Agni Yoga Quarterly* as a continuing feature of our publication.

In May of 2001, Daniel engaged in conversations about culture, the Roerich Pact and Banner of Peace, and fundamentalism. We think you will enjoy his insightful conversations. For example, he wrote, “I’ve spent a good part of my life promoting [Nicholas] Roerich’s fundamental message that humanity has a negative tendency to destroy its greatest achievements, its culture, through neglect, vandalism, and aggressiveness, and that this tendency must be countered by education and by agreements and treaties on national and international levels to preserve that cultural heritage, which is the common property of the planet.”

The WMEA will be celebrating the thirty-sixth anniversary of its founding in October of this year. The theme for this celebration will be “The Creative Thought Process.” As an introduction to the theme of the anniversary, I wanted to share a letter written by Helena Roerich about thought. In a letter to her young friends, she wrote, “Each epoch has its call, and the power of thought will be the calling principle of the ‘new world.’ Therefore, we call you to realization of the great significance of creative thought.” . . . Thought in its substance is boundless and only our consciousness



The Banner of Peace flag is displayed on the building of the Nicholas Roerich Museum for special occasions and events. This photo was taken by Joleen on May 1, 2018.

limits it. We create by thought. How deeply, then, should humanity realize the significance of thought! How completely, then, should the Teaching be assimilated by sensitive thoughts! How strongly each striving thought can impel the spirit to an achievement!

If you have been a continuing reader of *Agni Yoga Quarterly*, you will have been enjoying articles written by, and biographies of, the original and founding or early members of the Agni Yoga Society.

It has been my joy to have engaged in the research of these many dedicated and self-sacrificing, serious students—those who engaged in living the Teaching and who shared their understandings of Agni Yoga in their day-to-day life and through their creative offerings and experiences. The keynote article of this issue is not only about two such women—remarkable, self-sacrificing women—but was written by a woman who has been equally as dedicated to the Nicholas Roerich Museum and is also a student of Agni Yoga. During the 2017 thirty-fifth WMEA anniversary celebration, we enjoyed a video of Katherine Campbell-Stibbe, Inge Fritsche, and Frances Grant, all valuable contributors to the vision of the Roerichs. The article in this issue tells the story about the humility and sacrificial service of Katherine and Inge, two women whose legacy we continue to enjoy as students of Agni Yoga.

With love,

Joleen Dianne DuBois

President and founder
White Mountain Education Association, Inc.



White Mountain
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Association

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On Loyalty and Generosity: Katherine Campbell and the Roerichs

by Aida Tulskaya, Nicholas Roerich Museum, New York



Katherine Campbell on the Aruna Farm estate, Brookfield, Connecticut, United States, 1930s–1940s

Katherine Campbell-Stibbe (née Katherine Smith) was born on April 18, 1898, on the island of Trinidad where her father served as the American consul. He was a wealthy businessman of German-Dutch origin; Katherine’s mother was a beautiful Creole. By their physical appearance, both Katherine and her older brother resembled their father—both were born blue-eyed blonds. According to Katherine, her father was very tough, often even cruel and quite heavy-handed. When the girl was about sixteen years old, she rebelled,

also very firmly, and since then the father has never raised his hand on her.

About twenty years of age, Katherine moved to New York, where by that time her brother was already living. There she met Henry Campbell, one of his friends. This acquaintance took place in a rather unusual and at the same time a textbook-romantic way. One summer they were in the same company on the ocean shore. When she was swimming, Katherine began to sink. Henry Campbell saved her, and soon she married him. They

had a son, Spencer, who looked very much like his mother—he also was blue eyed and fair haired.

The main passion in the life of Mr. Campbell was Theosophy. Katherine said that he used to spend whole days in his office with books; and his young wife, twenty-three years younger than him, was free to do whatever she liked. Before meeting the Roerichs, Katherine was a typical “socialite”—a woman fond of social activities and entertainment. She took different lessons—acting (thinking for a while about a theatrical and

cinematic career), then music, then dancing, then photography.

In 1923–24, in the dance studio, she was introduced to a young immigrant, Gisela Ingeborg Fritschi, who had just arrived from Switzerland.

Inge—as Katherine and all her close friends called her—was born on July 15, 1899, in Switzerland. Among her ancestors was Daniel Jean Richard, an eminent jeweler-watchmaker (1665–1742), who was the first to introduce the division of labor in watch manufacturing. In 1705 he founded the city of Le Locle, whose main industry was watchmaking and where now his monument stands.

Inge's father was the director of a school belonging to the Moravian Church, one of the strictest Christian denominations in Europe. Family discipline was so hard that children were not even allowed to go outside the garden to play with other children if their parents did not belong to the same church.

After the death of Inge's father, the Fritschi family remained practically without means of support, like the majority of Europeans whose lives were ruined by World War I. With the help of her older brother, Inge found a job as a home secretary for the founder and the first President of independent Czechoslovakia, Tomáš Masaryk. Masaryk and his wife treated Inge as a daughter and, knowing how great was her desire to continue her education, Masaryk gave her a scholarship and sent her to the United States, where in New York he had a distant relative, Ms. Garrick, the owner of a dance school. Upon her arrival in New York, Inge immediately called Ms. Garrick and received an invitation to come on the



Inge Fritschi. 1990s

first day off from classes. However, in her impatience, she confused the date and came one day earlier, just during the next lesson, and met Katherine, who at that time was studying dancing. Katherine was just looking for a nanny for her son and liked Inge at first sight so much that she said to the school owner: “She is the one I want to hire!” She was answered: “This girl is too well educated for such work, and in general she came to study in a college.”

But it soon became clear that Masaryk's scholarship was not nearly enough to study at an American college, so Inge had to look for a job in the hope of saving money for her education. Eventually she accepted Katherine's offer. Since then, she could leave neither Katherine nor little Spencer, who loved her like a mother.

In 1925 Katherine met Svyatoslav Roerich for the first time. She was six years older, but from the very beginning she accepted him as a “leader.” Katherine helped him financially

and arranged his exhibitions in America, while he gifted her his works.

Katherine had become one of his favorite models. From the very first year of their acquaintance, he created many portraits of her—large canvases, sketches and drawings. Katherine was a terrible fidget; it was difficult for her to pose for a long time, sitting or standing motionless in one pose. To keep her attention, the artist retold from his memory the occult novels of Vera Kryzhanovskaya, which their mother, H. I. Roerich, read to him and his brother, George, in their childhood.

Of course, they also had serious topics for communication. Under his influence, Katherine developed a sincere interest in Theosophy and Agni Yoga, [and] reached out to spiritual and cultural work—the movement for the signing of the Roerich Pact and the promotion of the idea of the Banner of Peace, as well as participation in the cultural and educational mission of the Roerich family in general. A close and devoted friendship with Svyatoslav resulted in Katherine having become acquainted in absentia with his parents, and she entered into correspondence with them. Helena Ivanovna wrote to Katherine that Svyatoslav would be her good mentor-guru in life, and gave the “spiritual” name of Amrida to her.

Since then, Katherine had always helped the work of the Roerich institutions, both materially and personally. She closely collaborated with Sinaida Grigoryevna Lichtman (later Fosdick) and her husband Maurice Lichtman, Frances Grant, Nettie and Louis Horsch. Inge had become her own closest assistant in all matters.



K. Campbell's estate, Aruna Farm (Aruna Hill), in Brookfield, Connecticut, United States. 1920s–1930s

By nature and upbringing, Inge was an extremely well-organized, disciplined to an ascetic degree, reliable and honest person. During all of her common living with Katherine, she kept correspondence, managed the household, and maintained the schedule of affairs.

The first face-to-face meeting of Katherine and Inge with N. K. Roerich took place in 1929, when he and his eldest son George arrived in New York after the completion of the major Central Asian expedition. On the western side of Manhattan, the construction of a new high-rise building for the main Roerich institutions in America—the Institute of United Arts and the Nicholas Roerich Museum—was nearing completion. A grand opening was approaching.

Personal acquaintance with N. K. and G. N. Roerich further reinforced Katherine's ties with this remark-

able family and its work. She took an active part in the activities of the first Roerich organizations in America from their beginning, but always stayed in the background, never trying to attract attention to herself and without any calculation for recognition. She could not stand crowded and noisy gatherings, as well as loud and long conversations. In particular, she recalled that in 1934, during the next visit of N. K. and G. N. Roerich in New York, there were always so many people around Nicholas Konstantinovich—all of them pulling him and demanding attention for themselves—that he loved to “run away” to Katherine and Inge to rest in silence. He said to George: “These girls can be trusted.”

When the scandal broke around the first Museum and lawsuits began, Katherine and Inge, along with Sinaida and Maurice Licht-

man, became devoted and active advocates of the Roerichs' cause. It

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K. Campbell. Museum of Oriental Arts. 1979

was Katherine who paid for many years of very expensive legal services and insisted on continuing attempts to obtain a fair judicial decision while there was at least the slightest hope. And when a large batch of N. K. Roerich's paintings, sent from India to the Museum of his name in New York, was delayed at customs, since Horsch, then officially representing the Museum, refused to pay the customs' fee, Katherine herself paid both the amount claimed and the fine for prolonged storage. These paintings remained with her. Later, many of them, together with a separately purchased series of N. K. Roerich's architectural sketches, were donated by her to the Soviet government and formed the basis for the Roerich collection in the Museum of Oriental Art in Moscow.

By the beginning of World War II, Katherine had become a widow. This war was a severe life test for both Katherine and Inge. By nature, Spencer was a very kind and peaceful person. He grew up on the farm, which at that time Katherine owned, loved the land, nature, animals, dreamed of becoming a farmer and an agronomist. But fate decreed otherwise. As the only son of a widowed mother, he could receive exemption from military service. Nevertheless, in 1944 Spencer volunteered for the front and died in Germany on November 20 of the same year. This was a hard blow for both women.

Katherine's correspondence with the Roerichs lasted through the rest of their lives. After the passing away of Nicholas Roerich, she, together with Sinaida Fosdick (formerly Lichtman) and his other American followers, decided to restore in New York the museum devoted to his work. In 1948 they wrote about this to Helena Ivanovna Roerich, who not only supported their initiative, but also pre-



K. Campbell and S. N. Roerich on the terrace of K. Campbell and I. Fritschi's apartment in La Tour-de-Peilz (Switzerland). 1981

dicted where and under what circumstances a building would be found for a "new incarnation" of the Nicholas Roerich Museum in America. Everything surprisingly happened exactly as Helena Ivanovna wrote. The building was found exactly where predicted. First it was bought by Baltzar Bolling who gave permission to the Museum to use it free of charge. Then the building was purchased by Katherine's second husband, South African businessman Jan Stibbe. After his death, Katherine inherited the building and finally donated it to the Museum along with those exhibited paintings that belonged to her.

It was Katherine who paid for the first editions of the Living Ethics books in the English translation and for printing reproductions and postcards of Roerich paintings. She invariably funded the Museum maintenance (necessary repairs, equipment, etc.). At the end of her life, she had taken steps to provide the Museum

with necessary funds for the future.

Katherine was generous not only to the New York Museum. For instance, she created a Roerich Society in West Germany, built a house for it, donated several paintings of N. K. Roerich, and paid for the publication of printed products for many years.

In Switzerland, Katherine had established the Corona Mundi center to support the work of organizations engaged in translating, publishing, and distributing the Living Ethics books in the countries of Northern and Southern America and Western Europe. She rendered substantial material support to the publishing activities of the Latvian Roerich Society when it was reinstated in Riga during the collapse of the USSR. She also helped the Soviet Fund of the Roerichs during the short period of its existence and supported individual Roerichites in need of help.

SINA FOSDICK TRIP – 1961
For the Agni Yoga Society

The unforgettable parts of my journey were spent in Kalimpong and Naggar, Kulu, where Prof. and Mme. Roerich lived after their return from the Central Asiatic Expedition in 1928.

My first stop in India was in Bangalore where Mr. Svetoslav Roerich and Devika Rani, his wife, make their home. Their hospitality and kindness were shown to me throughout the month I stayed with them.

In Bangalore I was given by Dr. S. Roerich copies of *Foundations of Buddhism* personally noted by Mme. Roerich. These were copied by me for the future second edition of that important book by Mme. Roerich (under the name of Natalie Rokotoff), the first edition of which was highly esteemed by the Buddhist world in India.

Later we went to Kalimpong—the atmosphere of the house (Crookety) in which Mme. Roerich lived after the death of Prof. Roerich until her own passing, was still filled with memories of her. It is a beautiful, small house, with wonderfully terraced gardens in which flowers of all kinds and varieties bloom the whole year round. E.I. loved these gardens; and under her care and supervision, they became a place of enchantment. One could walk descending from one terrace to another, stopping each time to admire some rare blooming bushes, or roses, orchids, freesias, etc., which grew there in profusion. Benches, small fountains, called for quiet meditation. The former rooms of E.I. were full of charm and beauty, preserved through her aura and an indescribable feeling of her presence.

The Realm of Beauty

“Through Beauty We Conquer.”

N. Roerich

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



Roerich house, Kulu Valley

A superb view of Kanchenjunga, particularly from her windows, can never be forgotten.

My living later in Naggar, Kulu, in the house in which the Roerichs lived, after their return in 1929 from the Central Asiatic Expedition, presented another side of their life. The house is large and spacious with beautiful grounds, gardens, fruit trees, and one feels the spaciousness in and around it. I lived in the rooms occupied by Mme. Roerich, which remained as they were when she lived there—her study, bedroom, and bathroom. Although we were there early in the spring, the fruit trees were in blossom, also begonia, bougainvilleas, peonies, lilacs and altar roses. The view of the chain of the Himalayas is unsurpassable—snow on the peaks, eternal green on the slopes, and blooming trees everywhere.

All the time I was there, I worked



Roerich house, library, Kulu Valley



Roerich residence, interior, Kulu Valley

on the manuscript *Supermundane*, which was given to me by Dr. Svetoslav Roerich for the purpose of copying it so as later to compare it with the manuscript left with me years ago by Mme. Roerich. I also examined her own library, taking notes when necessary. Dr. S. Roerich has a number of manuscripts of Mme. Roerich in Bangalore. Some of them may be published much later.

Visits to local monasteries and

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THOUGHTS ON AGNI YOGA

Helena Roerich

My young friends—from far-off India, the country of beauty, wonders of the spirit, and of the great Thought, I send to you who gathered here in the name of great constructiveness my greetings of the heart in the call to perfecting and limitless achievement. Before humanity is enfolded the book of findings and of the light of daringness, and you have already heard about the approach of a New Era. Each epoch has its call, and the power of thought will be the calling principle of the “new world.” Therefore, we call you to the realization of the great significance of creative thought, and the first step on this path will be the opening of consciousness, the liberation from all prejudice and preconceived and imposed conceptions. Encompass with your vision the vastness of the entire nocturnal firmament. Soar in your thought to the numberless worlds and the recesses of boundless space. Thought in its substance is boundless and only our consciousness limits it. Therefore, without delay, begin the next step—the expanding of consciousness. The most ancient wisdom of India says that thought is the primary source of world creation. The great Buddha pointed out the significance of thought that builds our being, and taught his disciples expansion of consciousness. Lao-Tze, Confucius, Christ, all great teachers of spirit and great thinkers taught only this; the great Plato said, “Thought rules the universe,”

Thoughts on Agni Yoga

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



and our contemporary scientist, Prof. Compton, having expressed this idea of an effective intelligence behind the phenomena of nature and the possibility of mind acting on matters, ends with those remarkable words “that the thoughts of man are perhaps the most important

“Manifest readiness to overcome all obstacles because each conquered obstacle leads to your strengthening and future victory.”

things in the world.” Thus, with such a broad understanding, let us study the history of the development of thought; and casting aside all prejudices of countries, epochs, and nationalities, we, as bees, shall gather the precious honey of human creative thought.

Having placed at the foundation the powerful achievements of the great builders of our consciousness, we shall approach the third step. The develop-

ment of our own thought, of our own creativeness, and out of new combinations, we shall ignite new sparks of the fire of thought, this crown of world creation. And let us remember that the thinking man is never solitary because thought, being the greatest magnet, brings from space an identical response. Therefore, if you wish to receive a beautiful answer, send into the resounding space striving thoughts imbued with the pure fire of the heart because only a thought spiritualized by striving and imbued with heart creates and attracts as a powerful magnet. A thought bereft of striving and inner burning is sterile. Thus, strive to the cognizance, to the broad thought, and in your striving be daring because only daringness of thought builds new paths.

You, my friends, who have approached art and creativeness know how to utilize art as the condensation of your forces because sound and color, thought, and rhythm of forms are the foundations of world creation and of our existence. Sound and color, knowledge and creativeness are the Chalice of Amrita, the Chalice of Immortality.

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Please visit the WMEA website to learn more about our upcoming anniversary and its schedule.

For our calendar of events and more about the WMEA, visit www.wmea-world.org

Summer classes are ongoing through June and July. Fall classes begin in September.

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Thoughts on Agni

(continued from page 8)

An eternal, ceaseless creativeness of the Great Life surrounds us, and we being the part of this creativeness must create each moment of our life—create by thought, words, and action.

My young friends, fill the treasury of your spirit; absorb all sounds, all colors, all rhythms from the inexhaustible source of space. Those subtlest vibrations consciously assimilated will refine your receptivity, refine your thought. The refinement of receptivity and of thought will give you the possibility to penetrate into the depthless recesses of space and will reveal the paths of the joy of achievement and the continuous endless ascent.

My friends, labor in the tension of all of your forces because only at the limit of tension will new possibilities arise. The laws are identical in everything, and we know that new energies are generated at the limit of highest tension. Therefore, the increase of activity and the sharpening of forces will give you the attainment of beauty, and I ask that you don't fear difficulties but manifest readiness to overcome all obstacles because each conquered obstacle leads to your strengthening and future victory. Learn to love difficulties, and saying "Blessed are the obstacles because we grow through them," courageously winged by the spirit of striving in realization of the grandeur of the endless perfecting of the creation of life, strive to the freedom of consciousness, to the expansion of consciousness, to the refinement of thought. Strive into the calling Infinity, the infinity of lives, the infinity of achievements, the infinity of cognizance, the infinity of constructiveness, the infinity of Beauty.

My young friends, harken to the Call of Creative Infinity!

— Helena Roerich

Realm of Beauty

(continued from page 7)

temples brought even a stronger feeling of the beautiful, simple faith of the people of these parts, who worship their local patron saints. Trips to Mani, Manali, and Kulu were most invigorating and pleasant. Several officials, the local intelligentsia are dedicated, earnest people working for the benefit of the population—their education, medical help, and cultural needs. Altogether, my stay in Naggar was significant in many ways.

In Russia I met new and old friends from my earlier trip there with Prof. and Mme. Roerich. They are, as before, devoted to the Teaching, studying it constantly. Several young people came specifically to see me from Estonia and Latvia—the daughter of Mr. Rudsitis, a fine, dedicated spirit, and others. In spite of not-an-easy life, the flame of the Teaching burns brightly in them.

The two girls, Ludmila and Raya, who lived for many years with the Roerich family and later with Mme. Roerich in Kalimpong until her passing, were in Moscow, and I visited them frequently. They went to Moscow with Dr. George N. Roerich in 1957. They both remained after his death as his representatives, looking after his manuscripts, books, collection of paintings, etc. Since then the older girl, Ludmilla, died, and now Raya is in charge of the work pertaining to the late Dr. Roerich, published now and early editions of Prof. Roerich's books. My correspondence with several friends over there is kept up. In a few years there may be a possibility to print Agni Yoga books in Russian, as the demand for them will be big.



Crookety House, Kalimpong



This Roerich painting of Kachenjunga reflects the view from the Crookety house.



Svetoslav Roerich with his wife, Devika Rani



Svetoslav Roerich's residence in Bangalore

May 2001

CULTURE

I've spent a good part of my life promoting Roerich's fundamental message that humanity has a negative tendency to destroy its greatest achievements, its culture, through neglect, vandalism, and aggressiveness, and that this tendency must be countered by education and by agreements and treaties on national and international levels to preserve that cultural heritage that is the common property of the planet. Why take all that trouble, if at the same time we accept that it can, and should, all be washed away? Culture is what we are, based on what we were, and the best part of us responds to the call to cherish and protect it for future generations. Culture is the building material for the great future society. Can others please offer their ideas about how that can be reconciled with the idea that wiping away all the planet's achievements, to get rid of its sins, can fit into a reverence for culture? I may be missing something basic here.

PRESERVATION OF CULTURE

Please review my various messages about Roerich and his struggle for the preservation of culture. What you write here fits our understanding of evolution, from a "spiritual" point of view, great cataclysms that get rid of the "old clothes" and prepare [and] provide the opportunity for something new. Yet, I'm trying to reconcile it with Roerich's very practical approach to the planet's cultural heritage, one that requires a massive effort by humanity to change its thinking, to develop a respect for culture, to preserve it for the future. But culture is not just in our minds, which we presumably can take from life to life. It is here, on the ground. Do we want to preserve it, or

Conversations with Daniel Entin

*Daniel Entin (1927–2017), Former Executive
Director of the Nicholas Roerich Museum*



do we watch with delight when it is washed away? What do we do about that?

ROERICH PACT and BANNER OF PEACE

What you are saying is what we have all been taught about such things. Given that: I am just asking about where the Roerich Pact and the Banner of Peace fits into such a view? Is there room for

*Culture is not just a work
of art. Culture is the
entire complex of the
creative efforts of
humanity, over millennia.*

it? Why do we fight to preserve what will be annihilated? Was his life and work pointless?

WHAT IS CULTURE?

Culture is not just a work of art. Culture is the entire complex of the creative efforts of humanity, over millennia. This has to do with not just art but music, and literature, and clothing, and architecture, and the design of cities, and, yes, technology, and, more than all of those, the best kinds of human relationships. Where does all that genius, all that creativity, go? As in that little poem by my friend's student, "Where does the love go?"

IMPERMANENCE and CULTURE

Yes, I know, I'm old, and I've heard what you are saying all of my life. It is the catechism of certain spiritual points of view. What I was asking is, how can all of that be reconciled with what I described as Roerich's mission on Earth?

Actually, you are not quite consistent because you write about our need to willingly let go of everything (that's the usual statement one hears), and then write about saving some things but not others. But that is precisely what Roerich fought for, to save the best—not all—of the product of human creativity.

So we are back to the question: How to accept one point of view about impermanence, etc., etc. yet cherish and fight for culture?

NEW YORK—A BEAUTIFUL DAY

Today is such a beautiful day in New York, it is impossible to even think of catastrophe. And I look at everyone, and listen to everyone, and wonder how we can think that these beautiful creatures are degenerated and destined for destruction. Are we so sure that people used to be better? My reading of history tells otherwise. I am afflicted: I believe the word is beautiful, that people are beautiful and for the most part generous and kind and intelligent, struggling to make a better life and a better world. I look out the window each morning and fall in love with the world all over again.

On Loyalty and Generosity (continued from page 6)

But among all that she did to preserve and spread knowledge about the art of N. K. and S. N. Roerich, as well as the heritage of their entire family, the most important undertakings were the creation of the current Nicholas Roerich Museum in New York and the transfer of a large comprehensive collection to the Museum of Oriental Art in Moscow, which served as a basis for the first permanent exhibition of N. K. Roerich's artwork, the memorial room of the artist, and the Heritage of the Roerichs department. Since the first visit of Genrich Pavlovitch Popov (then the Director of the Museum of Oriental Art) in 1976 to Katherine's home in the state of Connecticut, she developed good relationships with the Moscow Museum. For many years, she had maintained friendly correspondence with G. P. Popov and with O. V. Rummyantseva, the Head of the N. K. Roerich Memorial Room. She also corresponded with other Roerichites in Russia and several times came to Moscow, each time gladly visiting the center for the study and research of the Roerich heritage in the Museum of Oriental Art, created thanks to her gift.

In 1950–51, Katherine and Inge had a long stay with H. I. Roerich in Kalimpong, where they became especially close to this remarkable woman during the final “hermitic” period of her life. And if Katherine at that time traveled quite

a lot with Svyatoslav Nikolaevich and Devika Rani throughout India, Inge invariably remained with Helena Ivanovna and George Nikolayevich. Helena Ivanovna used to spend several hours with her every day, talking about the teaching of Living Ethics and often dictating to her some texts.

Subsequently, Katherine and Inge said that in communication Helena Ivanovna was very simple, natural, warm, loving, and affectionate. They themselves, speaking of Helena Ivanovna in the circle of close friends, called her in Russian “Mamochka” [Mommy].

Katherine and Inge saw Svyatoslav Nikolaevich and Devika each year in Switzerland until it became too difficult for all of them to go abroad. The friendship between them was so long and warm that they practically became one family. Their relationship became

perhaps even closer than it often happens among blood relatives. Until their passing away, Svyatoslav and Katherine talked on the phone almost daily, exchanged letters (the correspondence was handled mainly by Devika), and kept each other informed of all matters in India and in America, as well as of all the news from Russia.

From the mid-1930s until the end of their lives, Katherine and Inge were the official trustees of N. K., H. I. and S. N. Roerich and had a general power of attorney with the broadest powers to conduct affairs on behalf of each of them in Europe and America.

Katherine and Inge were almost coevals. For more than seventy years, they lived together, having the same interests and virtually the same life, and died in a row: Inge on April 25, and Katherine on August 1, 1996. The urns with their ashes were deposited in the Nicholas Roerich Museum that they had created and to which they had given so much. Here, from a great number of photographs, two women look at us, in their faces and eyes, at any age, glowing something youthful, serious, and pure. No wonder they say that the eyes are the mirror of the soul.



I. Fritschi and K. Campbell. 1930s

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